THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed *chiefly gratis*

BY

PRATAPA CHANDRA RAY, C. I. E.

DRONA PARVA.

[SECOND EDITION.]

CALCUTTA :

BHARATA PRESS.

No. 1, RAJA GOOROO DASS' STREET.

1892.

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सत्यमेव जयते

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NOTICE.

By the blessing of SREE SRIKRISHNA JEW, the *Drona Parva* of the Mahābhārata has been brought to a successful termination. More than half, therefore, of the stupendous work which I have undertaken has been completed. I have now commenced with the next canto,—the *Karna Parva*. This portion of the great epic is replete with stirring incidents, and conveys to mankind the lesson that nothing is impossible to him who rests his hopes, not on the strength of his own arms, but on the goodness and mercy of God. May SREE SRIKRISHNA JEW help me, the humblest of His servants, and grant me patience, and courage, and the means to finish the arduous work to which I have put my hand, and thus make me the humble instrument for the glorification of His Name throughout the world!

When I shall have completed the *Karna Parva* and the next three cantos, which are comparatively short, and shall take in hand the *Santi Parva*, I shall indeed feel that *Santi*—peace—to which I have been a stranger since I embarked on this enterprise, for then the end of my labors will be at an appreciable distance.

And now, praying for blessings from on High, and soliciting a continuance of the kindly help and encouragement from those who have hither to generously assisted me, I beg to place before the Public a further instalment of the grandest epic which the world ever produced.

Dātavya Bhārata Kāryālaya.
1. Rājà Gooroo Dāss' Street
Calcutta, April 1889.

PRATAP CHANDRA ROY.

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THE MAHABHARATA

DRONA PARVA.

SECTION I.

(Dronābhiseka Parva.)

Having bowed down to Nārāyana, and Nara the foremost of male beings, as also to the goddess Saraswati, must the word Jaya be uttered.

Janamejaya said,—"Hearing that his sire Devavrata of unrivalled vigor and sturdiness and might and energy and prowess had been slain by Cikhandin the prince of the Pānchālas,[1] what, indeed, O regenerate *Rishi*, did the powerful king Dhritarāshtra with eyes bathed in tears do?[2] O illustrious one, his son (Duryodhana) wished for sovereignty after vanquishing those mighty bowmen, *viz.*, the sons of Pāndu, through Bhishma and Drona and other great car-warriors.[3] Tell me, O thou that hast wealth of asceticism, all that he of Kuru's race did after that chief of all bowmen had been slain!"[4]

Vaiçampāyana said,—"Hearing that his sire had been slain, king Dhritarāshtra of Kuru's race, filled with anxiety and grief, obtained no peace of mind.[5] And while he of Kuru's race was thus continually brooding over that sorrow, Gavalgani's son of pure soul once more came to him.[6] Then, O monarch, Dhritarāshtra the son of Ambikā, addressed Sanjaya, who had that night come back from the camp to the city called after the elephant.[7] With a heart rendered exceedingly cheerless in consequence of his having heard of Bhishma's slaughter, and desirous of the victory of his sons, he indulged in these lamentations in great distress.[8]

"Dhritarāshtra said,—'After having wept for the high-souled Bhishma of terrible prowess, what, O son, did the Kauravas,

urged by fate, next do?[9] Indeed, when that high-souled and invincible hero was slain, what did the Kauravas do, sunk as they were in an ocean of grief?[10] Indeed, that swelling and highly efficient host of the high-souled Pāndavas, would, O Sanjaya, excite the keenest fears of even the three worlds![11] Tell me, therefore, O Sanjaya, what the (assembled) kings did after Devavrata, that bull of Kuru's race, had fallen![12]

"Sanjaya said,—'Listen, O king, with undivided attention, to me as I recite what thy sons did after Devavrata had been slaughtered in battle.[13] When Bhishma, O monarch, of prowess incapable of being baffled, was slain, thy warriors as also the Pāndavas both reflected by themselves (on the situation).[14] Reflecting on the duties of the Kshatriya order, they were filled with wonder and joy; but acting according to those duties of their own order, they all bowed to that high-souled warrior.*[15] Then those tigers among men contrived for Bhishma of immeasurable prowess a bed with a pillow made of straight shafts.[16] And having made arrangements for Bhishma's protection, they addressed one another (in pleasant converse). Then bidding Gangā's son their farewell and walking round him,[17] and looking at one another with eyes red in anger, those Kshatriyas, urged by fate, once more went out against one another for battle.[18] Then, by the blare of trumpets and the beat of drums, the divisions of thy army, as also those of the foe, marched out.[19] After the fall of Gangā's son, O king, and when the best part of the day had passed away, yielding to the influence of wrath, with hearts afflicted by fate,[20] and disregarding the words, worthy of acceptance, of the high-souled Bhishma, those foremost ones of Bharata's race went out with great speed, armed with weapons.[21] In consequence of thy folly and thy

* The first line of this verse, as read in the Bengal text, is certainly vicious. I follow the Bombay reading. Instead of *Aprahrishtāscha*, the Bombay text reads *Prahrishtāscha*. and for *Viçāmpate* it reads *neçamyate*. The second line, as read in the Bengal text, seems to me to be correct, the Bombay reading being objectionable. Nilakantha explains, that they *wondered*, because the slaughter of even a reverend superior was not sinful; and they were *glad*, because that slaughter in battle opened to the victim the way to heaven.—T.

son's, and of the slaughter of Cāntanu's son, the Kauravas with all the kings seemed to be summoned by Death himself.[22] The Kurus, deprived of Devavrata, were filled with great anxiety, and resembled a herd of goats and sheep without a herdsman, in a forest abounding with beasts of prey.[23] Indeed, after the fall of that foremost one of Bharata's race, the Kuru host looked like the firmament divested of stars, or, like the sky without the atmosphere;[24] or like the Earth with blasted crops, or like an oration disfigured by bad grammar,* or like the *Asura* host of old after Vali had been smitten down;[25] or like a beautiful damsel deprived of husband,† or like a river whose waters have dried up, or like a roe deprived of her mate and encompassed in the woods by wolves;[26] or like a specious mountain-cave with its lion killed by a *Çarabha*.‡ Indeed, O chief of the Bhāratas, the Bhārata host, on the fall of Gangā's son,[27] became like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side. Exceedingly afflicted by the mighty and heroic Pāndavas of sure aim,[28] the Kaurava host, with its steeds, car-warriors, and elephants, much troubled, became exceedingly distressed, helpless, and panic-struck.[29] And the frightened kings and the common soldiers, no longer relying upon one another, of that army, deprived of Devavrata, seemed to sink into the nethermost region of the world.[30] Then the Kauravas remembered Karna, who, indeed, is equal to Devavrata himself. All hearts turned to that foremost of all wielders of arms, that one resembling a guest resplendent (with learning and ascetic austerities).[31] And all hearts turned to him, as the heart of a man in distress turneth to a friend capable of relieving that distress. And, O Bhārata, the kings then cried out, saying,—*Karna, Karna!*[32] The son of Rādhā, our friend, that son of a *Suta*, that one who is ever prepared to lay down his life in battle! Endued with great fame, Karna, with his followers and friends, did not fight

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* Literally, like an oration teeming with unrefined ex pressions.—T.

† *I. e.*, deprived of robes and ornaments because of her widowhood.—

‡ A *Carabha* is a fabulous animal of eight legs supposed to be stronger than the lion.—T.

for these ten days! O, summon him soon! That mighty-armed hero, in the presence of all the Kshatriyas, during the tale of valiant and mighty car-warriors, was by Bhishma classed as an *Ardha-ratha*, although that bull among men is equal to two *Mahārathas*![32-36] Even thus was *he* classed during the tale of *Rathas* and *Atirathas*, *he* that is the foremost (of all *Rathas* and *Atirathas*), *he* that is respected by all heroes, he that would venture to fight even with Yama, Kuvera, Varuna, and Indra![36] Through anger caused by this, O king, he had said unto Gangā's son these words:—As long as thou livest, O thou of Kuru's race, I will never fight![37] If thou, however, succeedest in slaying the sons of Pāndu in great battle, I shall, O Kauravya, with Duryodhana's permission, retire into the woods![38] If, on the other hand, thou, O Bhishma, slain by the Pāndavas, attainst to heaven, I shall then, on a single car, slay all of them, whom thou regardest as great car-warriors[39]—Having said this, the mighty-armed Karna of great fame, with thy son's approval, did not fight for the first ten days.[40] Bhishma, of great prowess in battle and of immeasurable might, slew, O Bhārata, a very large number of warriors belonging to Yudhishthira's army![41] When, however, that hero of sure aim and great energy was slain, thy sons thought of Karna, like persons desirous of crossing a river thinking of a boat.[43] Thy warriors and thy sons, together with all the kings, cried out, saying,—*Karna!* And they all said,—Even this is the time for the display of his prowess![43]—Our hearts then turned to that Karna who derived his knowledge of weapons from Jamadagni's son, and whose prowess is incapable of being resisted![44] He, indeed, O king, is competent to save us from great dangers, like Govinda always saving the celestials from great dangers!"[45]

Vaiçampāyana continued,—"Unto Sanjaya who was thus repeatedly applauding Karna, Dhritarāshtra, sighing like a snake, said these words.[46]

"Dhritarāshtra said,—'[I understand] that the hearts of all of you turned towards Vikartana's son Karna, and that all of you, again, saw that son of Rādhā, that hero of the *Suta* caste, ever prepared to lay down his life in battle.[47] I hope that hero,

of prowess incapable of being baffled, did not falsify the expectations of Duryodhana and his brothers, all of whom were then afflicted with grief and fear, and desirous of being relieved from their danger.[48] When Bhishma, that refuge of the Kauravas, was slain, could Karna, that foremost of bowmen, succeed in filling up the gap caused?[49] Filling up that gap, could Karna inspire the foe with fear? Could he also crown with fruit the hopes, entertained by my sons, of victory?'"[50]

SECTION II.

"Sanjaya said,—'Then Adhiratha's son of the *Suta* caste, knowing that Bhishma had been slain, became desirous of rescuing, like a brother, thy son's army from the distress into which it had fallen, and which then resembled a boat sunk in the fathomless ocean.[1] [Indeed], O king, having heard that that mighty car-warrior and foremost of men, that hero of unfading glory, *viz.*, Cāntanu's son, had been thrown down (from his car), that grinder of foes, that foremost of all wielders of bows, *viz.*, Karna, soon came (to the field of battle).[2] When that best of car-warriors, *viz.*, Bhishma, was slain by the foe, Karna speedily came there, desirous of rescuing the Kuru host which resembled a boat sunk in the ocean, like a sire desirous of rescuing his children.[3]

"'And Karna (addressing the soldiers) said,—That Bhishma in whom were firmness, intelligence, prowess, vigor, truth, self-restraint, and all the virtues of a hero, as also celestial weapons, and humility, and modesty, agreeable speech, and freedom from malice,[4] when that ever-grateful Bhishma, that slayer of the foes of Brāhmanas, in whom were these attributes as permanently as *Lakshmi* in the Moon, alas, when that Bhishma, that slayer of hostile heroes, hath received his quietus, I regard all other heroes as already slain![5] In consequence of the eternal connection (of all things) with work, nothing exsists in this world that is imperishable. When Bhishma of high vows hath been slain, who is there that would take upon himself to say with certitude that tomorrow's sun will rise?[6] When he that was endued with prowess equal to that of the

Vasus, he that was born of the energy of the *Vasus*, when he, that ruler of the earth, hath once more been united with the *Vasus*, grieve ye, therefore, for your possessions and children, for this Earth and the Kurus, and this host!*[7]—

"Sanjaya continued,—"Upon the fall of that boon-giving hero of great might, that lord of the world, *viz.*, Cāntanu's son of great energy, and upon the (consequent) defeat of the Bhāratas, Karna, with cheerless heart and eyes filled with tears, began to console (the Dhārtarāshtras).[8] Hearing these words of Rādhā's son, thy sons, O monarch, and thy troops, began to wail aloud and shed copious tears of grief corresponding with the loudness of those wails.[9] When, however, the dreadful battle once more took place and the Kaurava divisions, urged on by the kings, once more set up loud shouts, that bull among mighty car-warriors, *viz.*, Karna, then addressed the great car-warriors (of the Kaurava army) and said words which caused them great delight.[10]—In this transient world everything is continually running (towards the jaws of Death). Thinking of this, I regard everything as ephemeral. When, however, all of you were here, how could Bhishma, that bull among the Kurus, immovable as a hill, be thrown down from his car?[11] When that mighty car-warrior, *viz.*, the son of Cāntanu, hath been overthrown, who even now lieth on the ground like the Sun himself dropped (from the firmament) the Kuru kings are scarcely competent to bear Dhananjaya, like trees incapable of bearing the mountain-wind.[12] I shall, however, now protect, as that high-souled one did, this helpless Kuru host of cheerless mien, whose foremost warriors have already been slain by the foe![13] Let this burden now devolve on me. I see that this universe is transient, since that foremost of heroes hath been slain in battle. Why shall I, then, cherish any fear of battle?[14] Careering, therefore, on the field

* The sense seems to be, that when such a one hath been slain, what is there on earth that is not subject to destruction? Ye, should, therefore, grieve for your wealth, children, &c., as things already gone.—T.

† There is a slight difference of reading in this *sloka* as it occurs in the Bombay text. The sense seems to be, that since everything is destined to death, why should I fear to do my duty.—T.

I shall despatch those bulls of Kuru's race, (*viz.*, the Pāndavas), to Yama's abode by means of my straight shafts. Regarding fame as the highest object in the world, I shall slay them in battle, or, slain by the foe, shall sleep on the field!'[15] Yudhishthira is possessed of firmness, intelligence, virtue, and might. Vrikodara is equal to an hundred elephants in prowess. Arjuna is young and is the son of the chief of the celestials. The Pāndava host, therefore, is not capable of being easily defeated by the very celestials.'[16] That force in which are the twins, each resembling Yama himself, that force in which are Sātyaki and the son of Devaki, that force is like the jaws of Death. No coward, approaching it, can come back with life.'[17] The wise oppose swelling ascetic power with ascetic austerities. So should force be opposed by force. Verily, my mind is firmly fixed upon opposing the foe and protecting my own party.'[18] O charioteer, I shall today certainly resist the might of the enemy, and vanquish him by repairing only to the field of battle. I will not tolerate this intestine feud.'[19] When the troops are broken, he that cometh (for aiding in the endeavour to rally) is a friend. I shall either achieve this righteous feat worthy of an honest man, or casting off my life shall follow Bhishma! I shall either slay all my foes banded together, or slain by them proceed to the regions reserved for heroes.'[20] O Charioteer, I know that even this is what I should do when women and children cry for help or when Duryodhana's prowess sustains a check. Therefore, I shall today conquer the foe.'[21] Reckless of my very life in this terrible battle, I shall protect the Kurus and slay the sons of Pāndu! Slaying in battle all my foes banded together, I shall bestow (undisputed) sovereignty on Dhritarāshtra's son!'[22] Let my armour, beautiful, made of gold, bright, and radiant with jewels and gems, be donned; and my head gear, of effulgence equal to that of the Sun; and my bows and arrows that resemble fire, poison, or snakes.'[23] Let also sixteen quivers be tied (to my car) at the proper places, and let a number of excellent bows be procured. Let also shafts, and darts, and heavy maces, and my conch, variegated with gold, be got ready.'[24] Bring also my variegated, beautiful, and excellent standard, made of gold, possessed of the effulgence of the lotus,

and bearing the device of the elephant's girth, cleaning it with a delicate cloth, and decking it with excellent garlands and a network of wires.[25]* O charioteer's son, bring me also, with speed, some fleet steeds of the hue of tawny clouds, not lean, and bathed in water sanctified with *mantras*, and furnished with trappings of bright gold.[26] Bring me also, with speed, and excellent car decked with garlands of gold, adorned with gems, bright as the Sun or the Moon, furnished with every necessary, as also with weapons, and unto which are yoked excellent animals.[27] Bring me also a number of excellent bows of great toughness, and a number of excellent bowstrings capable of smiting (the foe), and some quivers, large and full of shafts, and some coats of mail for my body.[28] Bring me also, with speed, O hero, every (auspicious) article needed for occasions of setting out (for battle), such as vessels of brass and gold full of curds. Let garlands of flowers be brought, and let them be put on the (proper) limbs of my body. Let drums also be beat for victory![29] Go, O charioteer, quickly to the spot where the diadem-decked (Arjuna), and Vrikodara, and Dharma's son (Yudhishthira), and the twins, are! Encountering them in battle, either I shall slay them, or, slain by them, my foes, shall follow Bhishma![30] That force in which are king Yudhishthira firm in truth, and Bhima, and Arjuna, and Vāsudeva, and Sātyaki, and the Srinjayas, that force, I think, is incapable of being conquered by the kings![31] If all destroying Death himself with unremitting vigilance, were to protect Kiritin, still would I slay him, encountering him in battle, or repair myself to Yama's abode by Bhishma's track![32] Verily, I say, that I will repair into the midst of those heroes! These (kings) that are my allies are not provokers of intestine fueds, or of weak attachment to me, or of unrighteous souls.—'[33]

"Sanjaya continued,—'Riding on an excellent and costly car of great strength, with an excellent pole, decked with gold, auspicious, furnished with a standard, and unto which were yoked excellent steeds that were fleet as the wind, Karna proceeded (to battle) for victory.[34] Worshipped by the foremost of Kuru

* The last line is read incorrectly, I think, in the Bombay text.—T.

car-warriors like Indra by the celestials, that high-souled and fierce bowman, endued with immeasurable energy like the Sun himself, upon his car decked with gold and jewels and gems, furnished with an excellent standard, unto which were yoked excellent steeds, and whose rattle resembled the roll of the clouds, proceeded, accompanied by a large force, to that field of battle where that bull of Bharata's race (Bhishma) had paid his debt to nature.[14-16] Of beautiful person and endued with the splendour of fire, that great bowman and mighty car-warrior, *viz.*, the son of Adhiratha, then mounted on his own beautiful car possessed of the effulgence of fire, and shone like the lord of the celestials himself riding on his celestial car.'"[17]

Section III.

"Sanjaya said,—'Beholding the grandsire, *viz.*, the venerable Bhishma, that destroyer of all the Kshatriyas, that hero of righteous soul and immeasurable energy, that great bowman thrown down (from his car) by Savyasāchin with his celestial weapons, lying on a bed of arrows, and looking like the vast ocean dried up by the mighty winds,[1-2] the hope thy sons had for victory disappeared along with their coats of mail and peace of mind. Beholding him who was always an island unto persons sinking in the fathomless ocean in their endeavours to cross it, beholding that hero covered with arrows that had coursed in a stream as continuous as that of Yamunā, that hero who looked like *Mainâka* of unbearable energy thrown down on the earth by the great Indra, that warrior lying prostrate on the earth like the Sun himself dropped down from the firmament, that one who looked like the inconceivable Indra himself after his defeat of old by Vritra, that depriver of all warriors of their senses, that foremost of all combatants, that signal of all bowmen,—beholding that hero and bull among men, *viz.*, thy sire Bhishma of high vows, that grandsire of the Bharatas,—thrown down in battle and lying, covered with Arjuna's shafts, on a hero's bed, Adhiratha's son (Karna) alighted from his car, in great affliction, filled with grief, and almost senseless.[3-5] Afflicted (with sorrow), and with eyes

troubled with tears, he proceeded on foot. Saluting him with joined palms, and addressing him reverentially, he said,[9]—I am Karna! Blessed be thou! Speak to me, O Bhārata, in sacred and auspicious words, and look at me, opening thy eyes![10] No man certainly enjoyeth in this world the fruits of his pious deeds, since thou, reverened in years and devoted to virtue, liest on the ground, slain (by the foe)![11] O thou that art the foremost one among the Kurus, I do not see that there is any one else among them, who is competent (like thee) in filling the treasury, in counsels, in the matter of disposing the troops in battle array, and in the use of weapons![12] Alas, he that was endued with a righteous understanding, he that always protected the Kurus from every danger, alas, he, having slain numberless warriors, proceedeth to the region of the *Pitris*![13] From this day, O chief of the Bharatas, the Pāndavas, excited with wrath, will slaughter the Kurus like tigers slaying deer![14] Today the Kauravas, acquainted with the force of *Gāndiva's* twang, will regard Savyasāchin, like the *Asuras* regarding the wielder of the thunder-bolt, with terror![15] Today the noise, resembling that of heaven's thunder, of the arrows shot from *Gāndiva*, will inspire the Kurus and other kings with great terror![16] Today, O hero, like a raging conflagration of fierce flames consuming a forest, the shafts of Kiritin will consume the Dhārtarāshtras![17] In those parts of the forest through which fire and wind march together, they burn all plants and creepers and trees.[18] Without doubt, Pārtha is even like a swelling fire, and, without doubt, O tiger among men, Krishna is like the wind.[19] Hearing the blare of *Pānchajanya* and the twang of *Gāndiva*, all the Kaurava troops, O Bhārata, will be inspired with fear![20] O hero, without thee, the kings will never be able to bear the rattle of the ape-bannered car belonging to that grinder of foes when he will advance (upon them)![21] Who amongst the kings, save thyself, is competent to battle with that Arjuna whose feats, as described by the wise, are all superhuman?[22] Superhuman was the battle that he fought with the high-souled (Mahādeva) of three eyes! From him he obtained a boon that is unattainable by persons of unsanctified souls.[23] Delighting in battle, that son of Pāndu is protected by Mādhava.

Who is there that is competent to vanquish him who could not be vanquished by thee before,[24] although thou, endued with great energy, hadst vanquished Rāma himself in battle, that fierce destroyer of the Kshatriya race, worshipped, besides, by the gods and the *Dānavas*?[25] Incapable of putting up with that son of Pāndu, that foremost of heroes in battle, even I, with thy permission, am competent to slay, with the force of my weapons, that brave and fierce warrior who resembleth a snake of virulent poison and who slayeth his foes with his glances alone!—'"[26]

SECTION IV.

"Sanjaya said,—'Unto him who was talking thus, the aged Kuru grandsire, with a cheerful heart, said these words adapted to both time and place:'—Like the ocean unto rivers, like the Sun unto all luminous bodies, like the righteous unto Truth, like a fertile soil unto seeds, like the clouds unto all creatures, be thou the refuge of thy relatives and friends! Like the celestials upon him of a thousand eyes, let thy kinsmen depend on thee![1-3] Be thou the humiliater of thy foes, and the enhancer of the joys of thy friends! Be thou unto the Kauravas as Vishnu unto the dwellers of heaven![4] Desirous of doing what was agreeable to Dhritarāshtra's son, thou didst, with the might and prowess of thy own arms, O Karna, vanquished the Kāmvojas, having proceeded to Rājapura![5] Many kings amongst whom Nagnajit was the foremost, while staying in Girivraja, as also the Amvashathas, the Videhas, and the Gāndharvas, were all vanquished by thee![6] The Kirātas, fierce in battle, dwelling in the fastness of Himavat, were formerly, O Karna, made by thee to own Duryodhana's sway.[7] And so also, the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishādas, the Trigartas, and the Vālhikas, were all vanquished by thee, O Karna, in battle![8] In many other countries, O Karna, impelled by the desire of doing good to Duryodhana, thou didst, O hero, vanquish many races and kings of great energy![9] Like Duryodhana, O child, with his kinsmen, and relatives, and friends, be thou

also the refuge of all the Kauravas!' In auspicious words I command thee, go, and fight with the enemy! Lead the Kurus in battle, and give victory unto Duryodhana!'[11] Thou art to us our grandson even as Duryodhana is. According to the ordinance, all of us also are as much thine as Duryodhana's!*[12] The wise, O foremost of men, say that the companionship of the righteous with the righteous is a superior relationship than that through the womb.'[13] Without falsifying, therefore, thy relationship with the Kurus, protect thou the Kaurava host like Duryodhana, regarding it as thy own!'[14]—

"'Hearing these words of his, Vikartana's son Karna, reverentially saluting Bhishma's feet, (bade him farewell and) came to that spot where all the Kaurava bowmen were.'[15] Viewing that wide and unparalelled encampment of the vast host, he began to cherish (by words of encouragement) those well-armed and broad-chested warriors.'[16] And all the Kauravas headed by Duryodhana were filled with joy. And beholding the mighty-armed and high-souled Karna come to the field and station himself at the head of the whole army, for battle, the Kauravas worshipped him with loud shouts and slapping of arm-pits and leonine roars and twang of bows and diverse other kinds of noise.'"[17-18]

SECTION V

"Sanjaya said,—'Beholding that tiger among men, *viz.*, Karna, mounted on his car, Duryodhana, O king, filled with joy, said these words:'—This host, protected by thee, hath now, I think, got a proper leader! Let that, however, be settled now which is proper and within our power!'—

"Karna said,—Tell us thyself, O tiger among men, for thou art the wisest of kings! Another can never seen so well what should be done as he seeth it whose concern it is![2] These kings are all desirous of listening to what thou mayst have to say! I am sure that no improper words will be uttered by thee!—

* The second line of 12 is read incorrectly in the Bengal text. Instead of *tathāpi* the true reading (as in the Bombay edition) is *tavāvi*.—T.

"'Duryodhana said,—Bhishma was our commander, possessed (as he was) of years, prowess, and learning, and supported by all our warriors![5] That high-souled one, O Karna, achieving great glory and slaying large numbers of my enemies, protected us by fair fight for ten days![6] He achieved the most difficult of feats. But now that he is about to ascend to heaven, whom, O Karna, dost thou think fit to be our commander after him?[7] Without a leader, an army cannot stay in battle for even a short while, thou that art foremost in battle, like a boat without a helmsman in the waters.[8] Indeed, as a boat without a helmsman, or a car without a driver, would go any where, so would the plight be of a host that is without a leader.[9] Like a merchant who falleth into every kind of distress when he is unacquainted with the ways of the country he visits, an army that is without a leader is exposed to every kind of distress.[10] Look thou, therefore, among all the high souled warriors of our army, and find out a proper leader who may succeed the son of Cāntanu![11] Him whom thou wouldst regard as a fit leader in battle, him, all of us, without doubt, will together make our leader![12]—

"'Karna said,—All these foremost of men are high-souled persons; Every one of them deserveth to be our leader. There is no need of any minute examination.[13] All of them are conversant with noble genealogies and with the art of smiting; all of them are endued with prowess and intelligence. all of them are attentive and acquainted with the scriptures, possessed of wisdom, and unretreating from battle.*[14] All, however, cannot be leaders at the same time. Only one should be selected as leader, in whom are especial merits.[15] All of these regard one another as equals. If one amongst them, therefore, be honored, the others will be dissatisfied, and, it is evident, will no longer fight for thee from desire of benefiting thee![16] This one, however, is the preceptor (in arms) of all these warriors; is vener-

* *Kula-samhanana-jnāna, i. e.*, knowledge of *Kula*, as also of *samhanana*, which latter, as Nilakantha explains, means the body. A knowledge of the body, of vital and other limbs, was possessed by every accomplished warrior who wanted to smite effectually.—T.

able in years, and worthy of respect. Therefore, Drona, this foremost of all wielders of weapons, should be made the leader.'[17] Who is there worthy of becoming a leader, when the invincible Drona, that foremost of persons conversant with *Brahma*, is here, that one, *viz.*, who is equal to Cukra or Vrihaspati himself?[18] Amongst all the kings in thy army, O Bhārata, there is not a single warrior who will not follow Drona when the latter goeth to battle.*[19] This Drona is the foremost of all leaders of forces, the foremost of all wielders of weapons, and the foremost of all intelligent persons. He is, besides, O king, thy preceptor (in arms)![20] Therefore, O Duryodhana, make this one the leader of thy forces without delay, as the celestials made Kārtikeya their leader in battle for vanquishing the *Asuras*.—'"[21]

SECTION VI.

"Sanjaya said,—'Hearing these words of Karna, king Duryodhana then said this unto Drona who was staying in the midst of the troops.[1]

"'Duryodhana said,—For the superiority of the order of thy birth, for the nobility of thy parentage, for thy learning, years, and intelligence, for also thy prowess, skill, invincibility, knowledge of worldly matters, policy, and self-conquest, by reason also of thy ascetic austerities and thy gratitude, superior as thou art as regards every virtue, among these kings there is none who can make so good a leader as thou![2-3] Protect thou, therefore, ourselves, like Vāsava protecting the celestials! Having thee for our leader, we desire, O best of Brāhmanas, to vanquish our foes.[4] As Kāpāli amongst the *Rudras*, Pāvaka among the *Vasus*, Kuvera among the *Yakshas*, Vāsava among the *Maruts*,[5] Vaçishtha among Brāhmanas, the Sun amongst luminous bodies, Yama among *Pitris*, Varuna among acquatic creatures,[6] as the Moon among stars, and Uçanas among the sons of Diti, so art thou the foremost of all leaders of forces. Be thou, therefore, our leader![7] O sinless one, let

* *I. e.*, who will fell it humiliating for him to walk behind Drona.—T.

these ten and one *Akshauhinis* of troops be obedient to thy word of command! Disposing these troops in battle array, slay thou our foes like Indra slaying the *Dānavas!*[8] Proceed thou at the head of us all like *Pāvaka's* son (Kārtikeya) at the head of the celestial forces. We will follow thee to battle like bulls following a bovine leader.[9] A fierce and great bowman as thou art, beholding thee stretching the bow at our head, Arjuna will not strike.[10] Without doubt, O tiger among men, if thou becomest our leader, I will vanquish Yudhishthira with all his followers and relatives in battle![11]—'

"Sanjaya continued,—'After Duryodhana had uttered these words, the kings (in the Kaurava army) all cried victory to Drona. And they all delighted thy son by uttering a loud leonine shout.[12] And the troops, filled with joy, and with Duryodhana at their head, desirous of winning great renown, began to glorify that best of Brāhmanas. Then, O king, Drona addressed Duryodhana in those words.'"[13]

SECTION VII.

"'Drona said,—I know the *Vedas* with their six branches. I know also the science of human affairs. I am acquainted also with the *Çaiva* weapon, and diverse other species of weapons.[1] Endeavouring to actually display all those virtues which ye, desirous of victory, have attributed to me, I will fight with the Pāndavas![2] I will not, however, O king, be able to slay the son of Prishata. O bull among men, he hath been created for my slaughter:[3] I will fight with the Pāndavas, and slay the Somakas. As regards the Pāndavas, they will not fight with me with cheerful hearts![4]

"Sanjaya continued,—'Thus permitted by Drona, thy son, O king, then made him the commander of his forces according to the rites prescribed in the ordinance.[5] And the kings (in the Kaurava army) headed by Duryodhana performed the investiture of Drona in the command of the forces like the celestials headed by Indra in days of yore performing the investiture of Skanda.[6] After Drona's installation in the command, the joy of the army expressed itself by the sound of drums and the

loud blare of conchs.[7] Then with cries such as greet the ears on a festive day, with auspicious invocations by Brāhmanas gratified with presents, with the hymns and songs of bards and panegyrists,[8] with cries of *Jaya* uttered by foremost of Brāhmanas, and with the dance of mimes, Drona was duly honored. And the Kaurava warriors regarded the Pāndavas as already vanquished."[9]

"Sanjaya continued,—'Then that mighty car-warrior, *viz.*, Bharawāja's son, having obtained the command of the army, arrayed the troops in order of battle, and went out with thy sons from desire of fighting the foe.[10] And the ruler of the Sindhus, and the chief of the Kalingas, and thy son Vikarna, clad in mail, took up their position on the right wing (of Drona).[11] And Cakuni, accompanied by many foremost of horsemen battling with bright lances and belonging to the Gandharva tribe, proceeded, acting as their support.[12] And Kripa, and Kritavarman, and Chitrasena, and Vivingçati, headed by Dusçāsana, strove vigorously for protecting the left wing.[13] And the Kāmvojas headed by Sudakshina, and the Cakas, and the Yavanas, with steeds of great fleetness, proceeded, as the latter's support.[14] And the Madras, the Trigartas, the Amvashthas, the Westerners, the Northerners, the Mālavas, the Civis, the Curasenas, the Cudras, the Maladas,[15] the Sauviras, the Kaitavas, the Easterners, and the Southerners, placing thy son (Duryodhana) and the *Suta's* son (Karna) at their head, forming the rear-guard,[16] gladdened the warriors of their own army and added to the strength of the (advancing) force. Vikartana's son Karna proceeded at the head of all the bowmen.*[17] And his blazing and large and tall standard bearing the device of the elephant's rope, shone with an effulgence like that of the Sun, gladdening his own divisions.[18] Beholding Karna, none regarded the calamity caused by Bhishma's death. And

* A substantial difference of reading occurs here between the Bengal and the Bombay texts. Both have defects of their own. It seems to me that Drona, as leader, proceeded in the van. Karna, when described as proceeding at the head of all bowmen, must be taken as marching at the head of the whole rear-guard. In that case, his position would be immediately behind Drona's.—T.

the kings, along with the Kurus, all became freed from grief.[18] And large numbers of warriors, banded together, said unto one another,—Beholding Karna on the field, the Pāndavas will never be able to stay in battle![20] Indeed, Karna is quite competent to vanquish in battle the very gods with Vāsava at their head! What need be said, therefore, of the sons of Pāndu who are destitute of energy and prowess?[21] The mighty-armed Bhishma spared the Pārthas in battle. Karna, however, will slay them in the fight with his keen shafts![22]—Speaking unto one another thus, and filled with joy, they proceeded, applauding and worshipping the son of Rādhā.[23] As regards our army, it was arrayed by Drona in the form of a *Çakata* (vehicle); while the array of our illustrious foes, O king, was in the form of a *Krauncha* (crane)[24] as disposed, O Bhārata, by king Yudhishthira the just in great cheerfulness. At the head of their array were those two foremost of persons,[25] *viz.*, Vishnu and Dhananjaya, with their banner set up, bearing the device of the ape. The hump of the whole army and the refuge of all bowmen,[26] that banner of Pārtha endued with immeasurable energy, as it floated in the welkin, seemed to illumine the entire host of the high-souled Yudhishthira.[27] That banner of Pārtha possessed of great intelligence seemed to resemble the blazing Sun that riseth at the end of the *Yuga* for consuming the world.[28] Amongst bowmen, Arjuna is the foremost; amongst bows, *Gāndiva* is the foremost; amongst creatures, Vāsudeva is the first; and amongst all kinds of discs *Sudarçana* is the first.[29] Bearing these four embodiments of energy, that car unto which were yoked white steeds, took up its position in the front of the (hostile) army, like the fierce discus of Death upraised (for striking).[30] Thus did those two foremost of men stand at the very head of their respective forces, *viz.*, Karna at the head of thy army, and Dhananjaya at the head of the hostile one.[31] Both excited with wrath, and each desirous of slaying the other, Karna and Arjuna looked at each other in that battle.[32]

"'Then when that mighty car-warrior, *viz.*, Bharadwāja's son, proceeded to battle with great speed, the Earth seemed to tremble with loud sounds of wailing.[33] Then a thick dust, raised by the wind and resembling a canopy of tawny silk, en-

veloped the sky and the Sun.[34] And though the firmament was cloudless, yet a shower fell of pieces of flesh, bones, and blood. And vultures and hawks and cranes and *Kankas*, and crows, in thousands,[35] began continually to fall upon the (Kaurava) troops. And jackalls yelled aloud; and many fierce and terrible birds[36] repeatedly wheeled to the left of thy army, from desire of eating flesh and drinking blood.*[37] And many blazing meteors, illuminating (the sky), and covering large areas with their tails, fell on the field with loud sound and trembling motion.[38] And the wide disc of the Sun, O monarch, seemed to emit flashes of lightning with thundering noise, when the commander of the (Kaurava) army set out.[39] These and many other portents, fierce and indicating a destruction of heroes, were seen during the battle.[40] Then commenced the encounter between the troops of the Kurus and the Pāndavas desirous of slaying each other. And so loud was the din that it seemed to fill the whole earth.[41] And the Pāndavas and the Kauravas, enraged with each other, and skilled in smiting, began to strike each other with sharp weapons, from desire of victory.[42] Then that great bowman of blazing effulgence rushed towards the troops of the Pāndavas with great impetuosity, scattering hundreds of sharp arrows.[43] Then the Pāndavas and the Srinjayas, beholding Drona rush towards them, received him, O king, with showers upon showers (in distinct sets) of arrows.[44] Agitated and broken by Drona, the large host of the Pāndavas and the Pānchālas broke like a row of cranes by force of the wind.[45] Invoking into existence many celestial weapons in that battle, Drona, within a very short time, afflicted the Pāndavas and the Srinjayas.[46] Slaughtered by Drona like the *Dānavas* by Vāsava, the Pānchālas headed by Dhrishtadyumna trembled in that battle.[47] Then that mighty car-warrior, *viz.*, Yajnasena's son (Dhrishtadyumna), that hero acquainted with celestial weapons, broke, with his arrowy showers, the division of Drona in many places.[48] And the mighty son of Prishata baffling with his own arrowy showers the showers of arrows

* Lit., "placed thy army to their right," *i. e.*, these birds wheeled to the left of thy host, which is an evil omen.—T.

shot by Dronā, caused a great slaughter among the Kurus.[49] The mighty-armed Drona then, rallying his men in battle and gathering them together, rushed towards the son of Prishata.[50] He then sped at Prishata's son a thick shower of arrows like Maghavat excited with rage showering his arrows with great force upon the *Dānavas*.[51] Then the Pāndavas and the Srinjayas, shaken by Drona with his shafts, repeatedly broke like a herd of inferior animals attacked by a lion.[52] And the mighty Drona careered through the Pāndava force like a circle of fire. All this, O king, seemed highly wonderful.[53] Mounted on his own excellent car which (then) resembled a city coursing through the skies, which was furnished with every necessary according to (military) science, whose banner floated on the air, whose rattle resounded through the field, whose steeds were (well) urged, and the staff of whose standard was bright as crystal, Drona struck fear into the hearts of the enemy and caused a great slaughter among them.[54-55]

Section VIII.

"Sanjaya said,—'Beholding Drona thus slaying steeds and drivers and car-warriors and elephants, the Pāndavas, without being troubled, encompassed him on all sides.[1] Then king Yudhishthira, addressing Dhrishtadyumna and Dhananjaya, said unto them,—Let the Pot-born (Drona) be checked, our men surrounding him on all sides with care!'[2]—Thus addressed, those mighty car-warriors, *viz.*, Arjuna and Prishata's son, along with their followers, all received Drona as the latter came.[3] And the Kekaya princes, and Bhimasena, and Subhadrā's son, and Ghatotkacha, and Yudhishthira, and the twins (Nakula and Sahadeva), and the ruler of the Matsyas, and the son of Drupada,[4] and the (five) sons of Draupadi all filled with joy, and Dhrishtaketu, and Sātyaki, and the wrathful Chitrasena, and the mighty car-warrior Yuyutsu,[5] and many other kings, O monarch, who followed the son of Pāndu, all achieved diverse feats in keeping with their lineage and prowess. Beholding then that host protected in that battle by those Pāndava warriors, Bharadwāja's son, turning his eyes in wrath, cast his looks upon it.[7]

Inflamed with rage, that warrior, invincible in battle, consumed, as he stood upon his car, the Pandava host like the tempest destroying vast masses of clouds.[8] Rushing on all sides at car-warriors and steeds and foot-soldiers and elephants, Drona furiously careered over the field like a young man though bearing the weight of years.[9] His red steeds, fleet as the wind, and of excellent breed, covered with blood, O king, assumed a beautiful appearance.[10] Beholding that hero of regulated vows felling them like Yama himself inflamed with wrath, the soldiers of Yudhishthira fled away on all sides.[11] And as some fled away and others rallied, as some looked at him and others stayed on the field, the noise they made was fierce and terrible.[12] And that noise causing delight to heroes and enhancing the fears of the timid, filled the whole welkin and the earth.[13] And once more Drona, uttering his own name in battle, made himself exceedingly fierce, scattering hundreds of arrows among the foe.[14] Indeed, the mighty Drona, though old, yet acting like a young man, careered like Death himself, O sire, amid the divisions of Pāndu's son.[15] That fierce warrior, cutting off heads as well as arms decked with ornaments, made the terraces of many cars empty, and uttered leonine roars.[16] And in consequence of those joyous shouts of his, as also of the force of his shafts, the warriors, O lord, (of the hostile army) trembled like a herd of kine afflicted by cold.[17] And in consequence of the rattle of his car and the streching of his bowstring and the twang of his bow, the whole welkin resounded with a loud noise.[18] And the shafts of that hero, coursing in thousands from his bow, and enveloping all the points of the compass, fell upon the elephants and steeds and cars and foot-soldiers (of the enemy).[19] Then the Pānchālas and the Pāndavas boldly approached Drona, who, armed with his bow of great force, resembled a fire having weapons for its flames.[20] Then with their elephants and foot-soldiers and steeds he began to despatch them unto the abode of Yama. And soon Drona made the earth miry with blood.[21] Scattering his mighty weapons and shooting his shafts thick on every side, Drona soon so covered all the points of the compass that nothing could be seen except his showers of arrows.[22] And among foot-soldiers and cars and steeds and elephants nothing

could be seen save Drona's arrows. The standard of his car was all that could be seen, moving like flashes of lightning amid the cars.*[23] Of soul incapable of being depressed, Drona then, armed with bow and arrows, afflicted the five princes of Kekaya and the ruler of the Pānchālas, and then rushed against the division of Yudhishthira.[24] Then Bhimasena and Dhananjaya and the grandson of Cini, and the sons of Drupada, and the ruler of Kāçi, *viz.*, the son of Caivya, and Civi himself, cheerfully and with loud roars covered him with their arrows.[25] Shafts in thousands, decked with wings of gold, shot from Drona's bow, piercing through the bodies of the elephants and the young steeds of those warriors, entered the earth, their feathers dyed with blood.[26] The field of battle, strewn with cars and the prostrate forms of large bands of warriors and of elephants and steeds mangled with shafts, looked like the welkin covered with masses of black clouds.[27] Then Drona, desirous of the prosperity of thy sons, having thus crushed the divisions of Sātyaki, and Bhima, and Dhananjaya, and Subhadrā's son, and Drupada, and the ruler of the Kāçis, and having grinded many other heroes in battle,[28] indeed, that high-souled warrior, having achieved these and many other feats, and having, O chief of the Kurus, scorched the world like the Sun himself as he rises at the end of the *Yuga*, proceeded hence, O monarch, to heaven![29] That hero possessed of a golden car, that grinder of hostile hosts, having achieved mighty feats and slain in thousands[30] the warriors of the Pāndava host in battle, hath at last been himself slain by Dhrishtadyumna! Having, in fact, slain more than two *Akshauhinis* of brave and unreturning warriors, that hero endued with intelligence at last attained to the highest state! Indeed, O king, having achieved the most difficult feats, he hath at last been slain by the Pāndavas and the Pānchālas of cruel deeds. When the preceptor was slain in battle, there arose in the welkin, O monarch, a loud uproar of all creatures, as also of all the troops. Resounding

* The first line of 23 is read with a slight variation in the Bengal texts. The words "nothing could be seen save Drona's arrows" are added here to make the sense clear.—T.

through heaven and earth and the intermediate space and through the cardinal and the subsidiary directions,[31-34] the loud cry—*O fie*,—of creatures was heard. And the gods, the *Pitris*, and they that were his friends, all[35] beheld that mighty car-warrior, *viz.*, the son of Bharadwāja, thus slain. The Pāndavas, having won the victory, uttered leonine shouts. And the Earth trembled with those loud shouts of theirs.'"[36]

SECTION IX.

"Dhritarāshtra said,—'How did the Pāndavas and the Srinjayas slay Drona in battle,—Drona who was so accomplished in weapons amongst all wielders of arms?[1] Did his car break (in course of the fight)? Did his bow break while he was striking (the foe)? Or, was Drona careless at the time that he met with his death blow?[2] How, indeed, O child, could Prishata's son, (*viz.*, Dhrishtadyumna) the prince of Pānchāla, slay that hero incapable of being humiliated by enemies, who scattered thick showers of shafts furnished with wings of gold, and who was endued with great lightness of hand,—that foremost of Brāhmanas who was accomplished in everything, acquainted with all modes of warfare, capable of shooting his shafts to a great distance, and self-restrained, who was possessed of great skill in the use of weapons and armed with celestial weapons,—that mighty warrior, of unfading glory, who was always careful, and who achieved the fiercest feats in battle?[3-5] It is plain, it seems to me, that destiny is superior to exertion, since even the brave Drona hath been slain by the high-souled son of Prishata![6] That hero in whom were the four kinds of weapons, alas, thou sayest that that Drona, that preceptor in bowmanship, is slain![7] Hearing of the slaughter of that hero who used to ride his bright car covered with tiger-skins and adorned with pure gold, I cannot drive away my grief![8] Without doubt, O Saniaya, no one dies of grief caused by another's calamity, since, wretch that I am, I am yet alive although I have heard of Drona's death![9] Destiny I regard to be all-powerful, exertion is fruitless! Surely, my heart, hard as it is, is made of adamant,[10] since it breaketh not into a hundred pieces, although I have heard of Drona's death!

He who was waited upon by Brāhmanas and princes desirous of instruction in the *Vedas* and divination and bowmanship, alas, how could he be taken away by Death! I cannot brook the overthrow of Drona which is even like the drying up of the ocean, or the removal of Meru from its site, or the fall of the Sun from the firmament! He was a restrainer of the wicked, and a protector of the righteous.[11-13] That scorcher of foes who hath given up his life for the wretched Duryodhana, upon whose prowess rested that hope of victory which my wicked sons entertained,[14] who was equal to Vrihaspati or Uçanas himself in intelligence, alas, how was he slain? His large steeds of red hue, covered with net of gold,[15] fleet as the wind and incapable of being struck with any weapon in battle, endued with great strength, neighing cheerfully, well-trained and of the Sindhu breed, yoked unto his car and dragging the vehicle excellently,[16] always persevering in the midst of battle,—did they become weak and faint? Coolly bearing in battle elephants while those huge creatures roared at the blare of conchs and the beat of drums, unmoved by twang of bows and showers of arrows and other weapons, foreboding the defeat of foes by their very appearance, never drawing long breaths (in consequence of toil), above all fatigue and pain,[17-18] were those fleet steeds that drew the car of Bharadwāja's son soon overpowered? Even such were the steeds yoked unto his golden car! Even such were the steeds yoked thereto by that foremost of human heroes![19] Mounted on his own excellent car decked with pure gold, why, O son, could he not cross the sea of the Pāndava army?[20] What feats were achieved in battle by Bharadwāja's son, that warrior who always drew tears from other heroes, and upon whose knowledge (of weapons) all the bowmen of the world rely?[21] Firmly adhering to truth, and endued with great might, what, indeed, did Drona achieve in battle? Who were those car-warriors that advanced in battle against that achiever of fierce deeds, that foremost of all wielders of the bow, that first of heroes, who resembled Cakra himself in heaven? Did the Pāndavas fly away, beholding him of the golden car,[22-23] him, *viz.*, of mighty strength who invoked into existence celestial weapons? Or, did king Yudhishthira the just, with his younger brothers, and having the prince of

Pānchāla (Dhrishtadyumna) for his binding chord,* attack Drona, surrounding him with his troops on all sides? Verily, Pārtha must have, with his straight shafts, checked all the other car-warriors,[24-25] and then Prishata's son of sinful deeds must have surrounded Drona. I do not see any other warrior, save the fierce Dhrishtadyumna protected by Arjuna, who could have compassed the death of that mighty hero! It seems that when those heroes, *viz.*, the Kekayas, the Chedis, the Kārushas, the Matsyas, and the other kings, surrounding the preceptor, pressed him exceedingly like ants pressing upon a snake, while he was engaged in some difficult feat, the wretched Dhrishtadyumna must have slain him then! This is what I think! He who, having studied the four *Vedas* with their branches and the histories forming the fifth *(Veda)*,[26-28] became the refuge of the Brāhmanas as the ocean is of rivers, that scorcher of foes who lived both as a Brāhmana and a Kshatriya,[30] alas, how could that Brāhmana, reverend in years, meet with his end at the edge of a weapon? Of a proud spirit, he was yet often humiliated and had to suffer pain on my account![31] However undeserving of it, he yet attained at the hands of Kunti's son, the fruit of his own conduct.† He upon whose feats depend all wielders of bows in the world,[32] alas, how could that hero, firmly adhering to truth and possessed of great skill, be slain by persons desirous of affluence? Foremost in the world like Cakra himself in heaven, of great might and great energy,[33] alas, how could he be slain by the Pārthas like the smaller fish slaying the whale? He from whose presence no warrior desirous of victory could ever escape with life, he whom, while alive, these two sounds never left,[34-35] *viz.*, the sound of the *Vedas* by those desirous of Vedic lore, and the twang of bows caused by those desirous of skill in bowmanship, he who was never cheerless, alas, that tiger among men, that hero endued with prosperity and never vanquished in

* Probably, a ready instrument.—T.

† The sense seems to be that having carefully trained Arjuna in arms, he has got the fruit of his care and labour in the form of defeat and death at the hands of, or, at least, through, his own pupil.—T.

battle,[36] that warrior of prowess equal to that of the lion or the elephant, hath been slain! Verily, I cannot brook the idea of his death! How could Prishata's son, in the very sight of foremost of men, slay in battle that invincible warrior whose might was never humiliated and whose fame was never tarnished? Who were they that fought in Drona's van, protecting him, standing by his side ?[37-38] Who proceeded in his rear and obtained that end which is so difficult of attainment? Who were those high-souled warriors that protected the right and the left wheels of Drona?[39] Who were in the van of that hero while he struggled in battle? Who were they that, reckless of their lives on that occasion, met with Death which stood face to face with them ?[40] Who were those heroes that went the last journey in Drona's battle? Did any of those Kshatriyas that were assigned for Drona's protection, proving false, abandon that hero in battle? Was he slain by the foe after such abandonment and while alone? Drona would never, from fear, show his back in battle, however great the danger! How then was he slain by the foe? Even in great distress, O Sanjaya, an illustrious person should do this, *viz.*, put forth his prowess according to the measure of his might! All this was in Drona: O child, I am losing my senses! Let this discourse be suspended for a while! After regaining my senses I will once more ask thee, O Sanjaya!'"[41-44]

SECTION X.

Vaiçampāyana said,—"Having addressed the *Suta's* son in this way, Dhritarāshtra, afflicted with excessive grief of heart and hopeless of his son's victory, fell down on the ground.[1] Beholding him deprived of his senses and fallen down, his attendants sprinkled him with perfumed and cold water, fanning him the while.[2] Seeing him fallen, the Bharata ladies, O king, surrounded him on all sides and gently rubbed him with their hands.[3] And slowly raising the king from the ground, those royal ladies, their voices choked in tears, seated him on his seat.[4] Seated, the king continued to be under the influence of that swoon. And he remained perfectly motionless, while they fanned him standing around.[5] And a tremour

then passed over the monarch's body and he slowly regained his senses. And once more he began to interrogate Gavalgana's son of the *Suta* caste about the incidents, as they occurred, of the battle.[6]

"Dhritarāshtra said,—'[That Ajātaçatru] who, like the risen Sun, dispelleth darkness by his own light; who (rusheth against a foe) as a swift and angry elephant with rent temples, incapable of being vanquished by hostile leaders of herds, rusheth against a rival proceeding with cheerful face towards a female of the species in rut, O, what warrior (of my army) resisted that Ajātaçatru as he came, for keeping him away from Drona?* That hero, that foremost of persons, who hath slain many brave warriors (of my army) in battle,[7-9] that mighty-armed and intelligent and courageous prince of unbaffled prowess, who, unassisted by any one, can consume the entire host of Duryodhana by means of his terrible glances alone,[10] that slayer by his eyes, that one bent on winning victory, that bowman, that hero of unfading glory, that self-restrained monarch who is revered by the whole world, O, who were those heroes (of my army) that surrounded that warrior?†[11] That invincible prince, that bowman of unfading glory, that tiger among men, that son of Kunti, who advancing with great celerity came upon Drona, that mighty warrior who always achieves grand feats upon the foe, that hero of gigantic frame and great courage who in strength is equal to ten thousand elephants, O, what brave combatants of my army surrounded that Bhimasena as he rushed upon my host?[12-14] When that car-warrior of exceeding energy, *viz.*, Vibhatsu, looking like a mass of clouds, came, creating thunder-bolts like the clouds themselves,[15] shooting showers of arrows like Indra pouring rain, and making all the points of the compass resound with the slap of his palms and

* This sentence comprises 7, 8, and the first line of 9. I have followed the exact order of the original. The peculiarity of the Sanskrit construction is that the nominative Pronoun is made to stand in apposition with a noun in the objective case. The whole of this Section contains many such sentences.—T.

† 10 and 11 also refer to Ajātaçatru.—T.

the rattle of his car-wheels,[16] when that hero whose bow was like the lightning's flash and whose car resembled a cloud having for its roars the rattle of its wheels, (when that hero came) the whizz of whose arrows made him exceedingly fierce,[17] whose wrath resembles an awful cloud, and who is fleet as the mind or the tempest, who always pierces the foe deep into his very vitals, who, armed with shafts, is terrible to look at, who like Death himself bathes all the points of the compass with human blood in profusion, and who, with fierce uproar and awful visage, wielding the bow *Gāndiva*, incessantly pours on my warriors headed by Duryodhana shafts whetted on stone and furnished with vulturine feathers, alas, when that hero of great intelligence came upon you, what became the state of your minds ?[18-19] When that warrior having the huge ape on his banner came, obstructing the welkin with dense showers of arrows, what became the state of your minds at sight of that Pārtha ?[21] Did Arjuna advance upon you, slaying your troops with the twang of *Gāndiva* and achieving fierce feats on the way ?[22] Did Dhananjaya take, with his shafts, your lives, like the tempest destroying gathering masses of clouds or felling forests of reeds, blowing through them ?[23] What man is there that is capable of bearing in battle the wielder of *Gāndiva* ? Hearing only that he is stationed at the head of the (hostile) force, the heart of every foe seems to rend in twain ![24] In that battle in which the troops trembled and even heroes were struck with fear, who were they that did not abandon Drona, and who were those cowards that abandoned him from fear ?[25] Who were they that, reckless of their lives, met Death himself standing face to face with them in the shape of Dhananjaya who hath vanquished even superhuman combatants in battle ?[26] My troops are incapable of bearing the impetus of that warrior having white steeds yoked unto his car and the twang of *Gāndiva* that resembles the roll of the very clouds ![27] That car which has Vishnu himself for its driver and Dhananjaya for its warrior, that car I regard to be incapable of being vanquished by the very gods and the *Asuras* united together ![28] Delicate, young, and brave, and of a very handsome countenance, that son of Pāndu who is gifted with intelligence and skill and wisdom and

whose prowess is incapable of being baffled in battle,[29] when that Nakula with loud noise and afflicting all hostile warriors, rushed at Drona, what heroes (of my army) surrounded him ?[30] When Sahadeva who resembles an angry snake of virulent poison, when that hero owning white steeds and invincible in battle, observant of laudable vows, incapable of being baffled in his purposes, gifted with modesty, and never vanquished in fight, came upon us, what heroes (of our army) surrounded him ?[31-32] That warrior who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful Bhoja maiden of symmetrical limbs,[33] that bull among men, *viz.*, Yuyudhāna, in whom are always truth and firmness and bravery and *Brahmacharya*,[34] that warrior gifted with great might, always practising truth, never cheerless, never vanquished, who in battle is equal to Vāsudeva and is regarded as his second self,[35] who, through Dhananjaya's instructions, hath become foremost in the use of arrows, and who is equal to Pārtha himself in weapons, O, what warrior (of my army) resisted that Sātyaki, for keeping him away from Drona ?[36] The foremost hero among the Vrishnis, exceedingly brave among all bowmen, equal to Rāma himself in (knowledge and use of) weapons and in prowess and fame,[37] (know, O Sanjaya, that) truth and firmness, and intelligence, and heroism, and knowledge of *Brahmá*, and high weapons, are all in him (Sātyaki) of the Sātwata race as the three worlds are in Keçava ![38] What heroes (of my army), approaching that mighty bowman, *viz.*, Sātyaki, possessed of all these accomplishments and incapable of being resisted by the very gods, surrounded him ?[39] The foremost among the Pānchālas, possessed of heroism, high-born and the favorite of all high-born heroes, ever achieving good deeds in battle, *viz.*, Uttamaujas,[40] that prince ever engaged in the welfare of Arjuna, born for only my evil, equal unto Yama, or Vaiçravana, or Āditya, or Mahendra, or Varuna,[41] that prince regarded as a mighty car-warrior and prepared to lay down his life in the thick of battle, O, what heroes (of my army) surrounded him ?[42] Who (amongst my warriors) opposed Dhrishtaketu,—that single warrior amongst the Chedis who, deserting them, hath embraced the side of the

Pāndavas,—while he rushed upon Drona?[43] Who resisted the heroic Ketumat for keeping him away from Drona, the brave Ketumat who slew prince Durjaya while the latter had taken shelter in Girivraja?[44] What heroes (of my army) surrounded Cikhandin,—that tiger among men, who knows the merits and demerits (in his own person) of manhood and femininity, that son of Yajnasena, who is always cheerful in battle, that hero who became the cause of the high-souled Bhishma's death in battle,—when he rushed towards Drona?[45-46] That foremost hero of the Vrishni race,—that chief of all bowmen, that brave warrior in whom all accomplishments exist in a greater degree than in Dhananjaya himself,[47] in whom are ever weapons and truth and *Brahmacharya*, who is equal to Vāsudeva in energy and Dhananjaya in strength,[48] who in splendour is equal to Āditya and in intelligence to Vrihaspati,—*viz.*, the high-souled Abhimanyu resembling Death himself with wide-open mouth,[49] O, what heroes (of my army) surrounded him when he rushed towards Drona? That youth of vigorous understanding, that slayer of hostile heroes, *viz.*, Subhadrā's son,[50] O, when he rushed towards Drona, what became the state of your minds? What heroes surrounded those tigers among men, *viz.*, the sons of Draupadi, when they rushed in battle against Drona like rivers rushing towards the sea? Those children who, giving up all (childish) sports for twelve years,[51-52] and observing excellent vows, waited upon Bhishma for the sake of weapons, those children, *viz.*, Kshatranjaya and Kshatradeva and Kshatravarman and Mānada,[53] those heroic sons of Dhrishtadyumna, O, who resisted them, seeking to keep them away from Drona! He whom the Vrishnis regarded as superior in battle to a hundred car-warriors,[54] O, who resisted that great bowman, *viz.*, Chekitāna, for keeping him away from Drona? Those five Kekaya brothers, virtuous and possessed of prowess incapable of being baffled,[55] resembling (in hue) the insects called *Indragopakas*, with red coats of mail, red weapons and red banners, those heroes that are the maternal cousins of the Pāndavas and that always wish victory unto the latter,[56] O, what heroes (of my army) surrounded those valiant princes when they rushed towards Drona for

slaying him? That lord of battles, that foremost of bowmen, that hero of unbaffled aim and great strength, that tiger among men, *viz.*, Yuyutsu, whom many wrathful kings battling together for six months at Vāranāvata from desire of slaying him could not vanquish, and who in battle at Vārānasi overthrew with a broad-headed arrow that mighty car-warrior, *viz.*, the prince of Kāçi, desirous of seizing (at a self-choice) a maiden for wife, O, what hero (of my army) resisted him? That mighty bowman, *viz.*, Dhrishtadyumna, who is the chief counsellor of the Pāndavas,[57-60] who is engaged in doing evil to Duryodhana, who was created for Drona's destruction, O, what heroes (of my army) surrounded him when he came towards Drona, breaking through all my ranks and consuming all my warriors in battle? That foremost of all persons conversant with weapons, who has been reared almost on Drupada's lap,[61-62] O, what warriors (of my army) surrounded that Cikhandin protected by (Arjuna's) weapons, for keeping him away from Drona? He who encompassed this earth by the loud rattle of his car as by a leathern belt, that mighty car-warrior and foremost of all slayers of foes, who, as (a substitute for) all sacrifices, performed, without hindrance, ten horse-sacrifices with excellent food and drink and gifts in profusion, who ruled his subjects as if they were his children, that Uçinara's son who in sacrifices gave away kine countless as the sand-grains in Gangā's stream, whose feat none amongst men have been or will ever be able to imitate,[63-66] after the performance of whose difficult feat the very gods had cried out, saying,—We do not see that in the three worlds with their mobile and immobile creatures a second person other than Uçinara's son was, has ever been, or will ever be, born,[67-68]—who hath attained to regions (in after life) which are unattainable by human beings, O, who (amongst my army) resisted that Caivya, that grandson of that Uçinara's son, while he came upon (Drona)?[69] What heroes (of my army) surrounded the car-division of that slayer of foes, *viz.*, Vīrāta the king of the Matsyas, while it reached Drona in battle?[70] Who kept away from Drona the gigantic Ghatotkacha, that thorn (in the side) of my sons, that warrior who always wishes victory

unto the Pāndavas, that heroic *Rākshasa* possessed of extensive powers of illusion, endued with great strength and great prowess, and born of Bhima in course of a single day, and of whom I entertain very great fears ?[71-73] What, O Sanjaya, can remain unvanquished by them for whose sake these and many others are prepared to lay down their lives in battle ?[73] How can the sons of Prithā meet with defeat, they, *viz.*, that have that tiger among all beings, the wielder of the bow called *Çārnga*, for their refuge and benefactor ?[74] Vāsudeva is, indeed, the great Master of all the worlds, the Lord of All, and Eternal ! Of celestial soul and infinite power, Nārāyana is the refuge of men in battle ![75] The wise recite his celestial feats. I also will recite them with devotion, for recovering my firmness !"[76]

SECTION XI.

"Dhritarāshtra said,—'Hear, O Sanjaya, the celestial feats of Vāsudeva, feats that Govinda achieved and the like of which no other person hath ever been able to achieve !' Whilst being brought up, O Sanjaya, in the family of the cowherd (Nanda), that high-souled one, while yet a boy, made the might of his arms known to the three worlds.[2] Even he then slew Hayarāja, living in the woods (on the shores) of Yamunā, who was equal to (the celestial steed) Uchchaiçravas in strength and the wind itself in speed.†[3] In childhood he also slew, with his two bare arms, the *Dānava*, in the form of a bull, of terrible deeds, and risen like Death himself unto all the kine.[4] Of eyes like lotus petals, he also slew the mighty *Asuras* named Pralamva, and Naraka, and Jambha, and Pitha, as also Mura that terror of the celestials.[5] And so also Kansa of mighty energy, who was, besides, protected by Jarāsandha, was, with all his followers, slain in battle by Krishna aided by his prowess alone.‡[6]

Ghatotkacha was the son of Hidimvā by Bhimasena. *Rākshasi* women bring forth the very day they conceive, and their offspring attain to youth the very day they are born.—T.

† *Hayarāja*, lit., the prince of steeds. He was an *Asura*, otherwise called Keçin, in the form of a steed.—T.

‡ *I. e.*, without weapons of any kind.—T.

With Valadeva as his second, that slayer of foes, *viz.*, Krishna, consumed in battle, with all his troops, the king of the Curasenas, *viz.*, Sunāman, of great activity and prowess in battle, the lord of a full *Akshauhini*, and the valiant second brother of Kansa the king of the Bhojas.[7-8] The highly wrathful regenerate *Rishi* Durvāsas was adored by him along with his wife, and the *Rishi* (gratified with the adoration) gave him boons.*[9] Of eyes like lotus petals, and endued with great bravery, Krishna, vanquishing all the kings at a self-choice, bore away the daughter of the king of the Gāndhāras.[10] Those angry kings, as if they were horses by birth, were yoked unto his nuptial car and lacerated with the whip.[11] The mighty-armed Janārddana also caused Jarāsandha, the lord of a full *Akshauhini* of troops, to be slain through the instrumentality of another.†[12] The mighty Krishna also slew the valiant king of the Chedis, that leader of kings, as if he were some animal, on the occasion of the latter's disputing about the *Argha*.‡[13] Putting forth his prowess, Mādhava hurled into the sea the *Daitya* city called Saubha, (moving) in the skies, protected by Cālwa, and regarded as impregnable.¶[14] The Angas, the Vangas, the Kalingas, the Māgadhas, the Kāçis, the Koçalas, the Vātsyas, the Gārgyas, the Karushas, and the Paundras,—these all he vanquished in battle.[15] The Avantis, the Southerners, the Mountaineers, the Dāçerakas, the Kāçmirakas, the Aurasikas, the Piçāchas, the Samudgalas,[16] the Kāmvojas, the Vātadhānas, the Cholas, the Pāndyas, O Sanjaya, the Trigartas, the Mālavas, the Daradas, difficult of being vanquished,[17] the Khasas arrived from diverse realms, as also the Cakas, and the Yavanas with their followers, were all vanquished by him of eyes like lotus petals.[18] In days of old, penetrating into the

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* Kaliprasanna Singha, in his Bengali translation, makes a mess of this *sloka*.—T.

† Jarasandha, the powerful king of the Magadhas, and the sworn foe of Krishna, was slain by Bhima through Krishna's instigation.—T.

‡ *Vide Sabhā Parva*, p. p. 61-73.—T.

¶ *Vide Vana Parva*, p. p. 64-67.—T.

very sea, he vanquished in battle Varuna himself in those watery depths, surrounded by all kinds of acquatic animals.[18] Slaying in battle (the *Dānava* named) *Panchajana* living in the depths of *Pātāla*, Hrishikesha obtained the celestial conch called *Pānchajánya*.[20] The mighty Keçava, accompanied by Pārtha, having gratified Agni at Khāndava, obtained his invincible weapon of fire, *viz.*, his discus (called *Sudarçana*).[21] Riding on Vinatā's son and afrighting (the denizens of) *Amarāvatī*, the heroic Krishna brought from Mahendra himself (the celestial flower called) *Pārijāta*.[22] Knowing Krishna's prowess, Cakra quietly bore that act.* We have never heard that there is any one among the kings who has not been vanquished by Krishna.[23] That exceedingly wonderful feat also, O Sanjaya, which the lotus-eyed one performed in my court, who else is capable of performing it?[24] And since, humbled by devotion, I was suffered to behold Krishna as the Supreme Lord, everything (about that feat) is well-known to me, myself having witnessed it with my own eyes.[25] O Sanjaya, the end can never be seen of the (infinite) achievements of Hrishikeça of great energy and great intelligence.[26] Gada, and Cāmva, and Pradyumna, and Viduratha, and Chārudeshna, and Sārana,[27] and Ulmukha, and Niçātha, and the valiant Jhillivabhru, and Prithu, and Viprithu, and Cāmika, and Arimejaya,[28]—these and other mighty Vrishni heroes, accomplished in smiting, will, standing on the field of battle, take up their position in the Pāndava host,[29] when summoned by that Vrishni hero, *viz.*, the high-souled Keçava! Everything (on my side) will then be in great danger! Even this is what I think![30] And there where Janārddana is, there will be the heroic Rāma, equal in strength to ten thousand elephants, resembling the Kailāsa peak, decked with garlands of wild flowers, and armed with the plough.[31] That Vāsudeva, O Sanjaya, whom all the regenerate ones describe as the Father of all, will that Vāsudeva fight for the sake of the Pāndavas?[32] O son, O Sanjaya, if he puts on his armour for the sake of the Pāndavas, there is none

* *Viz.*, the transplantation of the *Pārijāta* from Amarāvati to the Earth.—T.

amongst us who can be his antagonist.[33] If the Kauravas happen to vanquish the Pāndavas, he of the Vrishṇi race will then, for the sake of the latter, take up his mighty weapon.[34] And that tiger among men, that mighty-armed one, slaying then all the kings in battle as also all the Kauravas, will give away the whole Earth to Kunti.[35] What car will advance in battle against that car which has Hrishikeça for its driver and Dhananjaya for its warrior?[36] The Kurus cannot, by any means, gain the victory. Tell me, then, everything about how the battle took place.[37] Arjuna is Keçava's soul, and Krishna also is the soul of the diadem-decked (Kiritin). In Arjuna is always victory; in Krishna is always fame.[38] In all the worlds, Vibhatsu is invincible. In Keçava are infinite merits in excess.[39] The foolish Duryodhana, who doth not know Krishna or Keçava, seems, through Destiny, to have Death's noose before him.[40] Alas, Duryodhana knows not Krishna of Daçārha's race and Arjuna the son of Pāndu! These high-souled ones are ancient gods. They are even Nara and Nārāyana.[41] On Earth they are seen by men as two separate forms though in reality they are both possessed but by one soul. With the mind alone, that invincible pair, of world-wide fame, can, if only they wish it, destroy this host! Only, in consequence of their humanity they do not wish it.* Like a change of the *Yuga*, the death of Bhishma, O child, and the slaughter of the high-souled Drona, overturn the senses! Indeed, neither by *Brahmacharya*, nor by study of the *Vedas*,[42-44] nor by (religious) rites, nor by weapons, can any one prevent death. Hearing of the slaughter of Bhishma and Drona, those heroes accomplished in weapons, respected by all the worlds, and invincible in battle, why O Sanjaya, do I yet live? In consequence of the death of Bhishma and Drona, O Sanjaya, we will henceforth have to live as dependants on that prosperity beholding which in Yudhishthira we had before been so jealous! Indeed, this destruction of the Kurus hath come in

* Though gods they have taken their births as men; and, as men, they must achieve their objects by human means. It is for this that they do not, by a fiat only of their will, destroy this host.—T.

consequence only of my acts.[45-47] O *Suta*, in killing those that are ripe for destruction, the very straw becomes the thunderbolt. That prosperity is without end in this world which Yudhishthira is about to obtain,[48] Yudhishthira, *viz.*, through whose wrath both Bhishma and Drona have fallen! In consequence of his very disposition hath Righteousness gone over to the side of Yudhishthira while it is hostile to my sons.[49] Alas, time, so cruel, that hath now come for the destruction of all, cannot be overcome! Things calculated in one way, O son, by even men of intelligence,[50] become otherwise through Destiny. This is what I think! Therefore, tell me everything that has taken place during the progress of this unavoidable and dreadful calamity productive of the most sorrowful reflections and incapable of being crossed over (by us)!—' "[51]

SECTION XII.

"Sanjaya said,—'Yes, as I saw everything with my own eyes, I will describe to thee how Drona fell down, slain by the Pāndavas and the Srinjayas.' Having obtained the command of the troops, that mighty car-warrior, *viz.*, Bharadwājas son, said these words unto thy son in the midst of all the troops:[2]—Inasmuch as, O king, thou hast honored me with the command of the troops immediately after that bull among the Kauravas, *viz.* the son of the Ocean-going (Gangā),[3] take thou, O Bhārata, the adequate fruit of that act of thine! What business of thine shall I now achieve? Ask thou the boon that thou desirest![4]—Then king Duryodhana, having consulted with Karna and Dusçāsana and others, said unto the preceptor, that invincible warrior and foremost of all victors, these words:[5]—If thou wouldst give me a boon, then, seizing that foremost of car-warriors, *viz.*, Yudhishthira, alive, bring him unto me here![6]—Then that preceptor of the Kurus, hearing these words of thy son, returned him the following answer, gladdening all the troops therewith.[7]—Praised be Kunti's son (Yudhishthira) whose seizure only thou desirest! O thou that art difficult of being vanquished, thou askest not any other boon, (one for example), for his slaughter![8] For what reason, O tiger among men, dost thou not desire his death?

Thou art, without doubt, O Duryodhana, not ignorant of policy! Why, therefore, dost thou not allude to Yudhishthira's death?[9] It is a matter of great wonder that king Yudhishthira the just hath no enemy desirous of his death! Inasmuch as thou wishest him to be alive, thou (either) seekest to preserve thy race from extinction,[10] or, O chief of the Bharatas, thou, having vanquished the Pāndavas in battle, art desirous of establishing brotherly relations (with them) by giving them their kingdom![11] Auspicious was the birth of that intelligent prince! Truly is he called *Ajātaçatru* (the foeless one) for even thou bearest affection for him![12]—Thus addressed by Drona, O Bhārata, the feeling that is ever present in thy son's breast suddenly made itself known.[13] Not even persons like Vrihaspati can conceal the expressions of their countenance. For this, thy son, O king, filled with joy, said these words:[14]—By the slaughter of Kunti's son in battle, O preceptor, victory cannot be mine! If Yudhishthira were slain, Pārtha then, without doubt, would slay all of us![15] All of them, again, cannot be slain by the very gods. He amongst them that will, in that case, survive, will exterminate us![16] Yudhishthira, however, is truthful in his promises. If brought hither (alive), vanquished once more at dice, the Pāndavas will once more go to the woods for they are all obedient to Yudhishthira![17] It is evident that such a victory will be an enduring one. It is for this that I do not, by any means, desire the slaughter of king Yudhisthira the just.[18]—Ascertaining this crooked purpose of Duryodhana, Drona who was conversant with the truths of the science of Profit and gifted with great intelligence, reflected a little and gave him the boon, circumscribing it in the following way.[19]

"'Drona said,—If the heroic Arjuna do not protect Yudhishthira in battle, thou mayst think the eldest Pāndava as already brought under thy control.[20] As regards Pārtha, the very gods and the *Asuras* together, headed by Indra, cannot advance against him in battle. It is for this that I dare not do what thou askest me to do![21] Without doubt, Arjuna is my disciple and I was his first preceptor in arms. He is, however, young, endued with great good fortune, and excessively intent (on the achievement of his purposes).[22] He hath obtained, again, many weap-

ons from Indra and Rudra. He hath, besides, been provoked by thee. I dare not, therefore, do what thou askest me![33] Let Arjuna be removed, by what means soever that can be done, from the battle. Upon Pārtha being withdrawn, thou mayst regard king Yudhishthira as already vanquished.[34] Upon his seizure is victory and not upon his slaughter, O bull among men! Even by this stratagem, can his seizure be accomplished![35] Seizing that king devoted to truth and righteousness, I will, without doubt, O monarch, bring him to thy control this very day,[36] if he stays before me in battle even for a moment, of course, if Dhananjaya the son of Kunti, that tiger among men, be withdrawn from the field.[37] In Phālgunas' presence, however, O king, Yudhishthira is incapable of being taken in battle by even the gods and the *Asuras* headed by Indra!—'[38]

"Sanjaya continued,—"After Drona had promised the king's seizure even under theso limitations, thy foolish sons regarded Yudhishthira as already taken.[39] Thy son (Duryodhana) knew Drona's partiality for the Pāndavas. In order to make Drona stick to his promise, therefore, he divulged those counsels.[40] Then, O chastiser of foes, the fact of Drona's having promised to seize the (eldest) Pāndava was proclaimed by Duryodhana unto all his troops.'"[41]

SECTION XIII.

"Sanjaya said,—'After Drona had promised the king's seizure under those limitations, thy troops, hearing of (that promise about) Yudhishthira's capture,[1] uttered many leonine shouts, mingling them with the whizz of their arrows and the blare of their conchs. King Yudhishthira the just, however, O Bhārata, soon learnt in detail, through his spies, everything about the purpose upon which Bharadwāja's son was intent. Then bringing together all his brothers and all the other kings of his army,[2-3] king Yudhishthira the just addressed Dhananjaya, saying,—Thou hast heard, O tiger among men, about the intention of Drona![4] Let such measures, therefore, be adopted as may prevent the accomplishment of that purpose. It is true,

Drona, that grinder of foes, hath vowed his pledge, subject to limitations.[6] Those limitations, however, O great bowman, rest on thee! Fight thou, therefore, today, O thou of mighty arms, in my vicinity, so that Duryodhana may not obtain from Drona the fruition of his desire!'—[6]

"'Arjuna said,—As the slaughter of my preceptor can never be accomplished by me, so, O king, I can never consent to give thee up![7] O son of Pāndu, I would rather yield up my life in battle than fight against my preceptor![8] This son of Dhritarāshtra desireth sovereignty, having seized thee as a captive in battle! In this world he will never obtain the fruition of that desire of his![9] The firmament itself with its stars may fall down. The Earth herself may split into fragments. Yet Drona will, surely, never succeed in seizing thee as long as I am alive![10] If the wielder of the thunderbolt himself, or Vishnu at the head of the gods, assist him in battle, still shall he not succeed in seizing thee on the field![11] As long as I am alive, O great king, it behoveth thee not to entertain any fear of Drona although he is the foremost of all wielders of weapons![12] I further say unto thee, O monarch, that my promise never remains unfulfilled. I do not recollect having ever spoken any untruth. I do not recollect having ever been vanquished! I do not recollect having ever, after making a vow, left the least part of it unfulfilled!'—[13]

"Sanjaya continued,—'Then, O king, conchs and drums and cymbals and smaller drums were sounded and beat in the Pāndava camp.[14] And the high-souled Pāndavas uttered many leonine shouts. These and the awful twang of their bowstrings and the slaps of their palms touched the very heaven.[15] Hearing that loud blare of conchs that arose from the camp of the mighty son of Pāndu, diverse instruments were sounded amongst thy divisions also.[16] Then thy divisions as also those of theirs were arrayed in order of battle. And slowly they advanced against each other from desire of battle.[17] Then commenced a battle, that was fierce and that made the hair to stand on end, between the Pāndavas and the Kurus, and Drona and the Pānchālas.[18] The Srinjayas, though struggling vigorously, were unable to beat in battle the host of Drona, protected as

it was by Drona himself.[19] And so also the mighty car-warriors of thy son, skilled in smiting, could not beat the Pāndava host, protected as it was by tho diadem-decked (Arjuna).[20] Protected by Drona and Arjuna, both hosts seemed to stand inactive like two blossoming forests in the silence of the night.[21] Then he of the golden car, (*viz.*, Drona) like the Sun himself of great splendor, crushing the ranks of the Pāndavas, careered through them at will.[22] And the Pāndavas, and the Srinjayas, through fear, regarded that single warrior of great activity upon his quickly-moving car as if multiplied into many.[23] Shot by him, terrible shafts coursed in all directions, frightening, O king, the army of Pāndu's son.[24] Indeed, Drona then seemed as the Sun himself at midday covered by a hundred rays of light.[25] And as the *Dānavas* were unable to look at Indra, so there was not one among the Pāndavas, who, O monarch, was able to look at the angry son of Bharadwāja in that battle.[26] The valiant son of Bharadwāja then, having confounded the (hostile) troops, speedily began to consume the division of Dhrishtadyumna by means of sharp shafts.[27] And covering and obstructing all the points of the compass by means of his straight shafts, he began to crush the Pāndava force even there where Prishata's son was.'"[28]

SECTION XIV.

"Sanjaya said,—'Then Drona, causing a great confusion in the Pāndava host, careered through it like a conflagration consuming (a forest of) trees![1] Beholding that angry warrior owning a golden car consume their divisions like a raging conflagration, the Srinjayas trembled (in fear).[2] The twang, in that battle, of the constantly stretched bow of that warrior of great activity was heard to resemble the roar of the thunder.*[3] Fierce shafts shot by Drona endued with great lightness of hands, began to crush car-warriors and horsemen and elephant-warriors and

* The Bengal texts read this verse incorrectly. For *prataptam* the correct reading is *satatam*; and for *anukārinas* the correct word is *āçukārinas*.—T.

foot-soldiers along with elephants and steeds.[4] Showering his arrows as the roaring clouds at the close of summer, assisted by the wind, pour hail-stones, he inspired fear in the hearts of the foe.[5] Careering (through the hostile ranks), O king, and agitating the troops, the mighty Drona enhanced the unnatural fear entertained by the enemy.[6] The gold-decked bow, on his quickly-moving car, was repeatedly seen to resemble the lightning's flash amid a mass of dark clouds.[7] That hero, firm in truth, ndued with wisdom, and always devoted, besides, to righteousness, caused an awful river of angry current, such as may be seen at the end of the *Yuga*, to flow there.[8] And that river had its source in the impetuosity of Drona's wrath, and it was haunted by crowds of carnivorous creatures. And the combatants constituted the waves that filled its entire surface. And heroic warriors constituted the trees on its banks whose roots were constantly eaten away by its current.[9] And its waters were constituted by the blood that was shed in that battle, and cars constituted its eddies, and elephants and steeds formed its banks. And coats of mail constituted its lilies, and the flesh of creatures the mire on its bed.[10] And the fat, marrow, and bones (of fallen animals and men) formed the sands on its beach, and (fallen) head-gears its froth. And the battle itself that was fought there constituted the cloudy canopy above its surface. And lances constituted the fish with which it abounded.[11] And it was inaccessible in consequence of the large numbers of (slain) men, elephants, and steeds (that fell in it). And the impetus of the shafts shot constituted its current. And the slain bodies themselves constituted the timber floating on it. And cars constituted its tortoises.[12] And heads constituted the stones scattered on its banks and bed, and scimitars its fish in profusion. And cars and elephants formed its lakes. And it was decked with many adornments.[13] And mighty car-warriors constituted its hundreds of little whirlpools. And the dust of the earth constituted its wavelets. And capable of being easily crossed by those possessed of exceeding energy, it was incapable of being crossed by the timid.[14] And heaps of dead bodies constituted the sand-banks obstructing its navigation. And it was the haunt of *Kankas* and vultures and other birds of prey

And it carried away thousands of mighty car-warriors to the abode of Yama.[15] And long spears constituted the snakes that infested it in profusion. And the living combatants constituted the fowl sporting on its waters.* Torn umbrellas constituted its large swans. Diadems formed the (smaller) birds that adorned it.[16] Wheels constituted its turtles, and maces its alligators, and arrows its smaller fish. And it was the resort of frightful swarms of crows and vultures and jackalls.[17] And that river, O best of kings, bore away in hundreds, to the regions of the *Pitris*, the creatures that were slain by Drona in battle.[18] Obstructed by hundreds of bodies (floating on it), the hair (of slain warriors and animals) constitute its moss and weeds. Even such was the river, enhancing the fears of the timid, that Drona caused to flow there.†[19]

"'And when Drona was thus grinding the hostile army hither and thither, the Pāndava warriors headed by Yudhishthira rushed at that mighty car-warrior from all sides.[20] Them thus rushing (towards Drona), brave combatants of thy army, possessed of unyielding prowess, received from every side. And the battle that thereupon ensued made the hair to stand on end.[21] Cakuni, full of a hundred kinds of deceipt, rushed towards Sahadeva, and pierced the latter's charioteer, and standard, and car, with many keen-pointed shafts.[22] Sahadeva, however, without being much excited, cutting off Sauvala's standard and bow and car-driver and car, with sharp arrows, pierced Sauvala himself with sixty shafts.[23] Thereupon Suvala's son, taking up a mace, jumped down from his excellent car; and with that mace, O king, he felled Sahadeva's driver from the latter's car.[24] Then those two heroic and mighty warriors, O monarch, both deprived of car, and both armed with mace, sported in battle like two crests of hills.[25] Drona,

* The Bengal reading is *Cura-vyāla*. The Bombay text reads *Cula-vyāla*. I adopt the latter. *Vājinas*, in *Prāni-vāji-nishevitam*, is explained by Nilakantha to mean fowl or birds.—T.

† It is evident that the very minuteness with which the comparions is sought to be sustained destroys the effect. Regarding the respetitions, they are just such as one may expect to find in verses composed *extempore*.—T.

having pierced the ruler of the Pānchālas with ten shafts, was, in return, pierced by the latter with many shafts. And the latter was again pierced by Drona with a larger number of shafts.[26] Bhimasena pierced Vivingçati with twenty sharp arrows. The latter, however, thus pierced, trembled not, which seemed to be highly wonderful.[27] Vivingçati then, O monarch, suddenly deprived Bhimasena of his steeds and standard and bow. And thereupon all the troops worshipped him for that feat.[28] The heroic Bhimasena, however, brooked not that exhibition of prowess by his enemy in battle. With his mace, therefore, he slew the well-trained steeds of Vivingçati.[29] Then the mighty Vivingçati, taking up a shield (and sword), jumped down from that car whose steeds had been slain, and rushed against Bhimasena like an infuriate elephant rushing against an infuriate compeer.[30] The heroic Calya, laughing the while, pierced, as if in dalliance, his own dear nephew Nakula with many shafts for angering him.[31] The valiant Nakula, however, cutting off his uncle's steeds and umbrella and standard and charioteer and bow in that battle, blew his conch.[32] Dhrishtaketu, engaged with Kripa, cut off diverse kinds of arrows shot at him by the latter, and then pierced Kripa with seventy arrows. And then he cut off the device of Kripa's standard with three arrows.[33] Kripa, however, began to oppose him with a thick shower of arrows. And resisting him in this way, the Brāhmana fought on with Dhrishtaketu.[34] Sātyaki, laughing the while, pierced Kritavarman in the centre of the chest with a long arrow. And piercing him then with seventy arrows, he once more pierced him with many others.[35] The Bhoja warrior, however, in return, pierced Sātyaki with seven and seventy arrows of keen points. Like the swiftly-coursing winds failing to move a mountain, Kritavarman was unable to move Sātyaki or make him, tremble.[36] Senāpati deeply struck Suçarman in his vitals. Suçarman also struck his antagonist with a lance on the shoulder-joint.[37] Virāta, aided by his Matsya warriors of great energy, resisted Vikartana's son in that battle. And that feat (of the Matsya king) seemed highly wonderful.[38] Even this was regarded an act of great valor on the part of the *Suta's* son in that he singly resisted that whole force by means of his

straight shafts.[39] King Drupada was engaged with Bhagadatta. And the battle between those two warriors became beautiful to behold.[40] That bull among men, *viz.*, Bhagadatta, pierced king Drupada and his driver and standard and car with many straight shafts.[41] Then Drupada, excited with wrath, quickly pierced that mighty car-warrior in the chest with a straight shaft.[42] Those two foremost of warriors on earth, *viz.*, Somadatta's son and Cikhandin, both conversant with every weapon, encountered each other in fierce battle that made all creatures tremble with fear.[43] The valiant Bhuriçravas, O king, covered that mighty car-warrior, *viz.*, Yajnasena's son Cikhandin, with a thick shower of arrows.[44] Cikhandin then, O monarch, excited with wrath, pierced Somadatta's son with ninety shafts, and caused him, O Bhārata, to tremble.[45] Those *Rākshasas* of fierce deeds, *viz.*, Hidimbā's son and Alamvusha, each desirous of vanquishing the other, battled most wonderfully.[46] Both capable of creating a hundred illusions, both swelling with pride, battled with each other most wonderfully, relying on their powers of illusion, and each desirous of vanquishing the other.[47] The fierce Chekitāna battled with Anuvinda. They coursed on the field, disappearing at times, and causing great wonder.[48] Lakshmana fought fiercely with Kshatradeva, even as Vishnu, O monarch, in days of old, with the *(Asura)* Hiranyāksha.[49] With his fleet steeds and upon his car duly equipt, Paurava, O king, roared at Abhimanyu.[50] Endued with great might, Paurava then rushed at Abhimanyu, desirous of battle. Then that chastiser of foes, *viz.*, Abhimanyu, fought fiercely with that foe.[51] Paurava covered Subhadrā's son with a thick shower of arrows. Thereupon Arjuna's son felled his antagonist's standard and umbrella and bow on earth.*[52] Then piercing Paurava with seven other arrows, Subhadrā's son pierced the latter's driver and steeds with five arrows.[53] Gladdening his troops thus, he then repeatedly roared like a lion. Then Arjuna's son quickly fixed an arrow on his bowstring that was certain to take away Paurava's life.[54]

* This verse is read incorrectly in the Bengal texts. For *hayāṅ* read *Dhanus*.—T.

Beholding, however, that arrow of frightful mien fixed on Abhimanyu's bowstring, Hridikā's son, with two shafts, cut off that bow and arrow.[55] Then that slayer of hostile heroes, *viz.*, Subhadrā's son, throwing aside that broken bow, took up a bright sword and a shield.[56] Whirling with great activity that shield decked with many stars, and whirling that sword also, he coursed on the field, exhibiting his prowess.[57] Whirling them before him, and whirling them on high, now shaking them and now jumping up himself, from the manner of his handling those weapons, it seemed that (with him) there was no difference between that offensive and that defensive weapon.[58] Jumping suddenly then upon the shafts of Paurava's car, he roared aloud. Mounting next upon his car, he seized Paurava by the hair,[59] and slaying, meanwhile, with a kick, the latter's driver, he felled his standard with a stroke of his sword. And as regards Paurava himself, Abhimanyu raised him up like Garuda raising a snake from the bottom of the sea, agitating the waters.[60] Thereupon all the kings beheld Paurava (standing helpless) with dishevelled hair, and looking like an ox deprived of its senses while on the point of being slain by a lion.[61] Beholding Paurava thus prostrated, placed under the control of Arjuna's son, and dragged helplessly, Jayadratha was unable to brook it.[62] Taking up a sword as also a shield that bore the device of a peacock and was decked with a hundred bells of small size suspended in rows, Jayadratha jumped down from his car with a loud roar.[63] Then Krishna's son (Abhimanyu), beholding the ruler of the Sindhus, let Paurava alone, and leaping up like a hawk from the latter's car, quickly alighted on the earth.[64] The lances and axes and scimitars hurled by his foes, Krishna's son cut off by means of his sword or warded off by his shield.[65] Thus showing unto all the warriors the strength of his own arms, the mighty [and heroic] Abhimanyu, once more upraising his large and heavy sword as also his shield,*[66] proceeded towards Vriddhakshatra's son who was a sworn foe of his (Abhimanyu's) father, like a tiger proceeding against an elephant.[67] Approaching, they cheerfully

* The word "heroic" occurs in the next verse.—T.

attacked each other with their swords like a tiger and a lion with their claws and teeth.[68] And none could notice any distinction between those two lions among men as regards the whirl, strokes, and descent of their swords and shields.*[69] And as regards the descent and the *whizz of their swords, and the warding off of each other's blows, it seemed there was no distinction between the two.[70] Coursing beautifully in outward and inward tracks, those two illustrious warriors then seemed to be like two winged mountains.[71] Then Jayadratha struck on the shield of the renowned Abhimanyu when the latter stretched his sword for making a pass at him.[72] Then, O Bhārata, Jayadratha's large sword sticking into Abhimanyu's shield covered with golden plate, broke as the ruler of the Sindhus attempted to draw it off forcibly.[73] Seeing his sword break, Jayadratha hastily retreated six steps and was seen within a twinkle of the eye to be mounted on his own car.[74] Then Krishna's son also, that combat with the sword being over, ascended his own excellent car. Many kings then, of the Kuru army, uniting together, surrounded him on all sides.[75] The mighty son of Arjuna, however, eyeing Jayadratha, whirled his sword and shield, and uttered a loud shout.[76] Having vanquished the ruler of the Sindhus, Subhadrā's son, that slayer of hostile heroes, then began to scorch that division of the Kaurava army like the Sun scorching the world.[77] Then in that battle Calya hurled at him a fierce dart made wholly of iron, decked with gold, and resembling a blazing flame of fire.[78] Thereupon Krishna's son, jumping up, caught hold of that dart like Garuda catching a mighty snake falling from above. And having seized it thus, Abhimanyu unsheathed his sword.[79] Witnessing the great activity and might of that warrior of immeasurable energy, all the kings together uttered a leonine shout.[80] Then that slayer of hostile heroes, *viz.*, the son of Subhadrā, hurled with the might of his arms at Calya himself that very dart of great effulgence decked with stones of *lapis lazuli*.[81] * Resembling a snake that has recently cast off its slough, that dart, reaching Calya's car, slew the latter's

* The words in the original are *Sampâta*, *Abhighâta*, and *Nipâta*.—T.

driver and felled him from his niche in the vehicle.[33] Then Virāta and Drupada, and Dhrishtaketu and Yudhishthira, and Sātyaki, and Kekaya, and Bhima, and Dhrishtadyumna, and Cikhandin,[34] and the twins (Nakula and Sahadeva), and the five sons of Draupadi, all exclaimed,—*Excellent, Excellent!* And diverse kinds of sounds due to the shooting of arrows, and many leonine shouts,[34] arose there, gladdening the unretreating son of Arjuna. Thy sons, however, could not brook those indications of the victory of their foe.[35] Then all of them suddenly surrounded Subhadrā's son and covered him, O king, with showers of arrows like the clouds pouring rain on the mountain-breast.[36] Then that slayer of foes, *viz.*, Ārtāyani (Calya), wishing the good of thy sons and remembering the overthrow of his own driver, rushed in rage against Subhadrā's son.'"[37]

SECTION XV.

"Dhritarāshtra said,—'Thou hast, O Sanjaya, described to me many excellent single combats. Hearing about them, I envy those that have eyes.[1] This battle between the Kurus and the Pāndavas, resembling that (of old) between the gods and the *Asuras*, will be spoken of as exceedingly wonderful by all men.[2] I am scarcely gratified with listening to thy narrations of this excellent battle. Tell me, therefore, about this combat between Ārtāyani (Calya) and Subhadrā's son!'[3]

"Sanjaya said,—'Beholding his driver slain, Calya, upraising a mace made wholly of iron, jumped down in rage from his excellent car.[4] Bhima then, taking up his own huge mace, quickly rushed towards Calya who then resembled the blazing *Yuga* fire or the Destroyer himself armed with his bludgeon.[5] Subhadrā's son also, taking up a prodigious mace resembling the bolt of heaven, addressed Calya, saying,—*Come, Come!*—Bhima, however, with much ado, persuaded him to stand aside.[6] The valiant Bhimasena then, having persuaded Subhadrā's son to stand aside, approached Calya in battle and stood immovable as a hill.[7] The mighty ruler of the Madras also, beholding Bhima, proceeded towards him like a tiger towards an ele-

phant.[8] Then was heard there the loud blare of trumpets and conchs by thousands, and leonine shouts, and the loud noise of drums.[9] And loud cries of—*Excellent, Excellent*,—arose among hundreds of Pāndava and Kauravа warriors rushing towards each other.[10] None else among all the kings, O Bhārata, save the ruler of the Madras can venture to bear the might of Bhimasena in battle.[11] Similarly, who else, save Vrikodara, in the world, can venture to bear the impetus of the illustrious Calya's mace in battle ?[12] Bound in hempen strings mixed with wires of gold, the prodigious mace, capable of gladdening all spectators, of Bhima, being grasped by him, shone brilliantly.[13] And similarly the mace of Calya also, who coursed in beautiful circles, looked like a blazing flash of lightning.[14] Both of them roared like bulls, and both coursed in circles. And both Calya and Vrikodara, standing as they did, with their maces slightly bent, looked like a couple of horned bulls.[15] Whether as regards coursing in circles or in whirling and striking with their maces, the combat that took place between those two lions among men was every way equal.[16] Struck by Bhimasena with his mace, the prodigious mace of Calya, emitting fierce sparks of fire, speedily broke unto fragments.[17] And similarly Bhimasena's mace, struck by the foe, looked beautiful like a tree covered with fire-flies during the season of rains at eventide.[18] And the mace that the ruler of the Madras hurled in that battle, irradiating the welkin, O Bhārata, frequently caused sparks of fire (to fly around).[19] Similarly the mace hurled by Bhimasena at the foe scorched his antagonist's forces like a fierce meteor falling down (from the firmament).[20] And both those best of maces, striking against each other, resembled sighing she-snakes and caused flashes of fire.[21] Like two large tigers attacking each other with their claws, or like two mighty elephants with their tusks, those two mighty warriors coursed in circles, encountering each other with those two foremost of maces with which they were armed.[22] Struck then with those foremost of maces and soon covered with blood, those two illustrious warriors seemed to resemble a couple of flowering *Kinçukas*.[23] And the blows, loud as Indra's thunder, of the maces wielded by those two lions among men was heard on all

sides.[24] Struck by the ruler of the Madras with his mace on both the left and the right side, Bhima moved not in the least, like a hill riven by the thunder.[25] Similarly the mighty ruler of the Madras, struck by Bhima with his mace, patiently stood still like a hill struck with the thunder.[26] Both of them, with upraised maces, endued as they were with great impetus, fell upon each other, coursing in shorter circles.[27] Quickly nearing each other then by eight steps and falling upon each other like two elephants, they suddenly struck each other with those maces of theirs made entirely of iron.[28] And each of those heroes, in consequence of the other's impetuosity and violently struck with the other's mace, fell down at the same instant of time with the other, like a couple of Indra's poles.[29] Then the mighty car-warrior Kritavarman quickly approached Calya, who, deprived of his senses, was breathing hard as he lay on the field.[30] And beholding him, O king, struck violently with the mace, and writhing like a snake, and deprived of his senses in a swoon,[31] the mighty car-warrior Kritavarman, taking him upon his car, quickly bore the ruler of the Madras away from the field.[32] Reeling like a drunken man, the heroic Bhima of mighty arms, rising up within the twinkling of an eye, stood mace in hand.[33] Thy sons then, beholding the ruler of the Madras turn away from the fight, began, O sire, to tremble, along with their elephants, and foot-soldiers, and cavalry, and cars.[34] Grinded then by the Pāndavas desirous of victory, those warriors of thy army, struck with fear, fled away in all directions, like masses of clouds driven away by the wind.[35] And those mighty car-warriors, *viz.*, the Pāndavas, having vanquished the Dhārtarāshtras, looked resplendent in that battle, O king, like blazing fires.[36] And they uttered loud leonine roars, and blew their conchs, filled with joy. And they beat their drums, large and small, and cymbals and other instruments.'"[37]

SECTION XVI

"Sanjaya said,—'Beholding that army of thine exceedingly broken, the valiant Vrishasena, single-handed, began to protect it, O king, displaying the illusion of his weapons.[1] Shot by

Vrishasena in that battle, thousands of arrows coursed in all directions, piercing through men and steeds and cars and elephants.[2] Mighty arrows, of blazing effulgence, shot by him, coursed in thousands, like the rays, O monarch, of the Sun in the summer season.[3] Afflicted and crushed therewith, O king, car-warriors and horse-men suddenly fell down on the earth like trees broken by the wind.[4] The mighty car-warrior Vrishasena, O king, felled large bodies of steeds, of cars, and of elephants, in that battle, in thousands.[5] Beholding that single warrior coursing fearlessly on the field, all the kings (of the Pāndava army), uniting together, surrounded him on all sides.[6] Nakula's son Catānika rushed at Vrishasena and pierced him with ten arrows capable of penetrating into the very vitals.[7] The son of Karna, however, cutting off his bow, felled then his standard. Thereupon the other sons of Draupadi, desirous of rescuing that brother of theirs, rushed at him.[8] And soon they made Karna's son invisible by means of their arrowy showers. Against them thus smiting (the son of Karna), many car-warriors headed by Drona's son (Açwatthāman) rushed.[9] And these, O monarch, quickly covered those mighty car-warriors, *viz.*, the sons of Draupadi, with diverse kinds of arrows like clouds pouring rain on mountain breasts.[10] Thereupon the Pāndavas, from affection for their sons, quickly encountered those assailants.[11] The battle then that took place between thy troops and those of the Pāndavas, was exceedingly fierce and made the hair to stand on end, resembling as it did that between the gods and the *Dānavas*.[12] Even thus did the heroic Kauravas and the Pāndavas, excited with rage, fight, eyeing one another (furiously) and having incurred one another's animosity for past offences.[13] The bodies of those heroes of immeasurable energy then seemed, in consequence of (the) wrath (that inspired them), to resemble those of Garuda and (mighty) *Nāgas* battling in the sky.[14] And with Bhima and Karna and Kripa and Drona and Drona's son and Prishata's son and Sātyaki, the field of battle looked resplendent like the all-destructive Sun that rises at the end of the *Yuga*.[15] The battle that took place between those mighty men engaged with mighty antagonists, and all smiting one another, was fierce in the extreme, resembling that (of

yore) between the *Dānavas* and the gods.[16] Then Yudhishthira's host, uttering a noise loud as that of the surging sea, began to slaughter thy troops, the great car-warriors of thy army having fled away.[17] Beholding the (Kaurava) host broken and excessively mangled by the foe, Drona said,—Ye heroes, ye need not fly away![18]—Then he (*viz.*, Drona) owning red steeds, excited with wrath and resembling a (fierce) elephant with four tusks, penetrated into the Pāndava host and rushed against Yudhishthira.[19] Then Yudhishthira pierced the preceptor with many whetted arrows equipt with *Kanka* feathers. Drona, however, cutting off Yudhishthira's bow, rushed impetuously at him.[20] Then the protector of Yudhishthira's car-wheels, *viz.*, Kumāra, the renowned prince of the Pānchālas, received the advancing Drona like the continent receiving the surging sea.[21] Beholding Drona, that bull among Brāhmanas held in check by Kumāra, loud leonine shouts were heard there with cries of *Excellent, Excellent!*[22]—Kumāra then, in that great battle, excited with rage, pierced Drona with an arrow in the chest and uttered many leonine shouts.[23] Having checked Drona in battle, the mighty Kumāra, endued with great lightness of hand and above all fatigue, pierced him with many thousands of arrows.[24] Then that bull among men (*viz.*, Drona) slew that protector of Yudhishthira's car-wheels, *viz.*, Kumāra, that hero observant of virtuous vows and accomplished in both *mantras* and weapons.[25] And then penetrating into the midst of the (Pāndava) host and careering in all directions, that bull among men, *viz.*, Bharadwāja's son, became the protector of thy troops.[26] And piercing Cikhandin with twelve arrows, and Uttamaujas with twenty, and Nakula with five, and Sahadeva with seven,[27] and Yudhishthira with twelve, and each of the (five) sons of Draupadi with three, and Sātyaki with five, and the ruler of the Matsyas with ten arrows,[28] and agitating the entire host in that battle, he rushed against the foremost warriors (of the Pāndavas) one after another. And then he advanced against Kunti's son Yudhishthira from desire of seizing him.[29] Then Yugandhara, O king, checked Bharadwāja's son, that mighty car-warrior filled with rage and resembling the very ocean lashed into fury

by the tempest.[30] Bharadwāja's son, however, having pierced Yudhishthira with many straight arrows, felled Yugandhara with a broad-headed shaft from his niche in the car.[31] Then Virāta, and Drupada, and the Kaikeya princes, and Sātyaki, and Civi, and Vyāghradatta the prince of the Pānchālas, and the valiant Singhasena,[32] these, and many others, desirous of rescuing Yudhishthira, surrounded Drona on all sides, and impeded his way, scattering countless arrows.[33] Vyāghradatta, the prince of the Pānchālas, pierced Drona with fifty keen-pointed arrows, at which, O king, the troops uttered loud shouts.[34] Then Singhasena also, quickly piercing that mighty car-warrior, *viz.*, Drona, roared aloud in joy, striking terror into the hearts of mighty car-warriors.[35] Drona then, expanding his eyes and rubbing his bowstring and producing loud slaps of his palms, rushed against the latter.[36] Then the mighty son of Bharadwāja, putting forth his prowess, cut off with a couple of broad-headed arrows the heads decked with earrings from the trunks of both Singhasena and Vyāghradatta.[37] And afflicting also, with his arrowy showers, the other mighty car-warriors of the Pāndavas, he stood in the front of Yudhishthira's car like all-destroying Death himself.[38] Then, O king, loud cries were heard among the warriors of Yudhishthira's army to the effect,—*The king is slain,*—when Bharadwāja's son of regulated vows thus stood in his vicinage.[39] And the warriors there all exclaimed, beholding Drona's prowess,—*Today the royal son of Dhritarāshtra will be crowned with success!*[40] *This very moment, Drona, having seized Yudhishthira, will, filled with joy, assuredly come to us and Duryodhana's presence.*[41]—While thy soldiers were indulging in such talk, Kunti's son (Arjuna) quickly came there, filling (the welkin) with the rattle of his car,[42] and creating, as he came, owing to the carnage he caused, a river whose waters were blood, and whose eddies were cars, and which abounded with the bones and bodies of brave warriors, and which bore creatures away to

weapons.[44] And the diadem-decked (Arjuna) suddenly came upon Drona's division, covering it with a thick network of arrows and confounding the very senses (of those that followed Drona).[45] Incessantly placing his arrows on the bowstring and quickly shooting them, none could notice any lapse of time between these two acts of the renowned son of Kunti.[46] Neither the (four cardinal) directions, nor the welkin, nor the firmament above, nor the earth, O king, could any longer be distinguished, for everything then became one continuous mass of arrows.[47] Indeed, O king, when the wielder of *Gāndiva* caused that thick darkness by means of his arrows, nothing could be seen in that battle.[48] Just then the Sun also set, enveloped with a dusty cloud. Niether friend nor foe could any longer be distinguished.[49] Then Drona and Duryodhana and others caused the withdrawal of their troops. And ascertaining the foe to be inspired with fear and unwilling to continue the fight,[50] Vibhatsu also slowly caused his troops to be withdrawn. Then the Pāndavas and the Srinjayas and the Pānchālas, filled with joy, praised Pārtha with delightful speeches like the *Rishis* praising the Sun. Having vanquished his foes thus, Dhananjaya then, filled with joy, retired to his tent, proceeding in the rear of the whole army, with Keçava as his companion.[51-52] And stationed on his beautiful car decked with the costliest specimens of sapphires and rubies and gold and silver and diamonds and corals and crystals, the son of Pāndu looked resplendent like the moon in the firmament bespangled with stars.'"[53]

SECTION XVII.

(*Samsaptaka-badha Parva.*)

"Sanjaya said,—'The troops of both armies, having proceeded to their tents, duly took up their quarters, O king, according to the divisions and the sub-divisions to which they belonged.[1] Having withdrawn the troops, Drona, in great cheerlessness of mind, beholding Duryodhana, said these words in shame:[2]—I told thee before that when Dhananjaya is by, Yudhishthira is incapable of being seized in battle by the

very gods.[8] Although all of you fell upon him in battle, yet Pārtha frustrated all your attempts. Do not doubt what I say; Krishna, and Pāndu's son (Arjuna) are invincible![9] If, however, Arjuna of white steeds can, by any means, be withdrawn (from Yudhishthira's side), then Yudhishthira, O king, shall soon come under thy control![5] Let some one, challenging him (Arjuna) in battle draw him away to some other part of the field. The son of Kunti will not return without vanquishing him.[6] Meanwhile, when Arjuna will not be by, I, O monarch, will seize king Yudhishthira the just, penetrating through the Pāndava host in the very sight of Dhrishtadyumna![7] Thus, O monarch, I will, without doubt, bring Yudhishthira the son of Dharma, along with his followers, under control![8] If that son of Pāndu stays even for a moment before me in battle, I will bring him a captive from the field. That feat will be more advantageous than victory (over the Pāndava army)![9]—'

"Sanjaya continued,—'Hearing those words of Drona, the ruler of the Trigartas, O monarch, with his brothers, said these words:[10]—We, O king, are always humiliated by the wielder of *Gāndiva*! O bull of Bharata's race, although we have done him no injury, yet he hath always injured us![11] Remembering all those diverse instances of humiliation, we burn in wrath and are never able to sleep at night![12] By good luck, that Arjuna, armed with weapons, will stand before us. That, therefore, which is in our heart and which we strive to accomplish, we are resolved to achieve now,[13] that, *viz.*, which will be agreeable to thee, and which will bring us renown! Taking him out of the field we will slay him.[14] Let the earth today be without Arjuna or let it be without the Trigartas! We truly swear this before thee! This our vow will never be false![15]—And Satyaratha and Satyavarman, O Bhārata, and Satyavrata and Satyeshu, and Satyakarman also, having spoken similarly,[16]—those five brothers together,—with ten thousand cars, came, O king, (before Duryodhana), having taken that oath on the field of battle.[17] And the Mālavas, and the Tundikeras with thirty thousand cars, and that tiger among men, *viz.*, Suçarman, the ruler of Prasthala,[18] with the

Māvelakas, the Lilithyas, and the Madrakas, accompanied by ten thousand cars and his brothers,[19] and with another ten thousand cars from diverse realms came forward for taking the oath.[20] Then bringing fire, and each making preparations for igniting one for himself, they took up ropes of *Kuça* grass and beautiful coats of mail.[21] And equipt in mail, bathed in clarified butter, clad in robes of *Kuça* grass, and with their bowstrings serving as girdles, those heroes, who had given away thousands and hundreds as (sacrificial) presents to Brāhmanas,[22] who had performed many sacrifices, had been blessed with children, and were deserving of blessed regions hereafter, who had nothing more to do in this world, who were prepared to lay down their lives in battle, and who devoted their souls to the attainment of fame and victory,[23] who were desirous of soon repairing by fair fight to those regions (hereafter) that are attainable by means only of sacrifices with abundant presents to Brāhmanas, and by means also of rites the chief amongst which are *Brahmacharya* and study of the *Vedas*,[24] those heroes, having each gratified Brāhmanas by giving them gold,* and kine, and robes, and having addressed one another in loving discourse,[25] ignited those fires and took that vow in battle. And in the presence of those fires, firmly resolved, they took that vow.[26] And having made that vow for the slaughter of Dhananjaya, they then, in the hearing of all creatures, very loudly said,[27]—Those regions that are for persons who have never adopted any vows, those that are for persons that slay a Brāhmana, those regions that are for one who drinketh wine, those that are for him who hath adulterous connection with his preceptor's wife,[28] those that are for him who robbeth the property of a Brāhmana, or for him who enjoyeth the king's grant without satisfying the condition of that grant, or for him who abandoneth one asking for shelter, or for him who slayeth a candidate for his favor,[29] those that are for persons that set fire to houses and for those that slay kine, those regions that are for those that injure others, those that

* *Nishka*, litterally, a golden coin, whose weight is diversely stated by diverse authorities.—T.

are for persons harbouring malice against Brāhmanas,[80] those that are for him who from folly doth not seek the companionship of his wife in her season, those also that are for those that seek the companionship of women on the day they have to perform the *Çrāddha* of their ancestors, those that are for persons that injure their own selves,[81] or for those that misappropriate what is deposited with them from confidence, or for those that destroy learning, or for those that battle with eunuchs, or for those that follow persons that are mean,[82] those regions that are for atheists, or for those that abandon their (sacred) fires and mothers, and those regions also that are for the sinful, those shall be ours[83] if without slaying Dhananjaya we return from the field, or if, grinded by him on the field, we turn back from fear![84] If, again, we succeed in achieving in battle feats the most difficult of accomplishment in the world, we shall then, without doubt, obtain the most desirable regions![85]—Having said these words, O king, those heroes then marched to battle, summoning Arjuna towards the southern part of the field.[86] That tiger among men, and subjugater of hostile cities, *viz.*, Arjuna, thus challenged by them, said these words unto king Yudhishthira the just without any delay:[87]—Summoned, I never turn back. This is my fixed vow. These men, sworn to conquer or die, are summoning me, O king, to great battle![88] This Suçarman here, with his brothers, summoneth me to battle. It behoveth thee to grant me permission for slaying him with all his followers.[89] O bull among men, I am unable to brooke this challenge. I tell thee truly, know these foes to be (already) slain in battle![90]—

"'Yudhishthira said,—Thou hast heard, O child, in detail, what Drona hath resolved to accomplish! Act thou in such a way that, that resolve of his may become futile![91] Drona is endued with great might. He is a hero, accomplished in arms, and above fatigue! O mighty car-warrior, even he hath vowed my seizure![92]—

"'Arjuna said,—'This Satyajit, O king, will today become thy protector in battle! As long as Satyajit lives, the preceptor will never be able to accomplish his wish![93] If, however, O lord, this tiger among men, *viz.*, Satyajit, be slain in battle,

thou shouldst not then remain on the field even if surrounded by all (our warriors) !'[44]—'

"Sanjaya continued,—'King Yudhishthira then gave (to Arjuna) the leave (he sought). And he also embraced Arjuna and eyed him affectionately. And diverse were the benedictions that the king uttered on him.[45] Having made this arrangment (for Yudhishthira's protection),* the mighty Pārtha went out against the Trigartas, like a hungry lion, for assuaging his hunger, upon a herd of deer.[46] Then Duryodhana's troops, filled with joy at Arjuna's absence (from Yudhishthira's side), became furious for the seizure of Yudhishthira.[47] Then both hosts, with great impetuosity, encountered each other, like Gangā and Sarayu in the season of rains when both streams are swollen with water.' "[48]

SECTION XVIII.

"Sanjaya said,—'The *Samsaptakas*† then, filled with joy, took their stand on a level field, having, with their cars formed an array in the shape of the half-moon.[1] And those tigers among men, beholding the diadem-decked (Arjuna) come towards them, were, O sire, filled with delight and uttered loud shouts.[2] That noise filled the welkin and all the points of the compass, cardinal and subsidiary. And because it was an open plain covered only with men, it produced no echoes.[3] Ascertaining them to be exceedingly delighted, Dhananjaya, with a partial smile, said these words unto Krishna :[4]—Behold, O thou that hast Devaki for thy mother, those Trigarta brothers, who are about to perish in battle, are filled with delight at a time when they should weep ![5] Or, this is, without doubt, the hour of delight (with them), since they will obtain those excellent regions that are unattainable by cowards ![6]—Having said these words unto the mighty-armed Hrishikeça, Arjuna came upon the arrayed ranks of the Trigartas

* I adopt the Bengal reading which is *Vidhāyaivam*. The Bombay reading is *Vihāyainam*, meaning "leaving Yudhishthira.—T.

† Soldiers sworn to conquer or die. Instead of using a long-winded phrase each time, the word occurs, it is better to repeat it in this form.—T.

in battle.[7] Taking up then his conch called *Devadatta* decked with gold, he blow it with great force, filling all the points of the compass with its blare.[8] Terrified by that blare, that car-host of the *Samsaptakas* stood motionless in battle as if it was petrified.[9] And all their animals stood with eyes wide open, ears and necks and lips paralysed, and legs motionless. And they passed urine and vomited blood.[10] Regaining consciousness then, and placing their ranks in proper order, they shot their arrows all at once at the son of Pāndu.[11] Capable of displaying his prowess with great speed, Arjuna, with five and ten arrows, cut off those thousands of arrows before they could reach him.[12] They then pierced Arjuna, each with ten arrows. Pārtha pierced each of them with three arrows.[13] Then each of them, O king, pierced Pārtha with five arrows. Endued with great prowess, he pierced each of them in return with two arrows.[14] And, once again, excited with wrath, they quickly poured upon Arjuna and Keçava countless arrows like the clouds pouring upon a lake their incessant showers.[15] Then those thousands of arrows fell upon Arjuna like flights of bees upon a flowering cluster of trees in the forest.[16] Then Suvāhu deeply pierced Arjuna's diadem with thirty shafts endued with the strength of adamant.[17] With those straight shafts equipt with wings of gold fixed on his diadem, Arjuna, as if decked with ornaments of gold, shone like the (newly) risen Sun.[18] The son of Pāndu then, in that battle, with a broad-headed arrow, cut off the leathern fence of Suvāhu, and covered Suvāhu himself with showers of arrows.[19] Then Suçarman and Suratha and Sudharman and Sudhanwan and Suvāhu pierced Pārtha with ten arrows.[20] Pārtha, having the excellent ape on his banner, pierced all of them in return with many arrows, and also cut off, with some broad-headed shafts, their standards made of gold.[21] And cutting off the bow of Sudhanwan, he slew with his arrows the latter's steeds. And then he cut off from his trunk the latter's head graced with turban.[22] Upon the fall of that hero, his followers were terrified. And struck with panic they all fled away to where Duryodhana's forces were.[23] Then Vāsava's son, filled with wrath, smote that mighty host with incessant showers of

arrows like the Sun destroying darkness by means of his incessant rays.[24] Then when that host broke and melted away on all sides and Arjuna was filled with wrath, the Trigartas were struck with fear.[25] While being slaughtered by Pārtha with his straight shafts, they remained where they stood, deprived of their senses, like a terrified herd of deer.[26] Then the king of the Trigartas, filled with rage, addressed those mighty car-warriors, saying,—Do not fly, ye heroes! It behoveth ye not to be frightened![27] Having, in the sight of all the troops, taken those terrible oaths, repairing thither, what shall ye say unto the leaders of Duryodhana's host?[28] Do we not incur ridicule in the world by such a (cowardly) act in battle? Therefare, cease ye all, and fight according to your strength![29]—Thus addressed, O king, those heroes, repeatedly uttering loud shouts, blew their conchs, gladdening one another.[30] Then those *Samsaptakas* once more returned to the field, with the *Nārāyana* cowherds, resolved to face Death himself.'"[31]

SECTION XIX.

"Sanjaya said,—'Beholding those *Samsaptakás* once more return to the field, Arjuna addressed the high-souled Vāsudeva, saying,'[1]—Urge the steeds, O Hrishikeça, towards the *Samsaptakas*. They will not give up the battle alive. This is what I think.[2] Today thou shalt witness the terrible might of my arms as also of my bow! Today I shall slay all these like Rudra slaying creatures (at the end of the *Yuga*)![3]—Hearing these words, the invincible Krishna smiled, and gladdening him with auspicious speeches, conveyed Arjuna to those places whither the latter desired to go.[4] While borne in battle by those white steeds, that car looked exceedingly resplendent like a celestial car borne along the firmament.*[5] And like Cakra's car, O king, in the battle between the gods and the *Asuras* in days of old, it displayed circular, forward, backward,

* The second line of this verse is read incorrectly in the Bengal texts.—T.

and diverse other kinds of motion.[6] Then the Nārāyanas, excited with wrath and armed with diverse weapons, surrounded Dhananjaya, covering him with showers of arrows.[7] And, O bull of Bharata's race, they soon made Kunti's son Dhananjaya, together with Krishna, perfectly invisible in that battle.[8] Then Phālguna, excited with wrath, doubled his energy, and quickly rubbing its string, grasped *Gāndiva*, (firmly) in that battle.[9] Causing wrinkles to form themselves on his brow,—sure indications of wrath,—the son of Pāndu blew his prodigious conch call *Devadatta*.[10] And then he shot the weapon called *Tāshtra* that is capable of slaying large bodies of foes together. Thereupon thousands of separate forms started into existence there (of Arjuna himself and Vāsudeva).[11] Confounded by those diverse images after the form of Arjuna, the troops began to strike each other, each regarding the other as Arjuna's self.[12]—*This is Arjuna!—This is Govinda!—There are Pāndu's son and he of Yadu's race!*—Uttering such exclamations, and deprived of their senses, they slew one another in that battle.[13] Deprived of their senses by that mighty weapon, they slew one another. Indeed, those warriors (while striking one another) looked beautiful like blossoming *Kinçukas*.[14] Consuming those thousands of arrows shot by them, that (mighty) weapon despatched those heroes to Yama's abode.[15] Then Vibhatsu, laughing, crushed with his arrows the Lilithya, the Mālava, the Māvellaka, and the Trigarta warriors.[16] While those Kshatriyas, urged by fate, were thus slaughtered by that hero, they shot at Pārtha showers of diverse kinds of arrows.[17] Overwhelmed with that terrible shower of arrows, neither Arjuna, nor his car, nor Keçava, could any longer be seen.[18] Seeing their arrows strike the aim, they uttered many joyous shouts. And regarding the two Krishnas as already slain, they joyously waved their garments in the air.[19] And those heroes also blew their conchs and beat their drums and cymbals by thousands, and uttered many leonine shouts, O sire![20] Then Krishna, covered with sweat, and much weakened, addressed Arjuna, saying,—Where art thou, O Pārtha! I do not see thee! Art thou alive, O slayer of foes![21]—Hearing these words of his, Dhananjaya with great speed dispelled, by

means of the *Vāyavya* weapon, that arrowy downpour shot by his foes.[23] Then the illustrious Vāyu (the presiding deity of that mighty weapon) bore away crowds of *Samsaptakas* with steeds and elephants and cars and weapons, as if these were dry leaves of trees.[23] Borne away by the wind, O king, they looked highly beautiful, like flights of birds, O monarch, flying away from trees.[24] Then Dhananjaya, having afflicted them thus, with great speed struck hundreds and thousands of them with sharp shafts.[25] And he cut off their heads, and also hands with weapons in grasp, by means of his broad-headed arrows. And he felled on the ground, with his shafts, their thighs resembling the trunks of elephants.[26] And some had their backs mangled, and some were deprived of legs, and some were wounded on their backs, arms, and eyes. And thus Dhananjaya deprived his foes of diverse limbs.[27] And cars decked and equipt according to rule, and looking like the vapoury edifices in the welkin, he cut off into fragments by means of his arrows, slaying their riders and steeds and elephants.[28] And in many places crowds of cars, whose standards had been cut off, looked like forests of headless palmyras.[29] And elephants with excellent weapons, banners, hooks, and standards, fell down like wooded mountains split with Cakra's thunder.[30] Graced with tails looking like those of the yak, and covered with coats of mail, and with their entrails and eyes dragged out, steeds, along with their riders, rolled on the ground, slain by means of Pārtha's shafts.[31] No longer holding in their grasp the swords that had served for their nails, with their coats of mail torn and the joints of their bones broken, foot-soldiers, with their vital limbs cut open, helplessly laid themselves down on the field, slain by means of Arjuna's arrows.[32] And the field of battle assumed an awful beauty in consequence of those warriors slain or in course of being slaughtered, falling and fallen, staying or in course of being whirled along.[33] And the air was purified of the dust that had arisen, by means of the showers of blood (caused by Arjuna's arrows). And the earth, strewn with hundreds of headless trunks, became impassable.[34] And the car of Vibhatsu in that battle shone fiercely like the car of Rudra himself while engaged at the

end of the *Yuga* in destroying all creatures.[35] While slaughtered by Pārtha thus, those warriors, with their steeds and cars and elephants in great distress, ceased not to rush against him, though, deprived of life one after another, they had to become the guests of Cakra.[36] Then the field of battle, O chief of the Bharatas, strewn with mighty car-warriors deprived of life, looked dreadful like Yama's domains abounding with the spirits of departed creatures.[37] Meanwhile, when Arjuna was furiously engaged (with the *Samsaptakas*), Drona, at the head of his forces arrayed for battle, rushed against Yudhishhira.[38] And many warriors, accomplished in smiting and properly arrayed, followed him, actuated by the desire of seizing Yudhishthira. The battle then that ensued became exceedingly fierce.' "[39]

SECTION XX.

"Sanjaya said,—'Having passed the night, that mighty car-warrior, *viz.*, Bharadwāja's son, addressed Suyodhana, O monarch, saying,—I am thine !*[1] I have made arrangements for Pārtha's encounter with the *Samsaptakas* !†—After Pārtha went out for slaying the *Samsaptakas*,[2] Drona then, at the head of his troops arrayed for battle, proceeded, O chief of the Bharatas, for seizing king Yudhishthira the just.[3] Seeing that Drona had arrayed his forces in the form of a *Garuda*, Yudhishthira disposed his troops in counter array in the form of a semicircle.[4] In the mouth of that *Garuda* was the mighty car-warrior Drona himself. And its head was formed by king Duryodhana surrounded by his uterine brothers.[5] And Kritavarman and the illustrious Kripa formed the two eyes of that *Garuda*. And Bhutaçarman, and Kshemaçarman, and the valiant Karakāksha,[6] and the Kalingas, the Singhalas, the Easterners, the Cudras, the Āhiras, the Dāçerakas, the Cakas, the Yavanas, the Kāmvojas, the Hangsapādas,[7] the Curasenas, the

* The second line is read differently in the Bombay text.—T.

† It seems that the text here is vicious. It certainly requires settling. One complete *sloka* seems to be wanting.—T.

Daradas, the Madras, and the Kaikeyas, with hundreds and thousands of elephants, steeds, cars, and foot-soldiers, were stationed in its neck.[8] And Bhuriçravas, and Calya, and Somadatta, and Vālhika, these heroes, surrounded by a full *Akshauhini*, took up their position in the right wing.[9] And Vinda and Anuvinda of Avanti, and Sudakshina the ruler of the Kāmvojas, stationed themselves in the left wing at the head, however, of Drona's son Açwatthāman.[10] In the back (of that *Garuda*) were the Kalingas, the Amvashthas, the Māgadhas, the Paundras, the Madrakas, the Gāndhāras, the Cakunas, the Easterners, the Mountaineers, and the Vaçātis.[11] In the tail stood Vikartana's son Karna, with his sons, kinsmen, and friends, and surrounded by a large force raised from diverse realms.[12] Jayadratha, and Bhimaratha, and Sampāti, and the Yājas, and the Bhojas, and Bhuminjaya, and Vrisha, and Krātha, and the mighty ruler of the Nishadhas,[13] all accomplished in battle, surrounded by a large host and keeping the region of *Brahma* before their eyes, stood, O king, in the bosom of that array.[14] That array, formed by Drona, in consequence of its foot-soldiers, steeds, cars, and elephants, seemed to dance like the tempest-tossed ocean (as it advanced to battle).[15] Warriors, desirous of battle, began to start out from the wings and sides of that array like roaring clouds charged with lightning rushing from all sides (in the welkin) at summer.[16] And in the midst of that array, the ruler of the Prāgjyotishas, mounted on his duly equipt elephant, looked resplendent, O king, like the rising Sun.[17] Decked, O monarch, in garlands of flowers, and with a white umbrella held over his head, he looked like the moon at full when in conjunction with the constellation Kirtikā.[18] And his juice-blind elephant, looking like a mass of black antimony, shone like a huge mountain washed by mighty clouds (with their showers).[19] And the ruler of the Prāgjyotishas was surrounded by many heroic kings of the hilly countries armed with diverse weapons, like Cakra himself surrounded by the celestials.[20] Then Yudhishthira, beholding that superhuman array incapable of being vanquished by foes in battle, addressed Prishata's son, saying,[21]—O lord, O thou that ownest steeds white as pigeons, let such measures

be adopted that I may not be taken a prisoner by the Brāhmana![22]—

"'Dhrishtadyumna said,—O thou of excellent vows, never shalt thou be placed under the power of Drona, however much may he strive! Even I shall check Drona today with all his followers![23] As long as I am alive, O thou of Kuru's race, it behoveth thee not to feel any anxiety. Under no circumstances is Drona able to vanquish me in battle![24]—'

"Sanjaya continued,—'Having said these words, the mighty son of Drupada owning steeds of the hue of pigeons, scattering his shafts, rushed himself at Drona.[25] Beholding that (to him) evil omen in the shapo of Dhrishtadyumna stationed before him, Drona soon became exceedingly cheerless.[26] Beholding this, that crusher of foes, *viz.*, thy son Durmukha, desirous of doing what was agreeable to Drona, began to check Dhrishtadyumna.[27] Then a terrible and a fierce battle took place, O Bhārata, between the brave son of Prishata and thy son Durmukha.[28] Then Prishata's son, quickly covering Durmukha with a shower of arrows, checked Bharadwāja's son also with a thick arrowy downpour.[29] Beholding Drona checked, thy son Durmukha quickly rushed at Prishata's son and confounded him with clouds of arrows of diverse kinds.[30] And while the prince of the Pānchālas and that foremost one of Kuru's race were thus engaged in battle, Drona consumed many portions of Yudhishthira's host.[31] As a mass of clouds is dispersed in different directions by the wind, even so was Yudhishthira's host, in many parts of the field, dispersed by Drona.[32] For only a short while did that battle look beautiful. And then, O king, it became an encounter of infuriate persons in which no consideration was shown for anybody.[33] And the combatants could no longer distinguish their own from the foe. And the battle went on, the warriors being guided by inferences and watch-words.[34] Upon the gems on their head-gears, upon their necklaces and other ornaments, and upon their coats of mail, rays of light like those of the Sun seemed to fall and play.[35] And cars and elephants and steeds, decked with floating banners, seemed in that battle to resemble masses of clouds with rows of cranes under them.[36] And men slew men, and

steeds of fiery metal slew steeds, and car-warriors slew car-warriors, and elephants slew elephants.[37] And soon a fierce and terrible encounter took place between elephants with tall standards on their backs and mighty compeers (rushing against them).[38] And in consequence of those huge creatures rubbing their bodies against those of hostile compeers and tearing one another (with their tusks), fires mixed with smoke were engendered there by (such) friction of countless tusks with tusks.[39] Shorn of the standards (on their backs), those elephants, in consequence of the fires engendered by their tusks, looked like masses of clouds in the welkin charged with lightning.[40] And the earth, strewn with elephants dragging (hostile compeers) and roaring and falling down, looked beautiful like the autumnal sky overspread with clouds.[41] And the roars of those elephants while they were being slaughtered with showers of shafts and lances, resembled the roll of clouds in the rainy season.[42] And some huge elephants, wounded with lances and shafts, became panicstruck. And others amongst those creatures, left the field with loud cries*.[43] And some elephants there, struck by others with their tusks, uttered fierce cries of distress that resembled the roll of the all-destroying clouds at the end of the *Yuga*.[44] And some, turned back by huge compeers, returned to the charge, urged on by sharp hooks. And crushing hostile ranks, they began to slay all who came in their way.[45] And elephant-drivers, attacked by elephant-drivers with arrows and lances, fell down from the backs of their beasts, their weapons and hooks loosened from their hand.[46] And many elephants, without riders on their backs, wandered hither and thither like clouds torn from mightier masses, and then fell down, encountering one another.[47] And some huge elephants, bearing on their backs slain and fallen warriors or those whose weapons had fallen down, wandered in all directions singly.†[48] And in the midst of that carnage,

* The second line of this verse is certainly vicious.—T.

† *Ekacharâs* is explained by Nilakantha as "unable to bear the sight of others of their species," *i. e.*, walking by themselves, or solitarily or singly. Some of the vernacular translators are for taking this word as implying the *Rhinoceros*—T.

some elephants, attacked or in course of being attacked with lances, swords, and battle-axes, fell down in course of that awful carnage, uttering cries of distress.[49] And the Earth, suddenly struck with the falling bodies, huge as hills, of those creatures all around, trembled and uttered loud sounds.[50] And with those elephants slain along with their riders and lying all about with the standards on their backs, the Earth looked beautiful as if strewn with hills.[51] And the drivers on the backs of many elephants, with their breasts pierced by car-warriors with broad-headed shafts in that battle, fell down, their lances and hooks loosened from their grasp.[52] And some elephants, struck with long shafts, uttered crane-like cries, and ran in all directions, crushing friends and foes with their tread.[53] And covered with countless bodies of elephants and steeds and car-warriors, the earth, O king, became miry with flesh and blood.[54] And large cars with wheels and many without wheels, crushed with the points of their tusks, were thrown up by elephants, with the warriors mounted on them.[55] Cars were seen deprived of warriors. And riderless steeds and elephants ran in all directions, afflicted with wounds.[56] And there sire slew son, and son slew sire, for the battle that took place was exceedingly fierce and nothing could be distinguished.[57] Men sank ankle-deep in the gory mire and looked like tall trees whose lower parts were swallowed up in a blazing forest-conflagration.[58] And robes and coats of mail and umbrellas and standards having been dyed with blood, everything seemed to be bloody on the field.[59] Large bodies of slain steeds, of cars, and of men, were again cut into fragments by rolling car-wheels.[60] And that sea of troops having elephants for its current, and slain men for its (floating) moss and weeds, and cars for its fierce eddies, looked terribly beautiful.[61] Warriors, having steeds and elephants for their large vessels, and desirous of victory as their wealth, plunged into that sea, and instead of sinking in it endeavoured to deprive their enemies of their senses.[62] When all the warriors, each bearing particular signs, were covered with arrowy showers, there was none amongst them who lost heart though all were deprived of their signs.[63] In that fierce and awful battle,

Drona, confounding the senses of his foes, (at last) rushed at Yudhishthira.'"[64]

SECTION XXI.

'Sanjaya continued,—'Then Drona, beholding Yudhishthira near him, fearlessly received him with a thick shower of arrows.[1] And there arose a loud noise among the troops of Yudhishthira's army like what is made by the elephants belonging to a herd when their leader is attacked by a mighty lion.[2] Beholding Drona, the bravo Satyajit, of prowess incapable of being baffled, rushed at the preceptor who was desirous of seizing Yudhishthira.[3] The preceptor and the Pānchāla prince, both endued with great might, fought with each other, agitating each other's troops, like Indra and Vali.[4] Then Satyajit, of prowess incapable of being baffled, invoking a mighty weapon, pierced Drona with keen-pointed arrows.[5] And Satyajit shot at Drona's charioteer five arrows, fatal as snake-poison and each looking like Death himself. The charioteer, thus struck, became deprived of his senses.[6] Then Satyajit quickly pierced Drona's steeds with ten shafts; and filled with rage he next pierced each of his *Pārshni* drivers with ten shafts.[7] And then he coursed at the head of his troops on his car in a circular motion. Excited with wrath, he cut off the standard of Drona, that crusher of foes.[8] Drona then, that chastiser of foes, beholding these feats of his foe in battle, mentally resolved to despatch him to the other world.*[9] The preceptor, cutting off Satyajit's bow with arrow fixed thereon, quickly pierced him with ten arrows capable of penetrating into the very vitals.[10] Thereupon the valiant Satyajit, quickly taking up another bow, struck Drona, O king, with thirty arrows winged with the feathers of the *Kanka* bird.[11] Beholding Drona (thus) encountered in battle by Satyajit, the Pāndavas, O king, shouted in joy and waved their garments.[12] Then the mighty Vrika, O king, excited with great wrath, pierced Drona in the centre of the chest with sixty arrows. That feat seemed

* Literally, "thought in his mind that his hour was come."—T.

highly wonderful.[13] Then that mighty car-warrior, *viz.*, Drona, of great impetuosity, covered with the arrowy showers (of his foes), opened his eyes wide and mustered all his energy.[14] Then cutting off the bows of both Satyajit and Vrika, Drona, with six shafts, slew Vrika with his charioteer and steeds.[15] Then Satyajit, taking up another bow that was tougher, piereed Drona with his steeds, his charioteer, and his standard.[16] Thus afflicted in battle by the prince of the Pānchālas, Drona could not brook that act. For the destruction then of his foe, he quickly sped his arrows (at him).[17] Drona then covered with incessant showers of arrows his antagonist's steeds and standard as also the handle of his bow, and both his *Pārshni* drivers.[18] But though his bows were (thus) repeatedly cut off, the prince of the Pānchālas, conversant with the highest weapons, continued to battle with him of red steeds.[19] Beholding Satyajit swell with energy in that dreadful combat, Drona cut off that illustrious warrior's head with a crescent-shaped arrow.*[20] Upon the slaughter of that foremost of combatants, that mighty car-warrior among the Pānchālas, Yudhishthira, from fear of Drona, fled away, (borne) by fleet steeds.[21] Then the Pānchālas, the Kekayas, the Matsyas, the Chedis, the Kārushas, and the Koçalas, eying Drona, rushed at him, desirous of rescuing Yudhishthira.[22] The preceptor, however, that slayer of large numbers of foes, desirous of seizing Yudhishthira, began to consume those divisions, like fire consuming heaps of cotton.[23] Then Catānika, the younger brother of the ruler of the Matsyas, rushed at Drona who was thus engaged in incessantly destroying those divisions (of the Pāndava host).[24] And Catānika, piercing Drona along with his driver and steeds with six shafts bright as the rays of the Sun, and polished by the hands of their forger, uttered loud shouts.[25] And engaged in a cruel act, and endeavouring to accomplish what was difficult of attainment, he covered Bharadwāja's son, that mighty car-warrior, with showers of arrows.†[26] Then Drona, with an arrow sharp

* Literally, "half-moon-shaped.—T.

† Cruel, because it was a Brāhmana with whom Catānika was fight-

as razor, quickly cut off from his trunk the head, decked with ear-rings, of Catānika thus shouting at him. Thereupon the Matsya warriors all fled away.[27] Having vanquished the Matsyas, the son of Bharadwāja then defeated the Chedis, the Kārushas, the Kaikeyas, the Pānchālas, the Srinjayas, and the Pāndus repeatedly.[28] Beholding that hero of the golden car excited with rage and consuming their divisions like a fire consuming a forest, the Srinjayas trembled (with fear).[29] Endued with great activity and slaughtering the foe ceaselessly, the twang of the bowstring, as he streched his bow, was heard in all directions.[30] Fierce arrows shot by that warrior endued with great lightness of hand, crushed elephants and steeds and foot-soldiers and car-warriors and elophant-riders.[31] As a mighty mass of roaring clouds in summer with violent winds (blowing) poureth a shower of hail-stones, so did Drona pour his arrowy showers and inspire fear in the hearts of his foes.[32] That mighty hero, that great bowman, that dispeller of the fears of his friends, careered in all directions (of the field) agitating the (hostile) host.[33] The bow, docked with gold, of Drona of immeasurable energy, was seen in all directions like the flashes of lightning in the clouds.[34] The beautiful altar on his banner, as he careered in battle, O Bhārata, was seen to resemble a crest of Himavat.[35] The slaughter that Drona caused among the Pāndava troops was very great, resembling that caused by Vishnu himself, the adored of both gods and *Asuras*, among the *Daitya* host.[36] Heroic, truthful in speech, endued with great wisdom and might, and possessed of prowess incapable of being baffled, the illustrious Drona caused a river to flow there that was fierce and capable of striking the timid with fear. Coats of mail formed its waves, and standards its eddies. And it carried away (as it ran) large numbers of mortal creatures. And elephants and steeds constituted its great alligators, and swords formed its fishes. And it was incapable of being easily crossed over. The bones of brave warriors formed its pebbles, and drums and cymbals its tortoises. And shields and armour formed its boats, and the hair of warriors its floating moss and weeds. And arrows constituted its wavelets and bows its current. And the arms of the combatants formed its

snakes.* And that river of fierce current, running over the field of battle, bore away both the Kurus and the Srinjayas. And the heads of human beings constituted its stones, and their thighs its fishes. And maces constituted the rafts (by which many sought to cross it). And head-gears formed the froth that covered its surface, and the entrails (of animals) its reptiles. Awful (in mien), it bore away heroes (to the other world). And blood and flesh constituted its mire. And elephants formed its corocodiles, and standards the trees (on its banks). Thousands of Kshatriyas sunk in it. Fierce, clogged with (dead) bodies, and having horse-soldiers and elephant-warriors for its sharks, it was extremely difficult to cross it. And that river ran towards the abode of Yama.[37-42] And it abounded with *Rākshasas* and dogs and jackalls. And it was haunted by fierce cannibals all around.[44]

"Then many Pāndava warriors headed by Kunti's son, rushing at Drona, that mighty car-warrior consuming their divisions like Death himself, surrounded him on all sides.[45] Indeed, those brave warriors completly encompassed Drona who was scorching everything around him like the Sun himself scorching the world with his rays.[46] Then the kings and the princes of thy army, with upraised weapons, all rushed for supporting that hero and great bowman.[47] Then Cikhandin pierced Drona with five straight arrows. And Kshatradharman pierced him with twenty arrows, and Vasudāna with five.[48] And Uttamaujas pierced him with three arrows, and Kshatradeva with five. And Sātyaki pierced him in that battle with a hundred arrows, and Yudhāmanyu with eight.[49] And Yudhishthira pierced Drona with a dozen shafts, and Dhrishtadyumna pierced him with ten, and Chekitāna with three.[50] Then Drona of unbaffled aim and resembling an elephant with rent temples, getting over the car-division (of the Pāndavas), overthrew Dridhasena.[51] Approaching then king Kshema who was battling fearlessly, he struck him with nine arrows. Thereupon Kshema, deprived of life, fell down from his car.[52] Getting then into the midst of the (hostile) troops,

* The Bengal reading *Vāhupallava* is a mistake. The correct reading is *Vāhupannaga* as in the Bombay text.—T.

he careered in all directions, protecting others but himself in no need of protection.[55] He then pierced Cikhandin with twelve arrows, and Uttamaujas with twenty. And he despatched Vasudāna with a broad-headed arrow to the abode of Yama.[56] And he pierced Kshemadharman with eighty arrows, and Sudakshina with six and twenty. And he felled Kshatradeva with a broad-headed arrow from his niche in the car.[57] And having pierced Yudhāmanyu with sixtyfour arrows, and Sātyaki with thirty, Drona of the golden car quickly approached Yudhishthira.[58] Then Yudhishthira, that best of kings, quickly fled away from the preceptor, borne by his fleet steeds. Then Pānchālya rushed at Drona.[59] Drona slew that prince, cutting off his bow, and felling his steeds and charioteer along with him. Deprived of life, the prince fell down on the earth from his car like a luminary loosened from the firmament.[60] Upon the fall of that illustrious prince of the Pānchālas, loud cries were heard there of—*Slay Drona, Slay Drona*!—[61]—The mighty Drona then began to crush and mangle the Pānchālas, the Matsyas, the Kaikeyas, the Srinjayas, and the Pāndavas, all excited with rage.[62] And supported by the Kurus, Drona then vanquished Sātyaki, and Chekitāna, and Dhrishtadyumna, and Cikhandin, and Vārdhakshemi, and Chitrasena's son, and Senāvindu, and Suvarchasa, all these, and numerous other kings.[63-65] Thy warriors, O king, having obtained the victory in that great battle, slew the Pāndavas as they fled away in all directions.[66] And the Pānchālas, the Kaikeyas, and the Matsyas, thus slaughtered on all sides like the *Dānavas* by Indra, began to tremble (with fear).'"[67]

SECTION XXII.

"Dhritarāshtra said,—'When the Pāndavas were broken by Bharadwāja's son in that dreadful battle, and the Pānchālas also, was there anybody that approached Drona for battle?[1] Alas, beholding Drona stationed in battle, like a yawning tiger or an elephant with rent temples, ready to lay down his life in battle, well-armed, conversant with all modes of fight, that great bowman, that tiger among men, that enhancer of the fears

of foes, grateful, devoted to truth, ever desirous of benefiting Duryodhana,—alas, beholding him at the head of his troops, was there no man that could approach him, with a laudable determination for battle, a determination that enhances the renown of Kshatriyas, that mean-spirited persons can never form, and that is distinctive only of foremost of persons? Tell me, O Sanjaya, who were those heroes that approached the son of Bharadwāja, beholding him at the head of his forces?'[3-6]

"Sanjaya said,—'Beholding the Pānchālas, the Pāndavas, the Matsyas, the Srinjayas, the Chedis, and the Kaikeyas, thus routed after being broken in battle by Drona with his shafts,[6] beholding them thus driven from the field by those showers of fleet arrows shot from Drona's bow like vessels sent adrift by the awful waves of the tempest-tossed ocean,[7] the Kauravas with many leonine shouts and with the noise of diverse instruments, began to assail the cars and elephants and foot-soldiers (of that hostile host) from all sides.[8] And beholding those (fleeing soldiers of the Pāndavas), king Duryodhana, stationed in the midst of his own forces and encompassed by his own relatives and kinsmen, filled with joy and laughing as he spoke, said these words unto Karna.[9]

"'Duryodhana said,—Behold, O Rādhā's son, the Pānchālas broken by that firm bowman (Drona) with his shafts, like a herd of wild deer frightened by a lion![10] These, I think, will not again come to battle! They have been broken by Drona like mighty trees by the tempest![11] Afflicted by that high-souled warrior with those shafts winged with gold, they are fleeing away, no two persons being together! Indeed, they seem to be dragged in eddies all over the field![12] Checked by the Kauravas as also by the high-souled Drona, they are huddling close to one another like (a herd of) elephants in the midst of a conflagration.[13] Like a blosoming tree penetrated by flights of bees, these warriors, pierced with the sharp shafts of Drona, are huddling close to one another as they are flying away from the field![14] There, the wrathful Bhima, abandoned by the Pāndavas and the Srinjayas, and surrounded by my warriors, delighteth me greatly, O Karna![15] It is evident, that wicked wight beholdeth the world today to be full of Drona:

Without doubt, that son of Pāndu hath today become hopeless of life and kingdom![16]—

"'Karna said,—That mighty-armed warrior will not certainly abandon the battle as long as he is alive. Nor will he, O tiger among men, brook these leonine shouts (of ours).[17] Nor will the Pāndavas, I think, be defeated in battle. They are brave, endued with great might, accomplished in weapons, and difficult of being resisted in battle.[18] Recollecting the woes caused them by our attempts at poisoning and burning them, and the woes that arose from the match at dice, bearing in mind also their exile in the woods, the Pāndavas, I think, will not abandon the battle.[19] The mighty-armed Vrikodara of immeasurable energy hath already turned back (for the fight). The son of Kunti will certainly slay many foremost of our car-warriors.[20] With sword and bow and dart, with steeds and elephants and men and cars,* with his mace made of iron, he will slay crowds upon crowds (of our soldiers).[21] Other car-warriors headed by Sātyaki, together with the Pānchālas, the Kekayas, the Matsyas, and especially the Pāndavas, are following him.[22] They are all brave, and possessed of great might and prowess. Mighty car-warriors, they are again led by Bhima in wrath![23] Those bulls of Kuru's race, surrounding Vrikodara on all sides like the clouds surrounding the Sun, begin to approach Drona from all sides.[24] Closely intent upon one object, these will certainly afflict the unprotected Drona like flights of insects on the point of death afflicting a blazing lamp.[25] Accomplished in weapons, they are certainly competent to resist Drona. Heavy is the burthen, I think, that now rests on Bharadwāja's son.[26] Let us then quickly go to the spot where Drona is. Let not these slay him of regulated vows like wolves slaying a mighty elephant![27]—'

"Sanjaya continued,—'Hearing these words of Rādheya, king Duryodhana then, accompanied by his brothers, O monarch, proceeded towards Drona's car.[28] The noise there was deafening, of Pāndava warriors returned to the fight on their cars

* Using even these as implements for striking, for Bhima's might was superhuman.—T.

drawn by excellent steeds of diverse hue, all actuated by the desire of slaying Drona alone.'"[29]

SECTION XXIII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, the distinctive indications of the cars of all those who, excited with wrath and headed by Bhimasena, had proceeded against Drona!'[1]

"Sanjaya said,—'Beholding Vrikodara advancing (on a car drawn) by steeds of a dappled hue (like that of the antelope), the brave grandson of Cini (Sātyaki) proceeded, borne by steeds of a silvery hue.[2] The irresistible Yudhāmanyu, excited with rage, proceeded against Drona, borne by excellent steeds of a variegated hue.[3] Dhrishtadyumna, the son of the Pānchāla king, proceeded, borne by steeds of great fleetness in trappings of gold and of the hue of pigeons.*[4] Desirous of protecting his sire, and wishing him complete success, (Dhrishtadyumna's son) Kshatradharman of regulated vows, proceeded, borne by red steeds.[5] Kshatradeva the son of Cikhandin, himself urging well-decked steeds of the hue of lotus leaves and with eyes of pure white, proceeded (against Drona).[6] Beautiful steeds of the Kāmvoja breed, decked with the feathers of the green parrot, bearing Nakula, quickly ran towards thy army.[7] Dark steeds of the color of clouds wrathfully bore Uttamaujas, O Bhārata, to battle, against the invincible Drona standing with arrows aimed.[8] Steeds, fleet as the wind, and of variegated hue, bore Sahadeva with upraised weapons to that fierce battle.[9] Of great impetuosity and possessed of the fleetness of the wind, steeds of the hue of ivory and having black hair on the neck, bore Yudhishthira, that tiger among men.[10] And many warriors followed Yudhishthira, borne on their steeds decked in trappings of gold and all fleet as the wind.[11] Behind the king was the royal chief of the Pānchālas, *viz.*, Drupada, with a golden umbrella over his head and himself protected by all those soldiers (that followed Yudhishthira).[12] That great bowman among all the kings, *viz.*, Cāntabhi proceeded, borne by beautiful steeds capable of

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* *Hemadandais* is a mistake of the Bengal texts for *Hemabhāndais*.—T.

bearing every noise.[13] Accompanied by all the great car-warriors, Virāta quickly followed the former. The Kaikeyas, and Cikhandin, and Dhrishtaketu,[14] surrounded by their respective troops, followed the ruler of the Matsyas. Excellent steeds of the (pale-red) hue of trumpet-flowers, looked exceedingly beautiful as they bore Virāta. Fleet steeds of yellow color and decked in chains of gold bore with great speed the son (Uttara) of that slayer of foes, *viz.*, Virāta the royal chief of the Matsyas. The five Kekaya brothers were borne by steeds of deep red hue.[15-17] Of the splendour of gold and owning standards of red hue, and decked with chains of gold, all of them heroes accomplished in battle,[18] they proceeded, clad in mail, and showering arrows like the very clouds. Excellent steeds, the gift of Tumvuru, of the hue of unbaked earthen pots, bore Cikhandin the Pānchāla prince of immeasurable energy.* Altogether, twelve thousand mighty car-warriors of the Pānchāla race proceeded to battle.[19-20] Of these, six thousand followed Cikhandin. Sportive steeds, O sire, of the dappled hue of the antelope, bore the son of Ciçupāla that tiger among men. That bull among the Chedis, *viz.*, Dhrishtaketu, endued with great strength,[21-23] and difficult of being vanquished in battle, proceeded, borne by Kāmvoja steeds of vaiegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs, and of the hue of the smoke of straw, quickly bore the Kaikeya prince Vrihatkshatra. Possessed of eyes of pure white, of the hue of the lotus, born in the country of the Vālhikas, and decked with ornaments,[23-24] bore Cikhandin's son, the brave Kshatradeva.† Decked in trapprings of gold, and possessed of the hue of red silk,[25] quiet steeds bore Senāvindu, that chastiser of foes, to battle. Excellent steeds of the hue of cranes, bore to battle the youthful[26] and delicate son of the king of the Kāçis, that mighty car-warrior. White steeds with black necks, endued with the speed of the mind, O monarch, and exceedingly obedient to the driver, bore prince

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The first line of 20 is vicious as it occurs in the Bengal texts. The Bombay reading is correct.—T.

† This seems to be a repetition of the 6th verse.—T.

Prativindhya. Whitish yellow steeds bore Sutasoma, the son of Arjuna, whom the latter had obtained from Soma himself. He was born in the Kuru city known by the name of Udayendu. Endued with the effulgence of a thousand Moons, and because also he had won great renown in an assembly of the Somakas, he came to be called *Sutasoma*.[37-39] Steeds of the hue of *Çāla* flowers or of the morning Sun bore Nakula's son Catānika worthy of every praise.[40] Steeds decked in trappings of gold, and endued with the hue of the peacock's neck, bore that tiger-among men, Crutakarman, the son of Draupadi (by Bhima).[41] Excellent steeds of the hue of the king-fisher's feathers bore Draupadi's son Crutākirti to that battle, who like Pārtha was an ocean of learning.[42] Steeds of a tawny hue bore the youthful Abhimanyu who was regarded as superior to Krishna or Pārtha one and a half times in battle.[43] Gigantic steeds bore Yuyutsu to battle, that only warrior amongst the sons of Dhritarāshtra who (abandoning his brothers) hath sided with the Pāndavas.[44] Plump and well-decked steeds of the hue of the (dried) paddy stalk bore Vārdhakshemi of great activity to that dreadful battle.[45] Steeds with black legs, equipt in breast-plates of gold, and exceedingly obedient to the driver, bore the youthful Sanchitti to battle.[46] Steeds whose backs were covered with golden armour, decked with chains of gold, well-broken, and of the hue of red silk, bore Crenimat.[47] Steeds of a red hue bore the advancing Satyadhriti accomplished in the science of arms and in the divine *Vedas*.[48] That prince of Pānchāla who was commander (of the Pāndava army) and who took Drona as the victim allotted to his share,—that Dhrishtadyumna,—was borne by steeds of the hue of pigeons.[49] Him followed Sātyadhriti, and Sanchitti irresistible in battle, and Crenimat, and Vasudāna, and Vibhu the son of the ruler of the Kāçis,[50] These had fleet steeds of the best Kāmvoja breed, decked with chains of gold. Each resembling Yama or Vaiçravana, they proceeded to battle, striking fear into the hearts of the hostile soldiers.[51] The Prabhadrakas of the Kāmvoja country, numbering six thousand, with upraised weapons, with excellent steeds of diverse hues, and with gold decked standards on their cars,[52] with streched bows and making their foes tremble with their showers

of arrows and resolved to die together,* followed Dhrishtadyumna.[43] Excellent steeds of the hue of tawny silk, decked with beautiful chains of gold, cheerfully bore Chekitāna.[44] Arjuna's maternal uncle Purujit, otherwise called Kuntibhoja, came, borne by excellent steeds of the colors of the rainbow.[45] Steeds of the color of the star-bespangled firmament bore to battle king Rochamāna.[46] Steeds of the hue of the red deer, with white streaks over their bodies, bore the Pānchāla prince Singhasena the son of Gopati.[47] That tiger among the Pānchālas who is known by the name of Janamejaya had excellent steeds of the hue of mustard flowers.[48] Fleet, gigantic, and dark-blue steeds, decked with chains of gold, with backs of the hue of curds and faces of the hue of the moon, bore with great speed the ruler of the Pānchālas.[49] Brave steeds with beautiful heads, (white) as the stalks of reeds, and with a splendour resembling that of the firmament or the lotus, bore Dandadhāra.[50] Light brown steeds with backs of the hue of the mouse, and with necks proudly drawn up, bore Vyāghradtata to battle.[51] Dark-spotted steeds bore that tiger among men, *viz.*, Sudhanwan, the prince of Pānchāla.[52] Of fierce impetuosity resembling that of Indra's thunder, beautiful steeds of the hue of *Indragopakas*, with variegated patches, bore Chitrāyudha.[53] Decked with golden chains, steeds whose bellies were of the hue of the *Chakravāka*, bore Sukshatra the son of the ruler of the Koçalas.[54] Beautiful and tall steeds of variegated hue, and gigantic bodies, exceedingly docile, and decked with chains of gold, bore Satyadhriti accomplished in battle.[55] Cukla advanced to battle with his standard and armour and bow and steeds all of the same white hue.[56] Steeds born on the sea-coast and white as the moon, bore Chandrasena of fierce energy, the son of Samudrasena.[57] Steeds of the hue of the blue lotus and decked with ornaments of gold and adorned with beautiful floral wreaths bore Caiva owning a beautiful car to battle.[58] Superior steeds of the hue of *Kalāya* flowers, with white and red streaks, bore Rathasena difficult of being resisted in battle.[59] White steeds bore that king who slew the Patchcharas and

* *I. e.*, not to abandon their comrades in distress.—T.

who is regarded as the bravest of men.[59] Superior steeds of the hue of *Kinçuka* flowers bore Chitrāyudha decked with beautiful garlands and owning beautiful armour and weapons and standard.[61] King Nila advanced to battle, with standard and armour and bow and banner and steeds all of the same blue color.[62] Chitra advanced to battle with car-fence and standard and bow all decked with diverse kinds of gems, and with beautiful steeds and banner.[63] Exeellent steeds of the hue of the lotus bore Hemavarana the son of Rochamāna.[66] Chargers capable of bearing all kinds of weapons, of brave achievements in battle, possessed of vertæbral columns of the hue of reeds, having white testicles, and endued with the color of the hen's egg, bore Dandaketu.[65] The mighty Cārangadhwaja, endued with wealth of energy, the king of the Pāndyas, on steeds of the hue of the moon's rays and decked with armour set with stones of *lapis lazuli*, advanced upon Drona, streching his excellent bow. His country having been invaded and his kinsmen having fled, his father had been slain by Krishna in battle. Obtaining weapons then from Bhishma and Drona and Rāma and Kripa, prince Cārangadhawaja became, in weapons, the equal of Rukmi and Karna and Arjuna and Achyuta. He then desired to destroy the city of Dwārakā and subjugate the whole world. Wise friends, however, from desire of doing him good, counselled him against that course. Giving up all thoughts of revenge he is now ruling his own dominions.[66-70] Steeds that were all of the hue of the *Atrusha* flower bore a hundred and forty thousand principal car-warriors that followed that Cārangadhwaja the king of the Pāndyas.[71] Steeds of diverse hues and diverse kinds of faces bore the heroic Ghatotkacha, that banner of all car-warriors.[72] Mighty steeds of gigantic size, of the Aratta breed bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, *viz.*, who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishthira, gone over to him, abandoning all his cherished desires.*[73-74] Superior steeds of the hue of gold followed

* The last word of the first line of 74 is vicious as printed in the Bengal texts.—T.

that foremost of kings, *viz.*, the virtuous Yudhishthira at his back.[75] Large numbers of Prabhadrakas, of celestial shapes, advanced to battle, with good steeds of diverse excellent colors.[76] All of them owning standards of gold and prepared to struggle vigorously, proceeded with Bhimasena, and wore the aspect, O monarch, of the denizens of heaven with Indra at their head.[77] That assembled host of Prabhadrakas was much liked by Dhrishtadyumna.

"'Bharadwāja's son, however, O monarch, surpassed all the warriors in splendour.[78] His standard, with a black deer-skin waving on its top and the beautiful water-pot, O monarch, that it bore, looked exceedingly beautiful.[79] And Bhimasena's standard, bearing the device of a gigantic lion in silver with its eyes made of *lapis lazuli*, looked exceedingly resplendent.[80] The standard of Yudhishthira of great energy, bearing the device of a golden moon with the planets around it, looked very beautiful.[81] Two large and beautiful kettle-drums, called Nánda and Upānanda, were tied to it. Played upon by machinery, these produced excellent music that enhanced the delight of all who heard it.[82] For terrifying the foe, we beheld that the tall and fierce standard of Nakula, placed on his car, bore the device of a *Çarabha* with its back made of gold.[83] A beautiful silver swan with bells and banner, terrible to look at and enhancing the grief of the foe, was seen on Sahadeva's standard.[84] The standards of the five sons of Draupadi bore on them the excellent images of Dharma, Marut, Cakra, and the twin Açwins.[85] On the car, O king, of the youthful Abhimanyu was an excellent standard that bore a golden peacock which was bright as heated gold.[86] On Ghatotkacha's standard, O king, a vulture shone brightly, and his steeds also were capable of going everywhere at will like those of Rāvana in days of yore.[87] In Yudhishthira's hands was the celestial bow called *Māhendra*; and in the hands of Bhimasena, O king, was the celestial bow called *Vāyavya*.[88] For the protection of the three worlds Brahman had created a bow. That celestial and indestructible bow was held by Phālguna.[89] The *Vaishnava* bow was held by Nakula, and the bow called *Açwina* was held by Sahadeva. That celestial and terrible bow, called the *Pau-*

lastya, was held by Ghatotkacha.[10] The five jewels of bows borne by the five sons of Draupadi were the *Raudra*, the *Agneya*, the *Kauveryya*, the *Yāmya*, and the *Giriça*.[11] That excellent and best of bows, called the *Raudra*, which Rohini's son (Valadeva) had obtained, the latter gave unto the high-souled son of Subhadrā, having been gratified with him.[12] These and many other standards, decked with gold, were seen there, belonging to brave warriors, all of which enhanced the fears of their foes.[13] The host commanded by Drona, which numbered not a single coward, and in which countless standards rising together seemed to obstruct the welkin, then looked, O monarch, like images on a canvas.[14] We heard the names and lineage, O king, of brave warriors rushing towards Drona in that battle like to what is heard, O monarch, at a Self-choice.'"*[15]

SECTION XXIV.

"Dhritarāshtra said,—'Those Kshatriyas, O Sanjaya, that advanced to battle, headed by Vrikodara, would inflict pain on the very host of the celestials.[1] Man here is born, subject to (the decrees of) Destiny. It is for this that all his purposes are seen to be otherwise than what he wishes (them to be).[2] For a while had Yudhishthira been exiled in the woods where he lived with matted locks on his head and attired in deer-skins. He had also to pass sometime in concealment.[3] Even he hath assembled this vast host for battle. What can it be but the adverse fate of my son?[4] Without doubt, man takes his birth, subject to (the decrees of) Destiny. It is for this that he is dragged (to situations) against his will.[5] Yudhishthira was put to great distress in consequence of his having betaken himself to the calamity of dice. Even he, through good fortune, has obtained allies.[6]—*Today I have got the Kekayas, today the Kauçikas, and today the Koçalas!—Today the Chedis, and today the Vangas, have sided with me!*[7] *The wide Earth is*

* The custom, when one warrior attacked another, was invariably to give his name and lineage before striking.—T.

for me, O sire, and not for the son of Prithā!—it was thus, O *Suta*, that the wicked Duryodhana told me before.[8] Well-protected in the midst of those troops of his, Drona hath been slain in battle by Prishata's son! What could it be but (the result of) Destiny?[9] How, indeed, could Death come to Drona in the midst of all the kings,—to Drona accomplished in every weapon, possessed of mighty-arms, and always delighting in battle?[10] Plunged into great distress, a swoon seems to take possession of my senses. Hearing that both Bhishma and Drona have been dead, I dare not live longer.[11] That which the far-seeing Vidura, O sire, told my wretched self filled with affection for my son, that hath now overtaken both Duryodhana and myself![12] If by abandoning Duryodhana now I seek to save the remnant of my children, that behaviour will certainly be very cruel, but then all those will not have to die![13] That king who, abandoning virtue, pursues only wealth, loses his possessions and becomes mean.[14] I do not see, O Sanjaya, that anything will be left of this (our) kingdom when it is no longer sustained by hope, and when its very hump hath been crushed.*[15] Indeed, how can extermination be prevented when those foremost of men, upon whom we had always relied, have both breathed their last?[16] That is plain. However, tell me how the battle took place. Who were they that fought, who assailed (the foe), and who were those wretches that fled away from fear?[17] Tell me also of Dhananjaya, *viz.*, what that bull among car-warriors did. It is from him that we have much fear, as also from that enemy (of ours), *viz.*, Vrikodara.[18] Tell me, O Sanjaya, how when the Pāndavas returned to the fight, that fierce collision took place of my troops (with the returned combatants).[19] What also, O son, was the state of your minds when the Pāndavas returned? Who also were those heroes of our army that checked them?'"[20]

SECTION XXV.

'Sanjaya said,—'When the Pāndavas returned to the fight, beholding them cover Drona (with their arrows) like the clouds covering the Sun, a great terror took possession of us.[1] A thick dust raised by them enveloped thy army. Then when Drona could no longer be seen, we regarded him to be dead.[2] Beholding those brave and mighty bowmen endeavouring to achieve a fierce and cruel act, Duryodhana, without losing any time, urged his own troops.[3] [And he addressed them, saying.]—Ye kings, check ye the Pāndava army according to the measure of your strength, courage, and energy, and according to the circumstances that may in each case arise![4]—Then thy son Durmarshana, beholding Bhima from a distance, approached him and covered him with a shower of arrows, desirous of (protecting) Drona's life.[5] Excited with wrath in that battle and looking like Death himself, he overwhelmed Bhima with his arrows. Bhima also, in return, struck him with his arrows. The combat then that thus took place between them became fierce.[6] Meanwhile, many brave warriors endued with intelligence and skilled in smiting, urged by their chiefs and setting at nought their kingdoms and the fear of Death, rushed against their foes in battle.[7] Kritavarman checked the advancing grandson of Cini, that hero and ornament of battle, as he came, desirous of getting Drona within his reach.[8] Cini's grandson, however, excited with rage, resisted that angry warrior with showers of arrows. Kritavarman, in return, resisted him, like one infuriate elephant resisting another.[9] And the ruler of the Sindhus, that fierce bowman, checked with his sharp arrows the mighty bowman Kshatravarman, for keeping him away from Drona.[10] Khatravarman, cutting off both the standard and bow of the ruler of the Sindhus, angrily smote him with ten long shafts in all his vital limbs.[11] Then the ruler of the Sindhus, taking up another bow, dexterously pierced Kshatravarman in that battle with shafts made wholly of iron.[12] Suvāhu, struggling vigorously, kept away from Drona his brave brother, *viz.*, the mighty car-warrior Yuyutsu who

was fighting for the Pāndavas.[13] Yuyutsu then, with a couple of sharp and well-tempered shafts cut off the two arms of Sruvāhu which resembled spiked maces, and one of which had held the bow and the other a shaft.[14] The ruler of the Madras resisted the eldest son of Pāndu, *viz.*, king Yudhishthira of righteous soul, as the continent resists the surging sea.[15] King Yudhishthira the just showered on him many shafts capable of penetrating into the very vitals. The ruler of the Madras, in return, having pierced the son of Pāndu with four and sixty shafts, shouted loudly.[16] Then the eldest son of Pāndu, with a pair of sharp shafts, cut off the bow and standard of the shouting Calya at which all the warriors chcered him loudly.[17] King Vālhika, at the head of his forces, resisted with his shafts the royal Drupada advancing against him at the head of a mighty division.[18] The encounter between those two old men at the heads of their respective forces became terrible like that between two mighty leaders, with rent temples, of two elephantine herds.[19] Vinda and Anuvinda of Avanti, with their troops, encountered Virāta the ruler of the Matsyas at the head of his forces, like Indra and Agni in days of old encountering the (*Asura*) Vali.[20] That awful encounter between the Matsyas and the Kekayas, in which steeds and car-warriors and elephants fought most fearlessly, resembled that between the gods and the *Asuras* in days of old.[21] Bhutakarman, otherwise called Sabhāpati, kept away from Drona Nakula's son Catānika as the latter advanced, scattering showers of arrows.[22] Then the heir of Nakula, with three broad-headed shafts of great sharpness, deprived Bhutakarman of both his arms and head in that battle.[23] Vivingçati resisted the heroic Sutasoma of great prowess as the latter advanced towards Drona, scattering showers of arrows.[24] Sutāsoma, however, excited with wrath, pierced his uncle Vivingçati with straight arrows, and cased in mail, stood ready for the combat.[25] Bhimaratha, (brother of Duryodhana), with six sharp shafts of great swiftness and made wholly of iron, despatched Cālwa along with his steeds and charioteer, to Yama's abode.[26] Chitrasena's son, O king, opposed thy (grand) son Crutakarman as the latter came, borne by steeds looking like peacocks.[27] Those two grandsons of

thine, both difficult of being vanquished in battle, and each desirous of slaying the other, fought vigorously for the success of the objects of their respective sires.[28] Beholding Prativindhya staying at the van of that dreadful battle, Drona's son (Açwatthāman), desirous of protecting the honor of his sire, resisted the former with his shafts.[29] Prativindhya then, excited with rage, pierced Açwatthāman bearing on his standard the device of a lion's tail and staying in battle for the sake of his father, with many sharp shafts.[30] The (eldest) son of Draupadi then scattered over Drona's son showers of arrows like a sower, O bull among men, scattering seeds on the soil at the sowing season.*[31] The son of Dusçāsana resisted the mighty car-warrior Crutakirti the son of Arjuna by Draupadi, as the *latter* was rushing towards Drona.[32] That son of Arjuna, however, who was equal to Arjuna himself, cutting off the former's bow and standard and charioteer with three broad-headed arrows of great sharpness, proceeded against Drona.[33] Duryodhana's son Lakshmana resisted the slayer of the Patachcharas,—him, that is, O king, who is regarded by both the armies as the bravest of the brave.[34] The latter, however, cutting off both the bow and the standard of Lakshmana, and showering upon him many arrows, blazed up with splendour.[35] The youthful Vikarna of great wisdom resisted Cikhandin, the youthful son of Yajnasena, as the latter advanced in that battle.[36] Yajnasena's son then covered the former with showers of arrows. Thy mighty son Vikarna, baffling those arrowy showers, looked resplendent on the field of battle.[37] Angada resisted with showers of arrows the heroic Uttamaujas in that battle as the latter rushed towards Drona.[38] That encounter between those two lions among men became frightful, and it filled both them and the troops with great joy.[39] The great bowman Durmukha, endued with great might, resisted with his shafts the heroic Purujit as the latter proceeded towards Drona.[40] Purujit struck Durmukha between his eyebrows with a long shaft. Thereupon Durmukha's

* All the printed texts, not excepting that of Bombay, read *Draupadeyās*. There can be no doubt, however, that it should be *Draupadeyas*.—T.

face looked beautiful like a lotus with its stalk.[41] Karna resisted with showers of arrows the five Kekaya brothers owning red standards, as they proceeded towards Drona.[42] Scorched with the arrowy showers of Karna, those five brothers covered Karna with their arrows. Karna, in return, repeatedly covered them with showers of arrows.[43] Covered with arrows, neither Karna nor the five brothers could be seen with their steeds, charioteers, standards, and cars.[44] Thy sons Durjaya, Jaya, and Vijaya, resisted Nila, and the ruler of the Kāçis, and Jayatsena, three against three.[45] And the combats between those warriors deepened and gladdened the hearts of the spectators like those between a lion, a tiger, and a wolfe on the one side and a bear, a baffalo, and a bull on the other.[46] The brothers Kshemadhurti and Vrihanta mangled Sātyaki of the Sātwata race with their keen arrows as the latter proceeded against Drona.[47] The battle between those two on the one side and Sātyaki on the other became exceedingly wonderful to behold, like that between a lion and two mighty elephants with rent temples in the forest.[48] The king of the Chedis, excited with wrath and shooting many arrows, kept away from Drona king Amvastha, that hero who always delighted in battle.[49] Then king Amvastha pierced his antagonist with a long arrow capable of penetrating into the very bones. Thereupon the latter, with bow and arrow loosened from his grasp, fell down from his car on the ground.[50] The noble Kripa, son of Caradwat, with many small arrows, resisted Vārdhakshemi of the Vrishni race who was the embodiment of wrath (in battle).[51] They that looked at Kripa and Vārdhakshemi, those heroes conversant with every mode of warfare, thus engaged in encountering each other, became so absorbed in it that they could not attend to anything else.[52] Somadatta's son, for enhancing the glory of Drona, resisted king Manimat of great activity as the latter came to the fight.[53] Then Manimat quickly cut off the bowstring, the standard, the banner, the charioteer, and the umbrella of Somadatta's son and caused them to fall down from the latter's car.*[54]

* The first line of 54 is read incorrectly in the Bengal texts. I follow the Bombay reading.—T.

The son of Somadatta then, bearing the device of the sacrificial stake on his standard, that slayer of foes, quickly jumping down from his car, cut off, with his large sword, his antagonist with his steeds, charioteer, standard, and car.[55] Re-ascending then upon his own car, and taking up another bow, and guiding his steeds himself, he began, O monarch, to consume the Pāndava host.[56] Vrishasena (the son of Karna), competent for the feat, resisted with showers of arrows king Pāndya who was rushing to battle like Indra himself following the *Asuras* for smiting them.[57] With maces and spiked bludgeons, and swords and axes and stones, and short clubs and mallets and discs and short arrows and battle-axes,[58] with dust and wind and fire and water and ashes and brick-bats and straw and trees, afflicting and smiting and breaking and slaying and routing the foe and hurling them on the hostile ranks,[59] and terrifying them therewith, came Ghatotkacha, desirous of getting at Drona. The *Rākshasa* Alamvusha, however, excited with rage, encountered him with diverse weapons and diverse accoutrements of war. And the battle that took place between those two foremost of *Rākshasas* resembled[60-61] that which took place in days of old between Camvara and the chief of the celestials. Thus, blessed be thou, took place hundreds of single combats between car-warriors and elephants and steeds and foot-soldiers of thy army and theirs in the midst of that dreadful geneneral engagement. Indeed, such a battle was never seen or heard of before[62-63] as that which then took place between those warriors that were bent upon Drona's destruction and protection. Indeed, many were the encounters that were then seen on all parts of the field, some of which were terrible, some beautiful, and some exceedingly fierce, O lord!"[64-65]

SECTION XXVI.

"Dhritarāshtra said,—'When the troops were thus engaged and thus proceeded against one another in separate divisions, how did the Pārthas and the warriors of my army endued with great activity fight?[1] What also did Arjuna do towards the

car-warriors of the *Samsaptakas*? And what, O Sanjaya, did the *Samsaptakas*, in their turn, do to Arjuna?"[3]

"Sanjaya said,—'When the troops were thus engaged and proceeded against one another, thy son Duryodhana himself rushed against Bhimasena, heading his elephant division. Like an elephant encountering an elephant, like a bovine bull encountering a bovine bull, Bhimasena, summoned by the king himself, rushed against that elephant division of the Kaurava army.[4] Skilled in battle and endued with great might of arms, Prithā's son, O sire, quickly broke that elephant division.[5] Those elephants, huge as hills, and with juice trickling down from every part of their bodies, were mangled and forced to turn back by Bhimasena with his arrows.[6] Indeed, as the wind, when it riseth, driveth away gathering masses of clouds, so did that son of Pavana rout that elephant force of the Kauravas.[7] And Bhima, shooting his arrows at those elephants, looked resplendent like the risen Sun striking everything in the world with his rays.[8] Those elephants, afflicted with the shafts of Bhima, became covered with blood and looked beautiful like masses of clouds in the welkin penetrated with the rays of the Sun.[9] Then Duryodhana, excited with wrath, pierced with his sharp shafts that son of the Wind-god who was causing such a slaughter among his elephants.[10] Then Bhima, with eyes red in wrath, desirous of despatching the king to Yama's abode, pierced him speedily with many sharp shafts.[11] Then Duryodhana, mangled all over with arrows and excited with rage, pierced Bhima the son of Pāndu with many shafts endued with the effulgence of solar rays, smiling the while.[12] Then the son of Pāndu, with a couple of broad-headed arrows, quickly cut off Duryodhana's bow as also his standard bearing the device of a jewelled elephant decked with diverse gems.[13] Beholding Duryodhana thus afflicted, O sire, by Bhima, the ruler of the Angas on his elephant came there for afflicting the son of Pāndu.[14] Thereupon Bhimasena deeply pierced with a long arrow that prince of elephants advancing with loud roars, between its two frontal globes.[15] That arrow, penetrating through its body, sank deep in the earth. And at this the elephant fell down like a hill riven by the thunder.[16] While the elephant

was falling down, the *Mlechchha* king also was falling down with it. But Vrikodara, endued with great activity, cut off his head with a broad-headed arrow before his antagonist actually fell down.[17] When the heroic ruler of the *Angas* fell, his divisions fled away. Steeds and elephants and car-warriors, struck with panic, crushed foot-soldiers as they fled.[18]

"'When those troops thus broken, fled away in all directions, the ruler of the Prāgjyotishas then advanced against Bhima, upon his elephant.*[19] With its two (fore) legs and trunk contracted, filled with rage, and with eyes rolling, that elephant seemed to consume the son of Pāndu (like a blazing fire).[20] And it pounded Vrikodara's car with the steeds yoked thereto into dust. Then Bhima ran forward and got under the elephant's body,[21] for he knew the science called *Anjalikāvedha*. Indeed, the son of Pāndu fled not. Getting under the elephant's body, he began to strike it frequently with his bare arms.[22] And he smote that invincible elephant which was bent upon slaying him. Thereupon the latter began to quickly turn round like a potter's wheel.[23] Endued with the might of ten thousand elephants, the blessed Vrikodara, having struck that elephant thus, came out from under Supratika's body and stood facing the latter.[24] Supratika then, seizing Bhima by its trunk, threw him down by means of its knees. Indeed, having seized him by the neck, that elephant wished to slay him.[25] Twisting the elephant's trunk, Bhima freed himself from its twine, and once more got under the body of that huge creature.[26] And he waited there, expecting the arrival of a hostile elephant of his own army. Coming out from under the beast's body, Bhima then ran away with great speed.[27] Then a loud noise was heard, made by all the troops, to the effect,—*Alas, Bhima hath been slain by the elephant!*[28]—The Pāndava host, frightened by that elephant, suddenly fled away, O king, to where Vrikodara was waiting.[29] Meanwhile, king Yudhishthira, thinking Vrikodara to have been slain, surrounded Bhagadatta on all sides, aided by the Pānchālas.[30] Having surrounded him with numerous

* After 19 occurs a complete *sloka* in the Bombay text which does not appear to be genuine.—T.

cars, king Yudhishthira, that foremost of car-warriors, covered Bhagadatta with keen shafts by hundreds and thousands.[31] Then Bhagadatta, that king of the mountainous regions, frustrating with his iron hook that shower of arrows, began to consume both the Pāndavas and the Pānchālas by means of that elephant of his.[32] Indeed, O monarch, the feat that we then beheld, achieved by old Bhagadatta with his elephant, was highly wonderful.[33] Then the ruler of the Daçārnas rushed against the king of the Pragjyotishas, on a fleet elephant with temporal juice trickling down, for attacking Supratika in the flank. The battle then that took place between those two elephants of awful size, resembled that between two winged mountains overgrown with forests in days of old.[35] Then the elephant of Bhagadatta, wheeling round and attacking the elephant of the king of the Darçārnas, ripped open the latter's flank and slew it outright.[36] Then Bhagadatta himself, with seven lances bright as the rays of the Sun, slew his (human) antagonist seated on his elephant just when the latter was about to fall down from his seat.[37] Piercing king Bhagadatta then (with many arrows), Yudhishthira surrounded him on all sides with a large number of cars.[38] Staying on his elephant amid car-warriors encompassing him all around, he looked resplendent like a blazing fire on a mountain-top in the midst of a dense forest.[39] He stayed fearlessly in the midst of those serried cars ridden by fierce bowmen all of whom showered upon him their arrows.[40] Then the king of the Prāgjyotishas, pressing (with his toe) his huge elephant, urged him towards the car of Yuyudhāna.[41] That prodigious beast, then seizing the car of Cini's grandson, hurled it to a distance with great force. Yuyudhāna, however, escaped by timely flight.[42] His charioteer also, abandoning the large steeds of the Sindhu breed yoked unto that car, quickly followed Sātyaki and stood where the latter stopped.[43] Meanwhile the elephant, quickly coming out of that circle of cars, began to throw down all the kings (that attempted to bar his course).[44] Those bulls among men, frightened out of their wits by that single elephant coursing swiftly, regarded it in that battle as multiplied into many.[45] Indeed, Bhagadatta, mounted on that elephant of his, began to smite down the Pāndavas like the chief of the celes-

tials mounted on Airāvata smiting down the *Dānavas* (in days of old).*[46] As the Pānchālas fled in all directions, loud and awful was the noise that arose amongst them, made by their elephants and steeds.[47] And while the Pāndava troops were thus destroyed by Bhagadatta, Bhima, excited with rage, once more rushed against the ruler of the Prāgjyotishas.[48] The latter's elephant then frightened the steeds of the rushing Bhima by drenching them with water spouted forth from its trunk, and thereupon those animals bore Bhima away from the field.[49] Then Kriti's son Ruchiparvan, mounted on his car, quickly rushed against Bhagadatta, scattering showers of arrows and advancing like the Destroyer himself.[50] Then Bhagadatta, that ruler of the hilly regions, possessed of beautiful limbs, despatched Ruchiparvan with a straight shaft to Yama's abode.†[51] Upon the fall of the heroic Ruchiparvan, Subhadrā's son, and the sons of Draupadi, and Chekitāna, and Dhrishtaketu, and Yuyutshu, began to afflict the elephant.[52] Desiring to slay that elephant, all those warriors, uttering loud shouts, began to pour their arrowy showers on the animal like the clouds drenching the Earth with their watery down-pours.[53] Urged then by its skilful rider with heel, hook, and toe, the animal advanced quickly with trunk stretched, and eyes and ears fixed.[54] Treading down Yuyutsu's steeds, the animal then slew his charioteer. Thereupon, O king, Yuyutsu, abandoning his car, fled away quickly.[55] Then the Pāndava warriors, desirous of slaying that prince of elephants, uttered loud shouts and drenched it quickly with showers of arrows.[56] At this time, thy son, excited with rage, rushed against the car of Subhadrā's son. Meanwhile, king Bhagadatta on his elephant, scattering his shafts on the foe,[57] looked resplendent like the Sun himself scattering his rays on the Earth. Arjuna's son then pierced

* The second line of 46 is omitted in the Bengal texts.—T.

† The Bengali translators have made a mess of these two verses. Amongst others, K. P. Singha makes Ruchiparvan follow Bhima and supposes *Suvarchas* to be some Pāndava warrior who slays Ruchiparvan. The reading *Suvarchas* is vicious. The correct reading is *Suparva*, meaning, as Nilakantha explains, "of beautiful limbs. *Parvatapati* is Bhagadatta himself.—T.

him with a dozen shafts, and Yuyutsu with ten,[58] and each of the sons of Draupadi pierced him with three shafts and Dhrishtaketu also pierced him with three. That elephant then, pierced with these shafts shot with great care, looked resplendent[59] like a mighty mass of clouds penetrated with the rays of the Sun. Afflicted with those shafts of the foe, that elephant then, urged by its rider with skill and vigor,[60] began to throw down the hostile warriors on both his flanks. Like a cowherd belabouring his cattle in the forest with a goad,[61] Bhagadatta repeatedly smote the Pāndava host. Like the cawing of quickly retreating crows when assailed by hawks,[62] a loud and confused noise was heard among the Pāndava troops who fled away with great speed.[63] That prince of elephants, struck by its rider with the hook, resembled, O king, a winged mountain of old. And it filled the hearts of the enemy with fear like to what merchants experience at sight of the surging sea.*[64] Then elephants and car-warriors and steeds and kings, flying away in fear, made, as they fled, a loud and awful din that, O monarch, filled earth and sky and heaven and the cardinal and subsidiary directions in that battle.[65] Mounted on that foremost of elephants, king Bhagadatta penetrated the hostile army like the *Asura* Viroehana in days of old into the celestial host in battle well protected by the gods.[66] A violent wind began to blow; a dusty cloud covered the welkin and the troops; and people regarded that single elephant as multipled into many coursing all over the field.'"[67]

SECTION XXVII.

"Sanjaya said,—'Thou askest me about the feats of Arjuna in battle. Listen, O thou of mighty-arms, to what Pārtha achieved in the fight!' Beholding the risen dust and hearing the wail of the troops when Bhagadatta was performing great feats on the field, the son of Kunti addressed Krishna and said,[1]—O slayer of Madhu, it seems that the ruler of the Prāgjyotishas hath, on his elephant, with great impetuosity, advane-

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* The Bengal reading *abhitas* is incorrect. It should be *Kshubhitas*.

ed to battle. This loud din that we hear must be due to him.[3] Well-versed in the art of grinding and battling from the back of an elephant, and not inferior to Indra himself in battle, he, I think, is the foremost of all elephant-warriors in the world.*[4] His elephant again is the foremost of elephants, without a rival to encounter it in battle. Possessed of great dexterity and above all fatigue, it is, again, impervious to all weapons.[5] Capable of bearing every weapon and even the touch of fire, it will, O sinless one, alone destroy the Pāndava force today![6] Except us two, there is none else capable of checking that creature. Go quickly, therefore, to that spot where the ruler of the Prāgjyotishas is.[7] Proud in battle in consequence of the strength of his elephant, and arrogant in consequence of his age, I will this very day send him as a guest to the slayer of Vala![8]—At these words of Arjuna, Krishna began to proceed to the place where Bhagadatta was breaking the Pāndava ranks.[9] While Arjuna was proceeding towards Bhagadatta, the mighty *Samsaptaka* car-warriors numbering fourteen thousand made up of ten thousand Gopalās or Nārāyanas who used to follow Vāsudeva, returning to the field, summoned him to battle.[10-11] Beholding the Pāndava host broken by Bhagadatta, and summoned on the other hand by the *Samsaptakas*, Arjuna's heart was divided in twain.[12] And he began to think—Which of these two acts will be better for me to do today, to return from this spot for battling with the *Samsaptakas* or to repair to Yudhishthira?[13]—Reflecting with the aid of his understanding, O perpetuator of Kuru's race, Arjuna's heart at last was firmly fixed on the slaughter of the *Samsaptakas*.[14] Desirous of alone slaughtering in battle thousands of car-warriors, Indra's son (Arjuna) having the foremost of apes on his banner suddenly turned back.[15] Even this was what both Duryodhana and Karna had thought of for achieving the slaughter of Arjuna. And it was for this that they had made arrangements for the double encounter.[16] The son of Pāndu allowed his heart to waver this side and that, but at last resolv-

* I render 16 and 17 rather freely, as otherwise the sense would not be clear.—T.

ing to slay those foremost of warriors, *viz.*, the *Samsaptakas*, he baffled the purpose of his enemies.*[17] Then the mighty *Samsaptaka* car-warriors, O king, shot at Arjuna thousands of straight arrows.[18] Covered with those arrows, O monarch, neither Kunti's son Pārtha, nor Krishna otherwise called Janārddana, nor the steeds, nor the car, could be seen.[19] Then Janārddana became deprived of his senses and perspired greatly. Thereupon Pārtha shot the *Brahma* weapon and nearly exterminated them all.[20] Hundreds upon hundreds of arms with bows and arrows and bowstrings in grasp, cut off from trunks, and hundreds upon hundreds of standards and steeds and charioteers and car-warriors, fell down on the ground.[21] Huge elephants well-equipt and resembling foremost of hills overgrown with woods or masses of clouds, afflicted with Pārtha's shafts and deprived of riders, fell down on the earth.[22] Many elephants again, with riders on their backs, crushed by means of Arjuna's shafts, fell down, deprived of life, shorn of the embroidered cloths on their backs, and with their housings torn.[23] Cut off by Kiritin with his broad-headed arrows, countless arms having swords and lances and rapiers for their nails or having clubs and battle-axes in grasp, fell down on the earth.[24] Heads also, beautiful, O king, as the morning sun or the lotus or the moon, cut off by Arjuna with his arrows, dropped down on the ground.[25] While Phālguna in rage was thus engaged in slaying the foe with diverse kinds of well-adorned and fatal shafts, that host seemed to be ablaze.[26] Beholding Dhananjaya crushing that host like an elephant crushing lotus stalks, all creatures applauded him, saying,—*Excellent, Excellent!*[27]—Seeing that feat of Pārtha resembling that of Vāsava himself, Mādhava wondered much and, addressing him with joined hands,[28] said,—Verily, O Pārtha, I think that this feat which thou hast achieved today in battle is difficult of being achieved by Cakra or Yama or the Lord of treasures himself![29] I see that thou hast today felled in battle hundreds and thousands of mighty *Samsaptaka* warriors all together![30]—Having slain the

* The Bengal texts read,—"he is either the first or the second, on the earth, I think."—T.

Samsaptakas then,—them, that is, who stayed in battle,—Pārtha addressed Krishna, saying,—Go towards Bhagadatta!—' "[31]

SECTION XXVIII.

"Sanjaya said,—'At Pārtha's desire, Krishna then urged his white steeds, fleet as the mind and covered in golden armour, towards Drona's divisions.[1] While that foremost one of the Kurus was thus proceeding towards his brothers who were exceedingly afflicted by Drona, Suçarman with his brothers, followed him behind, desirous of battle.[2] The ever-victorious Arjuna then addressed Krishna, saying,—O thou of unfading glory, this Suçarman here, with this brothers, challengeth me to battle![3] O slayer of foes, our host again is broken (by Drona) towards the north! In consequence of these *Samsaptakas*, my heart wavers today as to whether I should do this or that![4] Sall I slay the *Samsaptakas* now, or protect from harm my own troops already afflicted by the foe? Know this to be what I am thinking of, *viz.*,—Which of these would be better for me?[5]—Thus addressed by him, he of Daçārha's race turned back the car, and took the son of Pāndu to where the ruler of the Trigartas was.[6] Then Arjuna, pierced Suçarman with seven shafts, and cut off both his bow and standard with a couple of sharp arrows.[7] He then, with six arrows, quickly despatched the brothers of the Trigarta king to Yama's abode.*[8] Then Suçarman, aiming Arjuna, hurled at him a dart made wholly of iron and looking like a snake, and aiming Vāsudeva, hurled a lance at him.[9] Cutting off that dart with three arrows and that lance also with three other arrows, Arjuna, by means of his arrowy showers, deprived Suçarman of his senses on his car.[10] Him advancing fiercely (towards thy division), scattering showers of arrows like Vāsava pouring rain, none among thy troops, O king, ventured to oppose.[11] Like a fire consuming heaps of straw as it advances, Dhananjaya advanced, scorching all the mighty car-warriors among the

* The Bombay reading *paritas* is vicious. The Bengal texts read *'dwaritas*.—T.

Kauravas by means of his arrows.[12] Like living creatures incapable of bearing the touch of fire, thy troops could not bear the irresistible impetuosity of that intelligent son of Kunti.[13] Indeed, the son of Pāndu, overwhelming the hostile host by means of his arrows, came upon the king of the Prāgjyotishas, O monarch, like Garuda swooping down (upon his prey).[14] He then held in his hands that *Gāndiva* which in battle was beneficial to the innocent Pāndavas and baneful to all foes, for the destruction of Kshatriyas brought about, O king, by the fault of thy son who had recourse to deceitful dice for accomplishing his end![15-16] Agitated by Pārtha thus, thy host then, O king, broke like a boat when it strikes against a rock.[17] Then ten thousand bowmen, brave and fierce, firmly resolved to conquer, advanced (to encounter Arjuna).[18] With dauntless hearts, those mighty car-warriors all surrounded him. Capable of bearing any burden how heavy soever in battle, Pārtha took up that heavy burden.[19] As an angry elephant of sixty years, with rent temples, crushes an assemblage of lotus stalks, even so did Pārtha crush that division of thy army![20] And when that division was being thus crushed, king Bhagadatta, on that same elephant of his, impetuously rushed towards Arjuna.[21] Thereupon Dhananjaya, that tiger among men, staying on his car, received Bhagadatta. That encounter between Arjuna's car and Bhagadatta's elephant was fierce in the extreme.[22] Those two heroes, *viz.*, Bhagadatta and Dhananjaya, then coursed on the field, the one on his car and the other on his elephant, both of which were equipt according to the rules of science.[23] Then Bhagadatta like the lord Indra, from his elephant looking like a mass of clouds, poured on Dhananjaya, showers of arrows.[24] The valiant son of Prithā, the son of Vāsava, however, with his arrows, cut off those arrowy showers of Bhagadatta before they could reach him.[25] The king of the Prāgjyotishas then, baffling that arrowy shower of Arjuna, struck both Pārtha and Krishna, O king, with many shafts.[26] And overwhelming both of them with a thick shower of shafts, Bhagadatta then urged his elephant for the destruction of Krishna and Pārtha.[27] Beholding that angry elephant advancing like Death himself, Janārddana quickly moved his car in such a way as to keep the

elephant on his left.[28] Dhananjaya, although he thus got the opportunity of slaying that huge elephant with its rider from the back, wished not yet to avail of it, remembering the rules of fair fight.[29] The elephant, however, coming upon other elephants and cars and steeds, O king, despatched them all to Yama's abode. Beholding this, Dhananjaya became filled with rage.' "[30]

SECTION XXIX.

"Dhritarāshtra said,—'Filled with rage, what did Pārtha the son of Pāndu do to Bhagadatta? What also did the king of the Prāgjyotishas do to Pārtha? Tell me all this, O Sanjaya!'

"Sanjaya said,—'While Pārtha and Krishna were thus engaged with the ruler of the Prāgjyotishas, all creatures regarded them to be very near the jaws of Death.[2] Indeed, O monarch, from the neck of his elephant, Bhagadatta scattered showers of shafts on the two Krishnas staying upon their car.[3] He pierced Devaki's son with many arrows made wholly of black iron, equipt with wings of gold, whetted on stone, and shot from his bow drawn to the fullest stretch.[4] Those shafts whose touch resembled that of fire, equipt with beautiful feathers, and shot by Bhagadatta, passing through Devaki's son, entered the earth.[5] Pārtha then cut off Bhagadatta's bow, and slaying next the warrior that protected his elephant from the flank, began to fight with him as if in sport.[6] Then Bhagadatta hurled at him fourteen lances of sharp points, that were bright as the rays of the Sun. Arjuna, however, cut each of those lances into three fragments.[7] Then Indra's son cut open the armour in which that elephant was cased, by means of a thick shower of arrows. The armour thus cut off, fell down on the earth.[8] Exceedingly afflicted with the arrows shot by Arjuna, that elephant, deprived of its coat of mail, looked like a prince of mountains destitute of its cloudy robes and with streaks of water running adown its breast.[9] Then the ruler of the Prāgjyotishas hurled at Vāsudeva a dart made wholly of iron and decked with gold. That dart Arjuna cut in twain,[10]

Then cutting off the kings's standard and umbrella by means of his arrows, Arjuna quickly pierced that ruler of the mountainous realms with ten arrows, smiling the while.[11] Deeply piereed with those shafts of Arjuna that were beauifully winged with *Kanka* feathers, Bhagadatta, O monareh, beeame ineensed with the son of Pāndu.[12] He then hurled some lanees at Arjuna's head and uttered a loud shout. In eonsequence of those lanees Arjuna's diadem was displaeed.[13] Arjuna then, having plaeed his diadem properly, addressed the ruler of the Prāgjyotishas, saying,—Look well on this world![14]—Thus addressed by him, Bhagadatta became filled with rage, and taking up a bright bow showered upon both the Pāndava and Govinda his arrowy down-pours.[15] Pārtha then, cutting off his bow and quivers, quickly struek him with two and seventy shafts, afflieting his vital limbs.[16] Thus pierced, he was excessively pained. Filled then with rage, he, with *mantras*, inspired his hook into the *Vaishnava* weapon and hurled it at Arjuna's breast.[17] That all-slaying weapon, hurled by Bhagadatta, Keçava, covering Arjuna, reeeived on his breast.[18] Thereupon that weapon became a triumphal garland on Keçava's breast. Arjuna then cheerlessly addressed Keçava, saying,[19]—O sinless one, without battling thyself it is thine to only guide my steeds! Thou hadst said so, O lotus-eyed one! Why then dost thou not adhere to thy promise?[20] If I sink in distress, or beeome unable to baffle or resist a foe or weapon, then mayst thou aet so, but not when I am standing thus![21] Thou knowest that with my bow and arrows I am eompetent to vanquish these worlds with the gods, the *Asuras*, and men![22]—Hearing these words of Arjuna, Vāsudeva replied unto him, saying,—Listen, O Pārtha, to this secret and aneient history as it is, O sinless one![23] I have four forms, eternally engaged as I am in proteeting the worlds! Dividing my own Self, I ordain the good of the worlds.[24] One form of mine, staying on the Earth, is engaged in the praetiee of ascetic austerities. Another beholdeth the good and the evil deeds in the world.[25] My third form, eoming into the world of men, is engaged in aetion. My fourth form lieth down in sleep for a thousand years.[26] That form of mine which awaketh from sleep at the end of a thousand years,

granteth, upon awakening, excellent boons to persons deserving of them.[27] The Earth, knowing (on one occasion) that that time had come, asked of me a boon for (her son) Naraka. Hear, O Pārtha, what that boon was![28]—*Possessed of the Vaishnava weapon, let my son become incapable of being slain by the gods and the Asuras. It behoveth thee to grant me that weapon!*[29]—Hearing of this prayer, I then gave, in days of old, the supreme and infallible *Vaishnava* weapon to the Earth's son.[30] I said also at that time these words:—*O Earth, let this weapon be infallible for the protection of Naraka. None will be able to slay him!*[31] *Protected by this weapon, thy son will always, in all the worlds, be invincible and crush all hostile hosts!*[32]—Saying, *So be it!*—the intelligent goddess went away, her wishes fulfilled! And Naraka also became invincible and always scorched his foes.[33] It was from Naraka, O Pārtha, that the ruler of the Prāgjyotishas got this weapon of mine. There is none, in all the worlds, O sire, including even Indra and Rudra, who is unslayable by this weapon![34] It was for thy sake, therefore, that I baffled it, violating my promise. The great *Asura* hath now been divested of that supreme weapon.[35] Slay now, O Pārtha, that invincible foe of thine, *viz.*, Bhagadatta, that enemy of the gods, even as I formerly slew for the good of the worlds the *Asura* Naraka![36]—Thus addressed by the high-souled Keçava, Pārtha suddenly overwhelmed Bhagadatta with clouds of whetted arrows.[37] Then the mighty-armed and high-souled Arjuna fearlessly struck a long arrow between the frontal globes of his enemy's elephant.[38] That arrow, splitting the elephant like the thunder splitting a mountain, penetrated into its body to the very wings[39] like a snake penetrating into an anthill.[40] Though urged repeatedly then by Bhagadatta, the elephant refused to obey him like a poor man's wife her lord.[41] With limbs paralysed, it fell down, striking the earth with its tusks. Uttering a cry of distress, that huge elephant gave up the ghost.[42] The son of Pāndu then, with a straight shaft furnished with a crescent-shaped head, pierced the bosom of king Bhagadatta.[43] His breast, being pierced through by the diadem-decked (Arjuna), king Bhagadatta, deprived of life, threw down his bow and

arrows.[44] Loosened from his head, the valuable piece of cloth that had served him for a turban, fell down like a petal from a lotus when its stalk is violently struck.[45] And he himself, decked with golden garlands, fell down from his huge elephant adorned with golden housings like a flowering *Kinçuka* broken by the force of the wind from the mountain-top.[46] The son of Indra then, having slain in battle that monarch who resembled Indra himself in prowess and who was Indra's friend, broke the other warriors of thy army inspired with hope of victory, like the mighty wind breaking rows of trees.'"[47]

SECTION XXX.

"Sanjaya said,—'Having slain Bhagadatta who was ever the favorite and friend of Indra and who was possessed of great energy, Pārtha circumambulated him.[1] Then the two sons of the king of Gāndhāra, *viz.*, the brothers Vrishaka and Achala, those subjugators of hostile towns, began to afflict Arjuna in battle.[2] Those two heroic bowmen, uniting together, began to deeply pierce Arjuna from before and behind with whetted shafts of great impetuosity.[3] Arjuna then, with sharp shafts, cut off the steeds and driver and bow and umbrella and standard and car of Vrishaka the son of Suvala into atoms.[4] With clouds of arrows and diverse other weapons, Arjuna then once more severely afflicted the Gāndhāra troops headed by Suvala's son.[5] Then Dhananjaya, filled with rage, despatched to Yama's abode, with his shafts, five hundred heroic Gāndhāras with upraised weapons.[6] That mighty-armed hero then, quickly alighting from that car whose steeds had been slain, mounted upon the car of his brother and took up another bow.[7] Then those two brothers, *viz.*, Vrishaka and Achala, both mounted on the same car, began incessantly to pierce Vibhatsu with showers of arrows.[8] Indeed, those high-souled princes, those relatives of thine by marriage, *viz.*, Vrishaka and Achala, struck Pārtha very severely like Vritra or Vala striking Indra of old.[9] Of unfailing aim, those two princes of Gāndhāra, themselves unhurt, began once more to strike the son of Pāndu like the two months

of summer afflicting the world with sweat-producing rays.*[10] Then Arjuna slew those princes and tigers among men, *viz.*, Vrisha and Achala, staying on one car side by side, with, O monarch, a single arrow.[11] Then those mighty-armed heroes, with red eyes and looking like lions, those uterine brothers having similar features, together fell down from that car.[12] And their bodies, dear to friends, falling down upon the earth, lay there, scattering sacred fame all around.[13]

"Beholding their brave and unretreating maternal uncles thus slain by Arjuna, thy sons, O monarch, rained many weapons upon him.[14] Cakuni also, conversant with a hundred different kinds of illusions, seeing his brothers slain, created illusions for confounding the two Krishnas.[15] Then clubs, and iron balls, and rocks, and *Cataghnis*, and darts, and maces, and spiked bludgeons, and scimitars, and lances, and mallets, and axes,[16] and *Kampanas*, and swords, and nails, and short clubs, and battle-axes, and razors, and arrows with sharp broad heads, and *Nālikas*, and calf-tooth-headed shafts, and arrows having bony heads,[17] and discs, and snake-headed shafts, and spears, and diverse other kinds of weapons, fell upon Arjuna from all sides.[18] And asses, and camels, and buffalos, and tigers, and lions, and deer, and leopards, and bears, and wolves, and vultures, and monkeys, and various reptiles,[19] and diverse cannibals, and swarms of crows, all hungry, and excited with rage, ran towards Arjuna.[20] Then Dhananjaya the son of Kunti, that hero conversant with celestial weapons, shooting clouds of arrows, assailed them all.[21] And assailed by that hero with those excellent and strong shafts, they uttered loud cries and fell down deprived of life.[22] Then a thick darkness appeared and covered Arjuna's car, and from within that gloom harsh voices rebuked Arjuna.[23] The latter, however, by means of the weapon

* The Bengal texts read the second line differently. *Loke* in the locative is incorrect. It should be *Lokam* (accusative). For *Gharmāṇçubhis* the Bengal reading is *Gharmāmvubhis*. Nilakantha explains that *varsha* (whence *vārshika*) means season. Hence *Nidāgha-vārshikau māsau* would mean the two months of summer. If the Bengal reading were adopted, the meaning would be "like summer and the rainy seasons afflicting the world with sweat and rain."—T.

called *Jyotishka*, dispelled that thick and awful darkness.[24] When that darkness was dispelled, frightful waves of water appeared. For drying up those waters, Arjuna applied the weapon called *Aditya*. And in consequence of that weapon, the waters were almost dried up. Thus diverse illusions, repeatedly created by Sauvala,[25-26] Arjuna destroyed speedily by means of the force of his weapons, laughing the while. Upon all his illusions being destroyed, afflicted with Arjuna's shafts and unmanned by fear,[27] Cakuni fled away, aided by his fleet steeds, like a vulgar wretch. Then Arjuna, acquainted with all weapons, showing his enemies the exceeding lightness of his hands,[28] showered upon the Kaurava host clouds of arrows. That host of thy son, thus slaughtered by Pārtha,[29] became divided into two streams like the current of Gangā when impeded by a mountain. And one of those streams, O bull among men, proceeded towards Drona,[30] and the other with loud cries, proceeded towards Duryodhana. Then a thick dust arose and covered all the troops. We could not then see Arjuna.[31] Only the twang of *Gāndiva* was heard by us from off the field. Indeed, the twang of *Gāndiva* was heard, rising above the blare of conchs and the beat of drums and the noise of other instruments. Then on the southern part of the field took place a fierce battle between many foremost warriors[32-33] on the one side and Arjuna on the other. I, however, followed Drona. The various divisions of Yudhisthira's force smote the foe on every part of the field.[34] The diverse divisions of thy son, O Bhārata, Arjuna smote, even as the wind in the summer season destroys masses of clouds in the welkin.[35] Indeed, as Arjuna came, scattering clouds of arrows like Vāsava pouring thick showers of rain, there was none in thy army who could resist that great and fierce bowman, that tiger among men.[36] Struck by Pārtha, thy warriors were in great pain. They fled away, and in flying killed many among their own number.[37] The arrows shot by Arjuna, winged with *Kanka* feathers and capable of penetrating into every body, fell covering all sides like flights of locusts.[38] Piercing steeds and car-warriors and elephants and foot-soldiers, O sire, like snakes through ant-hills, those shafts entered the earth.[39] Arjuna never shot two arrows at any elephant, steed, or man. Struck

with only one arrow, each of these, severely afflicted, fell down, deprived of life.[40] With slain men and elephants and shaft-struck steeds lying all about, and echoing with the yells of dogs and jackalls, the field of battle presented a variegated and awful sight.[41] Pained with arrows, sire forsook son, and friend, forsook friend, and son, forsook sire. Indeed, every one was intent upon protecting his own self. Struck with Pārtha's shafts, many warriors abandoned the very animals that bore them.'"[42]

SECTION XXXI.

"Dhritarāshtra said,—'When those divisions (of mine), O Sanjaya, were broken and routed, and all of you retreated quickly from the field, what became the state of your minds?[1] The rallying of ranks when broken and flying away without beholding a spot whereon to stand, is always exceedingly difficult. Tell me all about it, O Sanjaya!'[2]

"Sanjaya said,—'[Although the troops were broken], yet, O monarch, many foremost of heroes in the world, inspired by the desire of doing good to thy son and of maintaining their own reputation, followed Drona.[3] In that dreadful pass they fearlessly followed their commander, achieving meritorious feats, against the Pāndava troops with weapons upraised and Yudhishthira within accessible distance.*[4] Taking advantage of an error of Bhimasena of great energy and of the heroic Sātyaki and Dhrishtadyumna, O monarch, the Kuru leaders fell upon the Pāndava army.†[5] The Pānchālas urged their troops, saying,—*Drona, Drona!*—Thy sons, however, urged all the Kurus, saying,—*Let not Drona be slain. Let not Drona be slain!*[6]—One side saying,—*Slay Drona, Slay Drona,*—and the other saying,—*Let not Drona be slain, Let not Drona be slain,*—the Kurus and the Pāndavas seemed to gamble, making Drona their stake.[7] Dhrishtadyumna the prince of the Pānchālas

* The Bengal reading *Sambhrānte* is vicious. The Bombay reading *Samprāpte* is evidently correct.—T.

† I render 5 a little freely, and expand it slightly to make the sense clear.—T.

proceeded to the side of all those Pānchāla car-warriors whom Drona saught to crush.[8] Thus no rule was observed as to the antagonist one might select for battling with him. The strife became dreadful. Heroes encountered heroes, uttering loud shouts.[9] Their foes could not make the Pāndavas tremble. On the other hand, recollecting all their woes, the latter made the ranks of their enemies tremble.[10] Though possessed of modesty yet excited with rage and vindictiveness, and urged by energy and might, they approached that dreadful battle, reckless of their very lives, for slaying Drona.[11] That encounter of heroes of immeasurable energy sporting in fierce battle making life itself the stake, resembled the collision of iron againtst adamant.[12] The oldest men even could not recollect whether they had seen or heard of a battle as fierce as that which happened on this occasion.[13] The Earth, in that encounter marked with great carnage, afflicted with the weight of that vast host, began to tremble.[14] The awful noise made by the Kuru army agitated and tossed by the foe, paralyzing the very welkin, penetrated into the midst of even the Pāndava host.[15] Then Drona, coming upon the Pāndava divisions by thousands, and careering over the field, broke them by means of his whetted shafts.[16] When these were being thus crushed by Drona of wonderful achievements, Dhrishtadyumna, the generalissimo of the Pāndava host, filled with rage, himself checked Drona.[17] The encounter that we beheld between Drona and the prince of the Pānchālas was highty wonderful. It is my firm conviction that it has no parallel.[18]

"'Then Nila, resembling a veritable fire, his arrows constituting its sparks and his bow its flame, began to consume the Kuru ranks, like a conflagation consuming heaps of dry grass.[19] The valiant son of Drona, who from before had been desirous of an encounter with him, smilingly addressed Nila as the latter came consuming the troops, and said unto him these polite words:*[20]—O Nila, what dost thou gain by consuming so many common soldiers with thy arrowy flames? *Fight with my

* The Bengal reading *Purvābhilāshi* is better than *Purvābhibhāsi*. Between Nila and Açwatthāman existed a rivalry since some time.—T.

unaided self, and filled with rage, strike me!'[21]—Thus addressed, Nila, the brightness of whose face resembled the splendour of a full-blown lotus, pierced Açwatthāman with his shafts,—him, that is, whose body resembled an assemblage of lotuses and whose eyes were like lotus petals.[22] Deeply and suddenly pierced by Nila, Drona's son, with three broad-headed arrows, cut off his antagonist's bow and standard and umbrella.[23] Quickly jumping down from his car, Nila then, with a shield and an excellent sword, desired to sever from Açwatthāman's trunk his head like a bird (bearing away its prey in its talons).[24] Drona's son, however, O sinless one, by means of a broad-headed arrow, cut off, from his antagonist's trunk, his head graced with a beautiful nose and decked with excellent ear-rings, and which rested on elevated shoulders.[25] That hero then, the brightness of whose face resembled the splendour of the full moon and whose eyes were like lotus petals, whose stature was tall, and complexion like that of the lotus, thus slain, fell down on the earth.[26] The Pāndava host then, filled with great grief, began to tremble, when the preceptor's son thus slew Nila of blazing energy.[27] The great car-warriors of the Pāndavas, O sire, all thought,—Alas, how would Indra's son (Arjuna) be able to rescue us from the foe,[28] when that mighty warrior is engaged on the southern part of the field in slaughtering the remnant of the *Samsaptakas* and the *Nārāyana* force?—'"[29]

SECTION XXXII.

"Sanjaya said,—'Vrikodara, however, could not brook that slaughter of his army. He struck Vālhika with sixty, and Karna with ten arrows.[1] Drona then, desirous of slaying Bhima, quickly struck the latter, in his very vitals, many straight and whetted shafts of keen edge.[2] Desirous again of allowing no time, he once more struck him with six and twenty shafts whose touch resembled that of fire and which were all like snakes of virulent poison.[3] Then Karna pierced him with a dozen shafts, and Açwtthāman with seven, and king Duryodhana also with six.[4] The mighty Bhimasena, in return, pierced them all. He struck Drona with fifty shafts, and Karna with

ten.[6] And piercing Duryodhana with a dozen shafts, and Drona's son with eight, he engaged in that battle uttering a loud shout.[8] In that encounter in which the warriors fought reckless of their lives and in which death was easy of attainment, Ajātaçatru despatched many warriors, urging them to rescue Bhima.[7] Those heroes of immeasurable energy, *viz*, the two sons of Mādri and Pāndu, and others headed by Yuyudhāna, quickly proceeded to Bhimasena's side.[8] And those bulls among men, filled with rage and uniting together, advanced to battle, desirous of breaking the army of Drona that was protected by many foremost of bowmen.[9] Indeed, those great car-warriors of mighty energy, *viz.*, Bhima and others, fell furiously upon Drona's host. Drona, however, that foremost of car-warriors, received without any anxiety,[10] all those mighty car-warriors of great strength, those heroes accomplished in battle. Disregarding their kingdoms and casting off all fear of death, the warriors of thy army proceeded against the Pāndavas.[11] Horsemen encountered horsemen, and car warriors encountered car-warriors. The battle proceeded, darts against darts, swords against swords, axes against axes.[12] A fierce encounter with swords took place, producing a terrible carnage. And in consequence of the collision of elephants against elephants, the battle became furious.[13] Some fell down from the backs of elephants, and some from the backs of steeds, with heads downwards. And others, O sire, fell down from cars, pierced with arrows.[14] In that fierce press, as some one fell down deprived of armour, an elephant might be seen attacking him in the chest and crushing his head.[15] Elsewhere might be seen elephants crushing numbers of men fallen down on the field. And many elephants, piercing the earth with their tusks (as they fell down), were seen to tear therewith large bodies of men.[16] Many elephants, again, with arrows sticking to their tusks, wandered over the field, tearing and crushing men by hundreds.[17] And some elephants were seen pressing down into the earth fallen warriors and steeds and elephants cased in armour of black iron, as if these were only thick reeds.[18] Many kings graced with modesty, their hour having come, laid themselves down (for the last sleep) on painful beds overlaid

with vulturine feathers.[19] Advancing to battle on his car, sire slew son; and son also, through madness, and losing all regard, approached sire in battle.[20] The wheels of cars were broken; banners were torn; umbrellas fell down on the earth. Dragging broken yokes, steeds ran away.[21] Arms with swords in grasp, and heads decked with ear-rings, fell down. Cars, dragged by mighty elephants, were thrown down on the ground, reduced to fragments.[22] Steeds with riders fell down, severely wounded by elephants. That fierce battle went on, without any body showing any regard for any one.[23]—*Oh father!—Oh son!—Where art thou, friend?—Wait!—Where dost thou go?—Strike!—Bring!—Slay this one!*—these and diverse other cries, with loud laughs, and shouts, and roars, were uttered and heard there. The blood of human beings and steeds and elephants, mingled together.[24-25] The earthy dust disappeared. The hearts of all timid persons became cheerless. Here a hero getting his car-wheel entangled with the car-wheel of another hero,[26] and the distance being too near to admit of the use of other weapons, smashed that other's head by means of his mace. Brave combatants, desirous of safety where there was no safety, dragged one another by the hair, and fought fiercely with fists and teeth and nails. Here was a hero whose upraised arm with sword in grasp was cut off.[27-28] There another's arm was lopped off with bow, or arrow, or hook in grasp. Here one loudly called upon another. There another turned his back on the field.[29] Here one severed another's head from his trunk, getting him within reach. There another rushed with loud shouts upon an enemy. Here one was filled with fear at another's roar.[30] There another slew, with sharp shafts, a friend or a foe. Here an elephant, huge as a hill, slain with a long shaft,[31] fell down on the field and lay like a flat island in a river during the summer season. There an elephant, with juice trickling down its body like a mountain with rillets flowing adown its breast, stood, having crushed by its tread a car-warrior with his steeds and charioteer on the field. Beholding brave warriors, accomplished in arms and covered with blood, strike one another,[32-33] they that were timid and of weak hearts, lost their senses. In fact, all became

cheerless. Nothing could any longer be distinguished.[34] Overwhelmed with the dust raised by the troops, the battle became furious. Then the commander of the Pāndava forces saying,—*This is the time*,[35]—speedily led the Pāndavas on, those heroes that are always endued with great activity. Obeying his behest, the mighty-armed Pāndavas,[36] smiting (the Kaurava army), proceeded towards Drona's car like swans towards a lake.—*Seize him*,—*Do not fly away*,—*Do not fear*,—*Cut into pieces*,[37]—these uproarious cries were heard in the vicinity of Drona's car. Then Drona and Kripa, and Karna, and Drona's son, and king Jayadratha,[38] and Vinda and Anuvinda of Avanti, and Calya, received those heroes. Those irresistible and invincible warriors, however, *viz.*, the Pānchālas and the Pāndavas, inspired by noble sentiments, did not, though afflicted with shafts, avoid Drona. Then Drona, excited with great rage, shot hundreds of shafts,[39-40] and caused a great carnage amongst the Chedis, the Pānchālas, and the Pāndavas. The twang of his bowstring and the slaps of his palms, were, O sire, heard on all sides.[41] And they resembled the roar of thunder and struck fear into the hearts of all. Meanwhile, Jishnu, having vanquished large numbers of *Samsaptakas*,[42] quickly came to that place where Drona was grinding the Pāndava troops. Having crossed many large lakes whose waters were constituted by blood, and whose fierce billows and eddies were constituted by shafts, and having slain the *Samsaptakas*, Phālguna showed himself there. Possessed of great fame and endued as he was with the energy of the Sun himself, Arjuna's emblem, *viz.*, his banner bearing the ape, was beheld by us to blaze with splendour. Having dried up the *Samsaptaka* ocean by means of weapons that constituted his rays,[43-45] the son of Pāndu blasted the Kurus also as if he were the very Sun that rises at the end of the *Yuga*! Indeed, Arjuna burned all the Kurus by the heat of his weapons,[46] like the fire*

* The word in the original is *dhuma-ketu*. Elsewhere I have rendered it *comet*. It would, seem, however, that that is wrong. In such passages the word is used in its literal sense, *viz.*, "(an article) having smoke for its mark," hence fire.—T.

that appears at the end of the *Yuga* burning down all creatures. Struck by him with thousands of shafts, elephant-warriors and horsemen and car-warriors fell down on the earth, with dishevelled hair and exceedingly afflicted with those arrowy showers. Some uttered cries of distress. Others set up loud shouts.[47-48] And some, struck with the shafts of Pārtha, fell down, deprived of life. Recollecting the practices of (good) warriors, Arjuna struck not those combatants among the foe that had fallen down, or those that were re-treating, or those that were unwilling to fight. Deprived of their cars and filled with wonder, almost all the Kauravas, turning away from the field, uttered cries of *Oh* and *Alas*, and called upon *Karna* (for protection). Hearing that din made by the Kurus desirous of protection, Adhiratha's son (Karna),[49-51] loudly assuring the troops with the words—*Do not fear*,—proceeded to face Arjuna. Then (Karna) that foremost of Bharata car-warriors, that delighter of all the Bharatas,[52] that first of all persons acquainted with weapons, invoked into existence the *Agneya* weapon. Dhananjaya, however, baffled by means of his own arrowy downpours the flights of arrows shot by Rādhā's son, that warrior of the blazing bow, that hero of bright shafts![53] And similarly Adhiratha's son also baffled the shafts of Arjuna of splendid energy. Resisting Arjuna's weapons thus by his own, Karna uttered loud shouts and shot many shafts at his antagonist.[54] Then Dhrishtadyumna and Bhima and the mighty car-warrior Sātyaki, all approached Karna, and each of them pierced him with three straight shafts.[55] The son of Rādhā, however, checking Arjuna's weapons by his own arrowy showers, cut off with three sharp shafts the bows of those three warriors.[56] Their bows cut off, they looked like snakes without poison. Hurling darts at their foe from their respective cars, they uttered loud leonine shouts.[57] Those fierce darts of great splendour and great impetuosity, looking like snakes, hurled from those mighty arms, coursed impetuously towards Karna's car.[58] Cutting each of those darts with three straight shafts and speeding many arrows at the same time at Pārtha, the mighty Karna uttered a loud shout.[59] Then Arjuna, piercing Karna with seven shafts, despatched the latter's younger brother by

means of his sharp shafts.[60] Slaying Catrunjaya thus with six arrows, Pārtha, with a broad-headed shaft, struck off Vipāta's head as the latter stood on his car.[61] In the very sight of the Dhārtarāshtras, therefore, as also of the *Suta's* son, the three uterine brothers of the latter were despatched by Arjuna unaided by any one.[62] Then Bhima, jumping down from his own car like a second Garuda, slew with his excellent sword five and ten combatants amongst those that supported Karna.[63] Mounting once more on his car and taking up another bow, he pierced Karna with ten shafts, and his charioteer and steeds with five.[64] Dhrishtadyumna also, taking up a sword and a bright shield, despatched Chandravarman, and also Vrihatkshatra the ruler of the Naishadhas.[65] The Pānchāla prince then, mounting upon his own car and taking up another bow, pierced Karna with three and seventy shafts and uttered a loud roar.[66] Cini's grandson also, of splendour equal to that of Indra himself, taking up another bow, pierced the *Suta's* son with four and sixty shafts and roared like a lion.[67] And cutting off Karna's bow with a couple of well-shot shafts, he once more pierced Karna on the arms and the chest with three arrows.[68] Then king Duryodhana, and Drona, and Jayadratha, rescued Karna from the Sātyaki-ocean as the former was about to sink in it.[69] And foot-soldiers and steeds and cars and elephants, belonging to thy army and numbering by hundreds, all accomplished in smiting, rushed to the spot where Karna was for frightening (his assailants).[70] Then Dhrishtadyumna, and Bhima, and Subhadrā's son, and Arjuna himself, and Nakula, and Sahadeva, began to protect Sātyaki in that battle.[71] Even thus went on that fierce battle for the destruction of bowmen belonging to thy army and the enemy's. All the combatants fought, reckless of their very lives.[72] Infantry and cars and steeds and elephants were engaged with cars and infantry. Car-warriors were engaged with elephants and foot-soldiers and steeds. Cars and foot-soldiers were engaged with cars and elephants.[73] And steeds were seen engaged with steeds, and elephants with elephants, and foot-soldiers with foot-soldiers.[74] Even thus did that battle, marked by great confusion, take place, enhancing the joy of cannibals and carnivorous creatures,

between those high-souled men facing one another fearlessly. Indeed, it largely swelled the population of Yama's kingdom.[75] Large numbers of elephants and cars and foot-soldiers and steeds were destroyed by men and cars and steeds and elephants. And elephants were slain by elephants, and car-warriors with weapons upraised, by car-warriors, and steeds by steeds, and large bodies of foot-soldiers by foot-soldiers.[76] And elephants were slain by cars, and large steeds by large elephants, and men by steeds; and steeds by foremost of car-warriors. With tongues lolling out, and teeth and eyes pressed out of their places, with coats of mail and ornaments crushed into dust, the slaughtered creatures fell down on the field.[77] Others, again, of terrible mien, were struck and thrown down on the earth by others armed with diverse and excellent weapons, and sunk into the earth by the tread of steeds and elephants, and tortured and mangled by heavy cars and car wheels.[78] And during the progress of that fierce carnage so delightful to beasts of prey and carnivorous birds and cannibals, mighty combatants, filled with wrath, and slaughtering one another, careered over the field putting forth all their energy.[79] Then when both hosts were broken and mangled, the warriors bathed in blood, looked at each other. Meanwhile the Sun went to his chambers in the Western hills, and both the armies, O Bhārata, slowly retired to their respective tents.'"[80]

SECTION XXXIII.

(Abhimanyu-badha Parva.)

"Sanjaya said,—'Having been first broken by Arjuna of immeasurable prowess, and owing also to the failure of Drona's vow in consequence of Yudhisthira having been well protected,[1] thy warriors were regarded as defeated. All of them with coats of mail torn and covered with dust, cast anxious glances around.[2] Retiring from the field with Drona's consent, after having been vanquished by their enemies of sure aim and humiliated by them in battle, they heard, as they proceeded, the countless merits of Phālguna praised by all creatures, and the friendship of Keçavą for Arjuna spoken of by all.[4] They

passed the night like men under a curse, reflecting upon the course of events and observing a perfect silence.

"'Next morning Duryodhana said unto Drona,[5] these words, from affection and affectionate wrath, and in great cheerlessness of heart at the sight of the prosperity of their foe. Skilled in speech, and filled with rage at the success of the foe, the king said these words in the hearing of all the troops:[6]—O foremost of regenerate ones, without doubt thou hast set us down for men who should be destroyed by thee! Thou didst not seize Yudhishthira today even though thou hadst got him within thy reach![7] That foe whom thou wouldst seize in battle is incapable of escaping thee if once thou gettest him within sight, even if he be protected by the Pāndavas aided by the very gods.[8] Gratified, thou gavest me a boon. Now, however, thou dost not act according to it! They that are noble (like thee), never falsify the hopes of one devoted to them![9]—Thus addressed by Duryodhana, Bharadwāja's son felt great shame. Addressing the king, he said,—It behoveth thee not to take me to be such! I always endeavour to achieve what is agreeable to thee![10] The three worlds with the gods, the *Asuras*, the *Gandharvas*, the *Yakshas*, the *Nāgas*, and the *Rākshasas*, cannot defeat the force that is protected by the diadem-decked (Arjuna).[11] There where Govinda the Creator of the Universe is, and there where Arjuna is the commander, whose might can avail save the three-eyed Mahadeva's, O lord?[12] O sire, I tell thee truly today and it will not be otherwise! Today I will slay a mighty car-warrior, one of the foremost heroes of the Pāndavas![13] Today I will also form an array that is impenetrable by the very gods. Do, however, O king, by some means take Arjuna away from the field![14] There is nothing that he doth not know or cannot achieve in battle. From various places hath he acquired all that is to be known about battle.[15]—'

"Sanjaya continued,—'After Drona had said these words, the *Samsaptakas* once more challenged Arjuna to battle and took him away to the southern side of the field.[16] Then an encounter took place between Arjuna and his enemies, the like of which hath never been seen or heard.[17] On the other hand,

the array formed by Drona, O king, looked resplendent. Indeed, that array was incapable of being looked at like the Sun himself when in his course he reaches the meridian and scorches (everything underneath).[18] Abhimanyu, at the command, O Bhārata, of his sire's eldest brother, pierced in battle that impenetrable circular array in many places.[19] Having achieved the most difficult feats and slain heroes by thousands, he was (at last) encountered by six heroes together. In the end, succumbing to Duççāsana's son,[20] O lord of earth, Subhadrā's son, O chastiser of foes, gave up his life! At this we were filled with great joy and the Pāndavas with great grief. And after Subhadrā's son had been slain, our troops were withdrawn for nightly rest.'[21]

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the slaughter of the son (Abimanyu), yet in his minority, of that lion among men, (*viz.*, Arjuna), my heart seems to break into pieces![22] Cruel, indeed, are the duties of Kshatriyas as laid down by the legislators, inasmuch as brave men, desirous of sovereignty scrupled not to shoot their weapons at even a child![23] O son of Gavalgana, tell me how so many warriors, accomplished in arms, slew that child who, though brought up in luxury, yet careered over the field so fearlessly![24] Tell me, O Sanjaya, how our warriors sported in battle with Subhadrā's son of immeasurable energy who had penetrated into our car-array![25]

"Sanjaya said,—'That which thou askest me, O king, *viz.*, the slaughter of Subhadrā's son, I will describe to thee in detail! Listen, O monarch, with attention![26] I will relate to thee how that youth, having penetrated into our ranks, sported with his weapons, and how the irresistible heroes of our army, all inspired by hope of victory, were afflicted by him.[27] Like the denizens of a forest abounding with plants and herbs and trees, when surrounded on all sides by a forest conflagration, the warriors of thy army were all filled with fear.'"[28]

SECTION XXXIV.

"Sanjaya said,—'Of fierce deeds in battle, and above all fatigue as proved by their eats, the five sons of Pāndu, with

Krishna, are incapable of being resisted by the very gods.[1] In righteousness, in deeds, in lineage, in intelligence, in achievements, in fame, in prosperity, there never was, and there never will be, another man so endued as Yudhisathira.[2] Devoted to Truth and righteousness, and with passions under control, king Yudhishthira, in consequence of his worship of the Brāhmanas and diverse other virtues of a similar nature, is always in the enjoyment of Heaven.[3] The Destroyer himself at the end of the *Yuga*, Jamadagni's valiant son (Rāma), and Bhimasena on his car,—these three, O king, are spoken of as equal.[4] Of Partha, the wielder of Gāndiva, who always achieveth his vows in battle, I do not see a becoming parallel on Earth.[5] Reverence for superiors, keeping counsels, humility, self-restraint, beauty of person, and bravery,—these six are ever present in Nakula.[6] In knowledge of scriptures, gravity, sweetness of temper, righteousness, and prowess, the heroic Sahadeva is equal to the Açwins themselves.[7] All those noble qualities that are in Krishna, all those that are in the Pāndavas, all that assemblage of qualities was to be seen in Abhimanyu singly![8] In firmness he was equal to Yudhishthira, and in conduct to Krishna; in feats he was the equal of Bhimasena of terrible deeds;[9] in beauty of person, in prowess, and in knowledge of scriptures, he was the equal of Dhananjaya. In humility he was equal to Sahadeva and Nakula.'"[10]

"Dhritarāshtra said,—'I desire, O *Suta*, to hear in detail, how the invincible Abhimanyu, the son of Subhadrā, hath been slain on the field of battle!'"[11]

"Sanjaya continued,—'Be still, O king! Bear thy grief that is so intolerable! I will speak to thee of the great slaughter of thy kinsmen. Listen to it!'[12]

"'The preceptor, O king, had formed the great circular array. In it were placed all the kings (of our side) that are each equal to Cakra himself.[13] At the entrance were stationed all the princes possessed of solar effulgence. All of them had taken oaths (about standing by one another).[14] All of them had standards decked with gold. All of them were attired in red robes, and all had red ornaments.[15] All of them had red banners and all were adorned with garlands of gold. Smeared

with sandal-paste and other perfumed unguents, they were decked with floral wreaths.[16] Unitedly they rushed towards Arjuna's son, desirous of battle. Firm bowmen all, they numbered ten thousand.[17] Placing thy handsome grandson Lakshmana at their head, all of them, symphathising with one another in joy and grief, and emulating one another in feats of courage,[18] desiring to excell one another, and devoted to one another's good, they advanced to battle. Duryodhana, O monarch, was stationed in the midst of his forces.[19] And the king was surrounded by the mighty car-warriors Karna and Dusçāshana and Kripa, and had a white umbrella held over his head. And fanned with yak-tails, he looked resplendent like the chief of the celestials. And at the head of that army was the commander Drona looking like the rising Sun.*[20-21] And there stood the ruler of the Sindhus, of great beauty of person, and immovable like the cliff of Meru. Standing by the side of the ruler of the Sindhus and headed by Açwatthāman,[22] were, O king, thy thirty sons resembling the very gods. There also, on Jayadratha's flank, were those mighty car-warriors, *viz.*, the ruler of the Gandharvas, *i. e.*, the gamester (Cakuni), and Calya, and Bhuriçravas. Then commenced the battle, fierce and making the hair to stand on end, between thy warriors and those of the foe. And both sides fought, making death itself the goal.'"[23-24]

SECTION XXXV.

"Sanjaya said,—'The Pārthas then, headed by Bhimasena, approached that invincible array protected by Bharadwāja's son.[1] And Sātyaki, and Chekitāna, and Dhrishtadyumna the son of Prishata, and Kuntibhoja of great prowess, and the mighty car-warrior Drupada,[2] and Arjuna's son (Abhimanyu), and Kshatradharman, and the valiant Vrihadkshatra, and Dhrishtaketu the ruler of the Chedis, and the twin sons of Mādri, (*viz.*, Nakula and Sahadeva), and Ghatotkacha,[3] and the powerful Yudhā-

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* The first-half of the first line of 21 seems to be grammatically connected with 20.—T

manyu, and the unvanquished Cikhandin, and the irresistible Uttamaujas, and the mighty car-warrior Virāta,[4] and the five sons of Draupadi,—these all excited with wrath, and the valiant son of Ciçupāla, and the Kaikeyas of mighty energy, and the Srinjayas by thousands,[5]—these and others, accomplished in weapons and difficult of being resisted in battle, suddenly rushed, at the head of their respective followers, against Bharadwāja's son, from desire of battle.[6] The valiant son of Bharadwāja, however, fearlessly checked all those warriors, as soon as they came near, with a thick shower of arrows.[7] Like a mighty wave of waters coming against an impenetrable hill, or the surging sea itself approaching its bank, those warriors were dashed back by Drona.[8] And the Pāndavas, O king, afflicted by the shafts shot from Drona's bow, were unable to stay before him.[9] And the strength of Droṇa's arms that we saw was wonderful in the extreme, inasmuch as the Pānchālas and the Srinjayas failed to approach him.[10] Beholding Drona advancing in rage, Yudhishthira thought of diverse means for checking his progress.[11] At last regarding Drona incapable of being resisted by any one else, Yudhishthira placed that heavy and unbearable burden on the son of Subhadrā.[12] Addressing Abhimanyu, that slayer of hostile heroes, who was not inferior to Vāsudeva himself and whose energy was superior to that of Arjuna, the king said,[13]—O child, act in such a way that Arjuna, returning (from the *Samsaptakas*), may not reprove us! We do not know how to break the circular array![14] Thyself, or Arjuna, or Krishna, or Praddyumna, can pierce that array! O mighty-armed one, no fifth person can be found (to achieve that feat)![15] O child, it behoveth thee, O Abhimanyu, to grant the boon that thy sires, thy maternal uncles, and all these troops ask of thee![16] Taking up thy arms quickly, destroy this array of Drona, else, Arjuna returning from the fight, will reprove us all![17]—

"'Abhimanyu said,—Desiring victory to my sires, soon shall I in battle penetrate into that firm, fierce, and foremost of arrays formed by Drona![18] I have been taught by my father the method of (penetrating and) smiting this kind of array. I cannot, however, come out if any kind of danger overtake me![19]—

"'Yudhishthira said,—Break this array once, O foremost of warriors, and make a passage for us! All of us will follow thee in the track by which thou wilt go![20] In battle thou art equal to Dhananjaya himself! Seeing thee enter, we shall follow thee, protecting thee on all sides![21]—

"'Bhima said,—I myself will follow thee, and Dhrishtadyumna, and Sātyaki; and the Pānchālas, and the Prabhadrakas.[22] After the array will once have been broken by thee, we will enter it repeatedly and slay the foremost warriors within it![23]—

"'Abhimanyu said,—I will penetrate into this invincible array of Drona, like an insect filled with rage entering a blazing fire.[24] Today I will do that which will be beneficial to both races (*viz.*, my sire's and my mother's). I will do that which will please my maternal uncle as also my father![25] Today all creatures will behold large bodies of hostile soldiers continually slaughtered by myself, an unaided child![26] If anybody, encountering me, escapes today with life, I shall not then regard myself begotten by Pārtha and born of Subhadrā![27] If on a single car I cannot in battle cut off the whole Kshatriya race into eight fragments, I will not regard myself the son of Arjuna![28]—

"'Yudhishthira said,—Since, protected by these tigers among men, these great bowmen endued with fierce might, these warriors that resemble the *Sādhyas*, the *Rudras*, or the *Maruts*, or are like the *Vasus*, or Agni, or Āditya himself in prowess, thou venturest to pierce the invincible array of Drona, and since thou speakest so, let thy strength, O son of Subhadrā, increase![29-30]—

"Sanjaya continued,—'Hearing these words of Yudhishthira, Abhimanyu ordered his charioteer Sumitra, saying,—Quickly urge the steeds towards Drona's army!—'"[31]

SECTION XXXVI.

"Sanjaya said,—'Hearing these words of the intelligent Yudhishthira, the son of Subhadrā, O Bhārata, urged his charioteer towards Drona's array.[1] The charioteer, urged by

him with the words—*Proceed—Proceed*,—replied unto Abhimanyu, O king, in these words:[3]—O thou that art blest with length of days, heavy is the burthen that hath been placed upon thee by the Pândavas! Ascertaining by thy judgment as to whether thou art able to bear it or not, thou shouldst then engage in battle![3] The preceptor Drona is a master of superior weapons and accomplished (in battle)! Thou, however, hast been brought up in great luxury, and art unused to battle![4]*—

"'Hearing these words, Abhimanyu replied unto his charioteer, saying with a laugh,—O charioteer, who is this Drona? What, again, is this vast assemblage of Kshatriyas?[5] Cakra himself on his Airâvat and aided by all the celestials, I would encounter in battle. I do not feel the slightest anxiety about all these Kshatriyas today![5] This hostile army doth not come up to even a sixteenth part of myself! O son of a *Suta*, getting my maternal uncle Vishnu himself, the conqueror of the universe,[7] or my sire Arjuna, as an antagonist in battle, fear would not enter my heart!—Abhimanyu then, thus disregarding those words of his charioteer,[8] urged the latter, saying,—Go with speed towards the army of Drona!—Thus commanded, the charioteer, with a heart scarcely cheerful, urged Abhimanyu's three year old steeds decked with golden trappings. Those coursers, urged by Sumitra towards Drona's army,[9-10] rushed towards Drona himself, O king, with great speed and prowess.† Beholding him coming (towards them) in that way, all the Kauravyas, headed by Drona, advanced against him, as, indeed, the Pândavas followed him behind.[11] Then Arjuna's son, superior to Arjuna himself, cased in golden mail and owning an excellent standard that bore the device of a *Karnikâra* tree, fearlessly encountered, from desire of battle, those warriors headed by Drona, like an infant lion

* The last half of the second line of 4 is vicious as occurring in the Bengal texts. The correct reading is *ayuddhâ-viçâradas*.—T.

† The Bombay edition reads *Mahâvega-parâkramam*. This is vicious. The Bengal texts rightly make it an adjective of *Vâjinas* in the previous line.—T.

assailing a herd of elephants.[12] Those warriors then, filled with joy, began to strike Abhimanyu while he endeavoured to pierce their array.* And for a moment an agitation took place there like to the eddy that is seen in the ocean where the current of Gangā mixes with it.[13] The battle, O king, that commenced there, between those struggling heroes striking one another, became fierce and terrible.[14] And during the progress of that awful battle, Arjuna's son, in the very sight of Drona, breaking that array, penetrated into it.[15] Then large bodies of elephants and steeds and cars and infantry, filled with joy, encompassed that mighty warrior after he had thus penetrated into the midst of the foe, and commenced to smite him.[16] [Causing the Earth to resound] with the noise of diverse musical instruments, with shouts and slaps of arm-pits and roars, with yells and leonine shouts, with exclamations of—*Wait*,—*Wait*,[17]—with fierce confused voices, with cries of—*Do not go, Wait, Come to me*,—with repeated exclamations of—*This one*,—*It is I*,—*The foe*,[18]—with the grunts of elephants, with the tinkling of bells and ornaments, with bursts of laughter, and the clatter of horse-hoofs and car-wheels, the (Kaurava) warriors rushed at the son of Arjuna.[19] That mighty hero, however, endued with great lightness of hands and having a knowledge of the vital parts of the body, quickly shooting weapons capable of penetrating into the very vitals, slew those advancing warriors.[20] Slaughtered by means of sharp shafts of diverse kinds, those warriors became perfectly helpless; and like insects falling upon a blazing fire, they continued to fall upon Abhimanyu on the field of battle.[21] And Abhimanyu strewed the earth with their bodies and diverse limbs of their bodies like priests strewing the altar at a sacrifice with blades of *Kuça* grass.[22] And Arjuna's son quickly cut off by thousands the arms of those warriors. And some of these were cased in fences made of iguana skin, and some held bows and shafts. And some held swords or shields or iron

* The Bengal reading *Te viçantam mudā yuktās* seems to me better than the Bombay reading *Te vingçati pade yattās*, although Nilakantha prefers the latter.—T.

hooks or reins; and some, lances or battle-axes. And some held maces or iron-balls or spears; and some, rapiers and crows and axes. And some grasped short arrows, or spiked maces, or darts, or shafts, or *Kampanas*. And some had goads and prodigious conchs; and some had bearded darts and *Kachagrahas*. And some had mallets and some other kinds of missiles. And some had nooses, and some heavy clubs, and some brick-bats. And all those arms were decked with armlets and laved with delightful perfumes and unguents.[25-26] And with those arms dyed with gore and looking bright, the field of battle became beautiful, as if strewn, O sire, with five-headed snakes slain by Garuda.[27] And Phālguna's son also scattered over the field of battle countless heads of foes, heads graced with beautiful noses and faces and locks, without pimples, and adorned with ear-rings. Blood flowed from those heads copiously, and the nether lips in all were bit with wrath. Adorned with beautiful garlands and crowns and turbans and pearls and gems, and possessed of splendour equal to that of the Sun or the Moon, they seemed to be like lotuses severed from their stalks. Fragrant with many perfumes, while life was in them they could speak words both agreeable and beneficial.[28-30] Diverse cars, well equipt, and looking like the vapoury edifices in the welkin, with shafts in front and excellent bamboo poles and looking beautiful with the standards set up on them,[31] were deprived of their *Janghas*, and *Kuvaras*, and *Nemis*, and *Daçanas*, and wheels, and standards, and terraces. And the utensils of war in them were all broken.*[32] And the rich cloths with which they were overlaid, were blown away, and the warriors on them were slain by thousands. Mangling everything before him with his shafts, Abhimanyu was seen coursing on all sides.†[33] With his keen-eged weapons, he cut into pieces elephant-warriors, and elephants with standards and hooks and banners, and quivers and coats of mail, and girths and neck-ropes and blankets, and bells and trunks and tusk-ends, as also the foot-soldiers that protected those elephants from

* *Janghas*, *&c.*, are diverse limbs of cars used in battle.—T.

† I read both 32 and 33 as in the Bombay text.—T

behind.[34-35] And many steeds of the Vanāyu, the hilly, the Kāmvoja, and the Vālhika breeds, with tails and ears and eyes motionless and fixed, possessed of great speed, well-trained,[36] and ridden by accomplished warriors armed with swords and lances, were seen to be deprived of the excellent ornaments on their heads as also of their beautiful tails.*[37] And many lay with tongues lolling out and eyes detached from their sockets, and entrails and livers drawn out. And the riders on their backs lay lifeless by their sides. And the rows of bells that adorned them were all torn. Strewn over the field thus, they caused great delight to *Rākshasas* and beasts of prey.[38] With coats of mail and other leathern armour (casing their limbs) cut open, they weltered in excreta ejected by themselves. Thus slaying many foremost of steeds of thy army, Abhimanyu looked resplendent.[39] Alone achieving the most difficult feats like the ineoncievable Vishnu himself in days of old, Abhimanyu crushed thy vast host of three kinds of forces (cars, elephants, and steeds),[40] like the Three-eyed (Mahādeva) of immseasurable energy crushing the terrible *Asura* host. Indeed, Arjuna's son, having achieved in battle feats ineapable of being borne by his foes,[41] everywhere mangled large divisions of foot-soldiers belonging to thy army. Beholding then thy host extensively slaughtered by Subhadrā's son single-hand with his whetted shafts like the *Asura* host by Skanda (the eelestial generalissimo), thy warriors and thy sons cast vacant looks on all sides.[42-43] Their mouths became dry; their eyes became restless; their bodies were eovered with sweat; and their hair stood on end. Hopeless of vanquishing their foe, thy set their hearts on flying away from the field.[44] Desirous of saving their lives, they ealled one another by their names and the names of their families, and abandoning their wounded sons and sires and brothers and kinsmen and relatives by marriage lying around on the field, they endeavoured to fly away, urging their steeds and elephants (to their utmost speed).'"[45]

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* *Chārumukutân* (Beng.) is better than *Chāmaramukhān*. (Bom.)—T.

SECTION XXXVII.

"Sanjaya said,—'Beholding his army routed by Subhadrā's son of immeasurable energy, Duryodhana, filled with rage, himself proceeded against the former.[1] Seeing the king turn back towards Subhadrā's son in battle, Drona, addressing all the (Kaurava) warriors, said,—Rescue the king.*[2] Before us, in our very sight, the valiant Abhimanyu is slaying all he aims at. Rush ye, therefore, speedily against him, without fear, and protect the Kuru king![3]—Then many grateful and mighty warriors, having Duryodhana's good at heart and always graced with victory, inspired with fear, surrounded thy son.[4] And Drona, and Drona's son, and Kripa, and Karna, and Kritavarman, and Suvala's son, and Vrihadvala, and the ruler of the Madras, and Bhuri, and Bhuriçravas, and Cala,[5] and Paurava, and Vrishasena, shooting sharp shafts, checked Subhadrā's son by means of those arrowy showers.[6] Confounding him with those showers of shafts, they rescued Duryodhana. The son of Arjuna, however, brooked not that act of snatching a morsel from his mouth.[7] Covering those mighty car-warriors, their charioteers, and steeds with thick showers of arrows and causing them to turn back, the son of Subhadrā uttered a leonine roar.[8] Hearing that roar of his resembling that of a lion hungering after prey, those angry car-warriors headed by Drona, brooked it not.[9] Encompassing him on all sides, O sire, with a large body of cars, they shot at him showers of diverse kinds of arrows.[10] Thy grandson, however, cut them off in the welkin (before any of them could reach him) by means of sharp shafts, and then pierced all of them with his shafts. That feat of his seemed exceedingly wonderful,[11] Provoked by him thus by means of those shafts of his that resembled snakes of virulent poison, they surrounded that unretreating son of Subhadrā, desirous of slaying him.[12] That sea of (Kaurava) troops, however, O bull of Bharata's race, the son of Arjuna singly held in check by means of his shafts like the continent

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* The second half of the second line of 2 is vicious in the Bengal texts.—T.

resisting the surging ocean.[13] And among those heroes thus fighting with and striking one another, *viz.*, Abhimanyu and his on one side and all those warriors together on the other, none turned back from the field.[14] In that dreadful and fierce battle Dussaha pierced Abhimanyu with nine shafts.[15] And Dusçāsana pierced him with a dozen ; and Caradwat's son Kripa, with three. And Drona pierced him with seventeen shafts, each resembling a snake of virulent poison.[16] And Vivingçatī pierced him with seventy shafts, and Kritavarman with seven. And Vrihadvala pierced him with eight, and Açwtthāman with seven shafts.[17] And Bhuriçravas pierced him with three shafts and the ruler of the Madras with six. And Cakuni pierced him with two, and king Duryodhana with three shafts.[18] The valiant Abhimanyu, however, O king, seemingly dancing on his car, pierced each of those warriors in return with three shafts.[19] Then Abhimanyu, filled with rage in consequence of thy sons endeavouring to frighten him thus, displayed the wonderful strength he had acquired from culture and practice.[20] Borne by his well-broken steeds endued with the speed of Garuda or the Wind, and thoroughly obedient to the behests of him who held their reins, he quickly checked the heir of Açmaka.[21] Staying before him, the handsome son of Açmaka, endued with great might, pierced him with ten shafts and, addressing him, said,—*Wait,—Wait.*[22] Abhimanyu then, with ten shafts, cut off the former's steeds and charioteer and standard and two arms and bow and head, and caused them to fall down on the earth, smiling the while.[23] After the heroic ruler of the Açmakas had thus been slain by the son of Subhadrā, the whole of his force wavered and began to fly away from the field.[24] Then Karna, and Kripa, and Drona, and Drona's son, and the ruler of the Gāndhāras, and Cala and Calya, and Bhuriçravas, and Krātha, and Somadatta, and Vivingçati,[25] and Vrishasena, and Sushena, and Kundavedhin, and Pratarddana, and Vrindāraka, and Lilithya and Pravāhu, and Dirghalochana,[26] and the angry Duryodhana, showered their arrows upon him. Then Abhimanyu, excessively pierced by those great bowmen with their straight shafts,[27] sped a shaft at Karna which was capable of piercing through every armour and body. That shaft, piercing

through Karna's coat of mail and then his body,[28] entered the earth like a snake piercing through an ant-hill. Deeply pierced, Karna felt great pain and became perfectly helpless.[29] Indeed, Karna began to tremble in that battle like a hill during an earth-quake. Then with three other shafts of great sharpness, the mighty son of Arjuna, excited with rage, slew those three warriors, *viz.*, Sushena, Dirghalochana, and Kundavedhin. Meanwhile, Karna (recovering from the shock) pierced Abhimanyu with five and twenty shafts.[30-31] And Açwathāman struck him with twenty, and Kritavarman with seven. Covered all over with arrows, that son of Cakra's son, filled with rage,[32] careered over the field. And he was regarded by all the troops as Yama's self armed with the noose. He then scattered over Calya, who happened to be near him, thick showers of arrows.[33] That mighty-armed warrior then uttered loud shouts, frightening thy troops therewith. Meanwhile, Calya, pierced by Abhimanyu accomplished in weapons, with straight shafts penetrating into his very vitals,[34] sat down on the terrace of his car and swooned away. Beholding Calya thus pierced by the celebrated son of Subhadrā,[35] all the troops fled away in the very sight of Bharadwāja's son. Seeing that mighty-armed warrior, *viz.*, Calya, thus covered with shafts of golden wings, thy army fled away like a herd of deer afflicted by a lion.[36] And Abhimanyu, glorified by the *Pitris*, the gods, and *Chāranas*, and *Siddhas*, as also by diverse classes of creatures on the Earth, with praises about (his heroism and skill in) battle, looked resplendent like a sacrificial fire drenched with clarified butter.'"[37]

SECTION XXXVIII.

"Dhritarāshtra said,—'While Arjuna's son was thus grinding, by means of his straight arrows, our foremost of bowmen, what warriors of my army endeavoured to check him?'[1]

"Sanjaya said,—'Hear, O king, of the splendid prowess in battle of the youthful Abhimanyu while engaged in breaking the car-ranks (of the Kauravas) protected by the son of Bharadwāja himself![2]

"'Beholding the ruler of the Madras disabled in battle by Subhadrā's son with his shafts, the younger brother of Calya, filled with wrath, advanced against Abhimanyu, scattering his shafts.[3] Arjuna's son, however, endued with great lightness of hand, cut off his antagonist's head and neck, arms and feet, his four steeds, umbrella, standard, and charioteer, his tripple bamboo-pole, his (bed on the car), his car-wheels, his yoke, and shafts, and quiver, and car-bottom, by means of his arrows, as also his banner, and every other implement of battle with which his car was equipt. So quick were his movements that none could obtain a sight of his person. Deprived of life, that foremost and chief of all ornaments of battle fell down on the earth,[4-6] like a huge hill uprooted by a mighty tempest. His followers then, struck with fear, fled away in all directions.[7] Beholding that feat of the son of Arjuna, all creatures were highly gratified, and cheered him, O Bhārata, with loud shouts of—*Excellent, Excellent!*[8]—'

"'After Calya's brother had thus been slain, many followers of his, loudly proclaming their families, places of residence, and names, rushed against Arjuna's son, filled with rage and armed with diverse weapons. Some of them were on cars, some on steeds, and some on elephants; and others advanced on foot. And all of them were endued with fierce might.[9-10] And they rushed frightening the son of Arjuna with the loud whizz of their arrows, the deep roar of their car-wheels, their fierce whoops and shouts and cries, their leonine roars, the loud twang of their bowstrings, and the slaps of their palms. And they said,—*Thou shalt not escape us with life today!*[11-12]— Hearing them say so, the son of Subhadrā, smiling the while, pierced with his shafts those amongst them that had pierced him first.[13] Displaying diverse weapans of beautiful look and great celerity, the heroic son of Arjuna battled mildly with them.[14] Those weapons that he had received from Vāsudeva, and those that he had received from Dhananjaya, Abhimanyu displayed in the very same way as Vāsudeva and Dhananjaya.[15] Disregarding the heavy burthen he had taken upon himself and casting off all fear, he repeatedly shot his arrows. No interval, again, could be noticed between his aiming and letting off an

arrow.[16] Only his trembling bow drawn to a circle could be seen on every side, looking like the blazing disc of the autumnal Sun.[17] And the twang of his bow, and the slap of his palms, O Bhārata, were heard to resemble the roar of clouds charged with thunder.[18] Modest, wrathful, reverential to superiors, and exceedingly handsome, the son of Subhadrā, out of regard for the hostile heroes, fought with them mildly.[19] Commencing mildly, O king, he gradually became fierce, like the illustrious maker of the day when autumn comes after the season of the rains is over.[20] Like the Sun himself shedding his rays, Abhimanyu, filled with wrath, shot hundreds and thousands of whetted arrows furnished with golden wings.[21] In the very sight of Bharadwāja's son, that celebrated warrior covered the car-division of the Kaurava army with diverse kinds of arrows.*[22] Thereupon that army, thus afflicted by Abhimanyu with his shafts, turned its back on the field.'"[23]

SECTION XXXIX.

"Dhritarāshtra said,—'My heart, O Sanjaya, is inspired with different sentiments, *viz.*, shame and gratification, upon hearing that Subhadrā's son singly held in check the whole army of my son.[1] O son of Gavalgana, tell me everything once more in detail about the encounter of the youthful Abhimanyu which seems to have been pretty like Skanda's encounter with the *Asura* host!'[2]

"Sanjaya said,—'I will relate to thee that fearful encounter, that fierce battle, as it took place between one and the many.[3] Mounted upon his car, Abhimanyu, with great daring, showered

* I omit the names as they occur in the text. These are (1) *Kshurapras*, *i. e.*, arrows sharp as razors, (2) *Vatsadantas*, *i. e.*, arrows having heads like a calf-tooth; (3) *Vipāthas*, *i. e.*, long arrows having stout bodies; (4) *Nārāchas*, also long arrows; *Ardha-chandrābhais*, *i. e.*, looking like shafts furnished with heads of the form of the half-moon; it is an adjective qualifying *Nārāchais*; (5) *Anjalikas* were broad-headed shafts.—T.

his arrows on the warriors of thy army mounted on their cars, all of whom were chastisers of foes, endued with great courage![4] Careering with great activity like a circle of fire, he pierced Drona, and Karna, and Kripa, and Calya and Drona's son, and Kritavarman of the Bhoja race, and Vrihadvala, and Duryodhana, and Somadatti, and the mighty Cakuni, and diverse kings and diverse princes, and diverse bodies of troops.[5-6] While engaged in slaying his foes by means of superior weapons, the valiant son of Subhadrā, endued with mighty energy, seemed, O Bhārata, to be present everywhere![7] Beholding that conduct of Subhadrā's son of immeasurable energy, thy troops trembled repeatedly.[8] Seeing that warrior of great proficiency in battle, Bhardwāja's son of great wisdom, with eyes expanded in joy, quickly came towards Kripa, and addressing him, said,[9] as if crushing (by that speech of his) the very vitals of thy son, O Bhārata, the following words:[10]—Yonder cometh the youthful son of Subhadrā at the head of the Pārthas, delighting all his friends, and king Yudhishthira,[11] and Nakula, and Sahadeva, and Bhimasena the son of Pāndu, and all his kinsmen, and relatives by marriage, and all who are watching the battle as spectators without taking any part in it![12] I do not regard any bowman to be his equal in battle! If only he entertains the wish, he can slay this vast host! It seems, that for some reason or other, he doth not entertain that wish![13]—Hearing these words of Drona, so expressive of the gratification he felt, thy son, enraged with Abhimanyu, looked at Drona, faintly smiling the while.[14] Indeed, Duryodhana said unto Karna and king Vālhika and Dusçāsana and the ruler of the Madras and the many other mighty car-warriors of his army, these words:[15]—The preceptor of the entire order of Kshatriyas,—he that is the foremost of all conversant with *Brahma*, doth not, from stupefaction, wish to slay this son of Arjuna![16] None can, in battle, escape the preceptor with life, not even the Destroyer himself if the latter advanceth against the preceptor as a foe! What, O friend, shall we say then of any mortal? I say this truly![17] This one is the son of Arjuna, and Arjuna is the preceptor's disciple. It is for this that the preceptor protecteth this youth! Disciples and sons and their

sons are always dear to virtuous people.*[18] Protected by Drona, the youthful son of Arjuna regardeth himself valorous. He is only a fool entertaining a high opinion of himself! Crush him, therefore, without delay![19]—Thus addressed by the Kuru king, those warriors, O monarch, excited with rage and desirous of slaying their foe, rushed, in the very sight of Drona, at the son of (Subhadrā) that daughter of the Sātwata race.[20] Dusçāsana, in particular, that tiger among the Kurus, hearing those words of Duryodhana, answered the latter, saying,[21]—O monarch, I tell thee that even *I* will slay this one in the very sight of the Pāndavas and before the eyes of the Pānchālas![22] I shall certainly devour the son of Subhadrā today like *Rāhu* swallowing *Surya!*—And once more addressing the Kuru king loudly, Dusçāsana said,[23]—Hearing that Subhadrā's son hath been slain by me, the two Krishnas, who are exceedingly vain, will, without doubt, go to the region of the departed spirits, leaving this world of men![24] Hearing then of the death of the two Krishnas, it is evident that the other sons born of Pāndu's wives, with all their friends, will, in course of a single day, cast away their lives from despair![25] It is evident, therefore, that this one foe of thine being slain, all thy foes will be slain! Wish me well, O king, even *I* will slay this foe of thine![26]—Having said these words, O king, thy son Dusçāsana, filled with rage and uttering a loud roar, rushed against the son of Subhadrā and covered him with showers of arrows.[27] Abhimanyu then, O chastiser of foes, received that son of thine thus advancing upon him wrathfully, with six and twenty arrows of sharp points.[28] Dusçāsana, however, filled with rage, and looking like an infuriate elephant, fought desperately with Abhimanyu the son of Subhadrā in that battle.[29] Both of them masters in car-fight, they fought on, describing beautiful circles with their cars, one of them to the left and the other to the right.[30] The warriors then, with their *Panavas* and *Mridangas* and *Dundubhis* and *Krakachas* and great *Anakas* and *Bheris* and *Jharjharas*, caused a deafening noise

* The Bengal texts read *Dharminam*, the Bombay reading is *Dharminàm*.—T.

mingled with leonine roars, such as arise from the great receptacle of salt waters.' "*[21]

SECTION XL.

"Sanjaya said,—'Then the intelligent Abhimanyu, with limbs mangled with arrows, smilingly addressed his foe Dusçāsana stationed before him, saying,'—By good luck it is that I behold in battle that vain hero arrived before me, who is cruel, who hath cast away all righteousness, and who bawleth out lustily his own praises![1] In the assembly (of the Kurus) and in the hearing of king Dhritarāshtra, thou hadst, with thy harsh specches, angered king Yudhishthira![2] Relying on the deception of the dice and the skill (therein) of Súvala's son, thou hadst also, maddened by success, addressed many delirious speeches to Bhima![†] In consequence of the anger of those illustrious persons, thou art at last about to obtain the fruit of that conduct of thine![‡] O thou of wicked understanding, obtain thou without delay the fruit of the robbery of other people's possessions, of wrathfulness, of thy hatred of peace, of avarice, of ignorance, of hostilities (with kinsmen), of injustice and persecution, of depriving my sires, those fierce bowmen, of their kingdom, and of thy own fierce temper! I shall today chastise thee with my arrows in the sight of the whole army![3-7] Today I shall in battle disburden myself of that wrath which I cherish against thee! I shall today free myself of the debt I owe to the angry Krishnā and to my sire who always craveth for an opportunity to chastise thee![8] O Kauravya, today I shall free myself of the debt I owe to Bhima! With life thou shalt not escape me, if, indeed, thou dost not abandon the battle![9]—Having said these words, that mighty-armed warrior, that slayer of hostile heroes, aimed a shaft endued with the splendour of Yama or of Agni or of the Wind-god,

* These are the names of diverse kinds of drums small and large.—T.

† I adopt the Bombay reading of the 1st line of 4.—T.

‡ The fruit being the present encounter with Abhimanyu in which Dusçāsana, according to Abhimanyu, shall have to lay down his life.—T.

and capable of despatching Dusçāsana to the other world.[10] Quickly approaching Dusçāsana's bosom, that shaft fell upon his shoulder-joint and penetrated into his body up to the very wings like a snake into an ant-hill.[11] And soon Abhimanyu once more struck him with five and twenty arrows whose touch resembled that of fire and which were sped from his bow drawn to its fullest stretch.[12] Deeply pierced and greatly pained, Dusçāsana sat down on the terrace of his car, and was, O king, overtaken by a swoon.[13] Afflicted thus with the arrows of Subhadrā's son and deprived of his senses, Dusçāsana was speedly borne away from the midst of the fight by his charioteer.[14] Beholding this, the Pāndavas, the five sons of Draupadi, Virāta, the Pānchālas, and the Kekayas, uttered leonine shouts.[15] And the troops of the Pāndavas, filled with joy, caused diverse kinds of musical instruments to be beat and blown.[16] Beholding that feat of Subhadrā's son they laughed with joy. Seeing that implacable and proud foe of theirs thus vanquished,[17] those mighty car-warriors, *viz.*, the (five) sons of Draupadi who had on their banners the images of Yama and Maruta and Cakra and the twin Açwins,[18] as also Sātyaki, and Chekitāna, and Dhrishtadyumna, and Cikhandin, and the Kekayas, and Dhrishtaketu, and the Matsyas, and the Pānchālas, and the Srinjayas,[19] and the Pāndavas, headed by Yudhishthira, were filled with joy. And all of them rushed with speed, desirous of piercing Drona's array.[20] Then a dreadful battle took place between thy warriors and those of the foe. All of them were unrotreating heroes and inspired by desire of victory.[21] During the progress of that dreadful encounter, Duryodhana, O monarch, addressing the son of Rādhā, said,[22]—Behold, the heroic Dusçāsana, who resembleth the scorching Sun and who was hitherto slaying the foe in battle, hath at last himself succumbed to Abhimanyu![23] The Pāndavas also, filled with rage and looking fierce like mighty lions, are rushing towards us, desirous of rescuing the son of Subhadrā![24]—Thus addressed, Karna, filled with rage, and desirous of doing good to thy son, rained showers of sharp arrows on the invincible Abhimanyu.[25] And the heroic Karna, as if in contempt of his antagonist, also pierced the latter's

followers on the field of battle, with many excellent shafts of great sharpness.[25] The high-souled Abhimanyu, however, O king, desirous of proceeding against Drona, quickly pierced Rādhā's son with three and seventy shafts.[27] No car-warrior of thy army succeeded at that time in obstructing the progress, towards Drona, of Abhimanyu, who was the son of Indra's son and who was afflicting all the foremost car-warriors of the Kaurava host.[28] Then Karna, that most honored of all bowmen, desirous of obtaining victory, pierced the son of Subhadrā with hundreds of arrows, displaying his best weapons.[29] That foremost of all persons conversant with weapons, that valiant disciple of Rāma, by means of his weapons, thus afflicted Abhimanyu who was incapable of being defeated by foes.[30] Though afflicted in battle by Rādhā's son with showers of weapons, still Subhadrā's son who resembled a very celestial (for prowess) felt no pain.[31] With his straight shafts whetted on stone and furnished with sharp points, the son of Arjuna, cutting off the bows of many heroic warriors, began to afflict Karna in return.[32] With shafts resembling snakes of virulent poison and shot from his bow drawn to a circle, Abhimanyu quickly cut off the umbrella, the standard, the charioteer, and the steeds of Karna, smiling the while.[33] Karna then sped five straight arrows at Abhimanyu. The son of Phālguna, however, received them fearlessly.[34] Endued with great valour and courage, the latter then, in a moment, with only a single arrow, cut off Karna's bow and standard and caused them to drop down on the ground.[35] Beholding Karna in such distress, his younger brother, drawing the bow with great force, speedily proceeded against the son of Subhadrā.[36] The Pārthas then, and their followers, uttered loud shouts and beat their musical instruments and applauded the son of Subhadrā [for his heroism].'"[37]

SECTION XLI.

"Sanjaya said,—'Then the younger brother of Karna, uttering loud roars, bow in hand, and repeatedly stretching the bowstring, quickly placed himself between those two illustrious warriors.[1] And Karna's brother, with ten shafts, pierced

the invincible Abhimanyu and his umbrella and standard and charioteer and steeds, smiling the while.[2] Beholding Abhimanyu thus afflicted with those arrows although he had achieved those superhuman feats after the manner of his sire and grandsire, the warriors of thy army were filled with delight.[3] Then Abhimanyu, forcibly bending the bow and smiling the while, with one winged arrow cut off his antagonist's head. That head, severed from the trunk, fell down on the earth.[4] Beholding his brother slain, and overthrown like a *Karnikāra* tree shaken and thrown down by the wind from the mountain-top, Karna, O monarch, was filled with pain.[5] Meanwhile, the son of Subhadrā, causing Karna by means of his arrows to turn away from the field, quickly rushed against the other great bowmen.[6] Then Abhimanyu of fierce energy and great fame, filled with wrath, broke that host of diverse forces abounding with elephants and steeds and cars and infantry.[7] As regards Karna, afflicted by Abhimanyu with countless shafts, he fled away from the field, borne by swift steeds. The Kaurava array then broke.[8] When the welkin was covered with Abhimanyu's shafts like flights of locusts or thick showers of rain, nothing, O monarch, could be distinguished.[9] Amongst thy warriors thus slaughtered by Abhimanyu with sharp shafts, none, O monarch, stayed any longer on the field of battle except the ruler of the Sindhus.[10] Then that bull among men, *viz.*, the son of Subhadrā, blowing his conch, speedily fell upon the Bhārata host, O bull of Bharata's race.[11] Like a burning brand thrown into the midst of a heap of dry grass, Arjuna's son began to consume his foes, quickly careering through the Kaurava army.[12] Having pierced through their array, he mangled cars and elephants and steeds and human beings by means of his sharp shafts, and caused the field of battle to teem with headless trunks.[13] Cut off by means of excellent arrows sped from the bow of Subhadrā's son, the Kaurava warriors fled away, slaying, as they fled, their own comrades before them.[14] Those fierce arrows, of terrible effect, whetted on stone and countless in number, slaying car-warriors and elephants and steeds, fell fast on the field.[15] Arms, decked with *Angadas* and other ornaments of gold, cut off

from trunks, lay scattered about, with maces and other weapons in grasp and hands cased in leathern fences.[16] And arrows, and bows, and scimitars, and bodies and heads decked with ear-rings and floral wreaths, lay in thousands on the field.[17] Obstructed with *Upashkaras* and *Adhishthānas* and long poles, as also with crushed *Akshas* and broken wheels and yokes, numbering thousands,*[18] with darts and bows and swords and fallen standards, and with shields and bows and arrows lying all about,[19] with the bodies, O monarch, of slain Kshatriyas and steeds and elephants, the field of battle, looking exceedingly fierce, soon became impassable.[20] The noise made by the princes as they called upon one another while slaughtered by Abhimanyu, became defeaning and enhanced the fears of the timid.[21] That noise, O chief of the Bharatas, filled all the points of the compass. The son of Subhadrā rushed against the (Kaurava) troops, slaying foremost of car-warriors and steeds and elephants.[22] Quickly consuming his foes, like a fire sporting in the midst of a heap of dry grass, the son of Arjuna was seen careering through the midst of the Bhārata army.[23] Encompassed as he was by our troops and covered with dust, none of us could obtain a sight of that warrior when, O Bhārata, he was carceing over the field in all directions, cardinal and subsidiary.[24] And he took the lives of steeds and elephants and human warriors, O Bhārata, almost incessantly. And soon after we saw him (come out of the press). Indeed, O monarch, we beheld him then scorching his foes like the meridian Sun (scorching everything with his rays). Equal to Vāsava himself in battle, that son of Vāsava's son, *viz.*, Abhimanyu, looked resplendent in the midst of the (hostile) army.'"[25]

SECTION XLII.

"Dhritarāshtra said,—'A mere child in years, brought up in great luxury, proud of the strength of his arms, accomplished in battle, endued with great heroism, the perpetuator of his race, and prepared to lay down his life,[1] when Abhimanyu

* These are particular limbs of cars.—T.

penetrated into the Kaurava army, borne on his three year old steeds of proud mettle, was there anybody in Yudhishthira's army, any great warrior, that followed the son of Arjuna ?'[2]

"Sanjaya said,—'Yudhishthira, and Bhimasena, and Cikhandin, and Sātyaki, and the twins Nakula and Sahadeva, and Dhrishtadyumna, and Virāta, and Drupada, and Kekaya,[3] and Dhristaketu, all filled with wrath, and the Matsya warriors, rushed to battle. Indeed, Abhimanyu's sires, accompanied by his maternal uncles,—those smiters of foes,—arrayed in order of battle, rushed by the self-same path that Abhimanyu had created, desirous of rescuing him. Beholding those rushing heroes, thy troops turned away from the fight.'[4-5] Seeing then that vast army of thy son turning away from the fight, thy son-in-law of great energy rushed to rally them.[6] Indeed, king Jayadratha, the son of the ruler of the Sindhus, checked, with all their followers, the Pārthas desirous of rescuing their son.[7] That fierce and great bowman, *viz.*, the son of Vriddhakshatra, invoking into existence his celestial weapons, resisted the Pāndavas, like an elephant sporting in a low land!'*[8]

"Dhritarāshtra said,—'I think, O Sanjaya, that heavy was the burthen thrown upon the ruler of the Sindhus inasmuch as, alone, he had to resist the angry Pāndavas desirous of rescuing their son !'[9] Exceedingly wonderful, I think, was the might and heroism of the ruler of the Sindhus. Tell me what that high-souled warrior's prowess was and how he accomplished that foremost of feats !'[10] What gifts did he make, what libations had he poured, what sacrifices had he performed, what ascetic austerities had he well undergone, in consequence of which, single-handed, he succeeded in checking the Pārthas excited with wrath ?'[11]

"Sanjaya said,—'On the occasion of the ravishment of Draupadi, Jayadratha was vanquished by Bhimasena. From a keen sense of his humiliation, the king practised the severest of ascetic austerities, desirous of a boon.[12] Restraining his

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* *Pravanāddiva* is explained by Nilakantha as *nimnadeçam prāpya*. The meaning seems to be, as I have put it, "like an elephant in a low land, *i. e.*, land covered with mud and water.—T.

senses from all objects dear to them, bearing hunger, thirst, and heat, he reduced his body till his swollen veins became visible.[13] Uttering the eternal words of the *Veda*, he paid his adorations to the god Mahādeva. That illustrious Deity, always inspired with compassion for his devotees, at last became kind towards him.[14] Indeed, Hara, appearing in a dream unto the son of the ruler of the Sindhus, addressed him, saying,—Solicit the boon thou desirest! I am gratified with thee, O Jayadratha! What dost thou desire?[15]—Thus addressed by Mahādeva, Jayadratha the ruler of the Sindhus bowed down unto him and said with joined hands and restrained soul,[16]—Alone, on a single car, I shall check in battle all the sons of Pāndu, endued though they are with terrible energy and prowess!—Even this, O Bhārata, was the boon he solicited.[17] Thus solicited, that foremost of deities said unto Jayadratha,—O amiable one, I give thee the boon. Excepting Dhananjaya the son of Prithā,[18] thou shalt in battle check the four other sons of Pāndu!—So be it,—said Jayadratha unto that Lord of the gods and then awoke, O monarch, from his slumbers.[19] In consequence of that boon which he had received and of the strength also of his celestial weapons, Jayadratha, single-handed, held in check the entire army of the Pāndavas![20] The twang of his bowstring and the slaps of his palms inspired the hostile Kshatriyas with fear, filling thy troops, at the same time, with delight.[21] And the Kshatriyas (of the Kuru army), beholding that the burthen was taken up by the ruler of the Sindhus, rushed with loud shouts, O monarch, to that part of the field where Yudhishthira's army was.'"[22]

SECTION XLIII.

"Sanjaya said,—'Thou askest me, O monarch, about the prowess of the ruler of the Sindhus. Listen to me as I describe in detail how he fought with the Pāndavas![1] Large steeds of the Sindhu breed, well trained and fleet as the wind, and obedient to the commands of the charioteer, bore him (on that occasion).[2] His car, duly equipt, looked like a vaporary-edifice in the welkin. His standard, bearing the

device of a large boar in silver, looked exceedingly beautiful.[3] With his white umbrella, and banners, and the yak tails with which he was fanned,—regal indications these,—he shone like the Moon himself in the firmament.[4] His car-fence made of iron was decked with pearls and diamonds and gems and gold. And it looked resplendent like the firmament bespangled with luminous bodies.[5] Drawing his large bow and scattering countless shafts, he once more filled up that array in those places where openings had been made by the son of Arjuna.[6] And he pierced Sātyaki with three arrows, and Vrikodara with eight; and having pierced Dhrishtadyumna with sixty arrows he pierced Drupada with five sharp ones, and Cikhandin with ten. Piercing then the Kaikeyas with five and twenty arrows, Jayadratha pierced each of the five sons of Draupadi with three arrows.[7-8] And piercing Yudhishthira then with seventy arrows, the ruler of the Sindhus pierced the other heroes of the Pāndava army with thick showers of shafts. And that feat of his seemed exceedingly wonderful.[9] Then, O monarch, the valiant son of Dharma, aiming Jayadratha's bow, cut it off with a polished and well-tempered shaft, smiling the while.[10] Within the twinkling, however, of the eye, the ruler of the Sindhus took up another bow and, piercing Pārtha (Yudhisthira) with ten arrows, struck each of the others with three shafts.[11] Marking that lightness of hands showed by Jayadratha, Bhima then, with three broad-headed shafts, quickly felled on the earth his bow, standard, and umbrella.[12] The mighty Jayadratha then, taking up another bow, stringed it and felled Bhima's standard and bow and steeds, O sire![13] His bow cut off, Bhimasena then, jumping down from that excellent car whose steeds had been slain, mounted on the car of Sātyaki like a lion jumping to the top of a mountain.[14] Seeing this, thy troops were filled with joy. And they loudly cried—*Excellent, Ecellent!*—And they repeatedly applauded that feat of the ruler of the Sindhus.[15] Indeed, all creatures highly applauded that feat of his which consisted in his resisting, single-handed, all the Pāndavas together excited with wrath.[16] The path that the son of Subhadrā had made for the Pāndavas by slaying numerous warriors and elephants was then filled up by the ruler of the Sindhus.[17] In-

deed, those heroes, *viz.*, the Matsyas, the Pānchālas, the Kaikeyas, and the Pāndavas, exerting themselves vigorously, succeeded in approaching the presence of Jayadratha, but none of them could bear him.[18] Every one amongst thy enemies who endeavoured to pierce the array that had been formed by Drona, was checked by the ruler of the Sindhus in consequence of the boon he had got (from Mahādeva).'"[19]

SECTION XLIV.

"Sanjaya said,—'When the ruler of the Sindhus checked the Pāndavas desirous of success, the battle that took place then between thy troops and the enemy became awful.[1] The invincible son of Arjuna, of true aim and mighty energy, having penetrated into the (Kaurava) array, agitated it like a *makara* agitating the ocean.[2] Against that chastiser of foes then, *viz.*, the son of Subhadrā, who was thus agitating the hostile host with his arrowy showers, the principal warriors of the Kaurava army rushed, each according to his rank and precedence.[3] The clash between them of immeasurable energy, scattering their arrowy showers with great force, on the one side, and Abhimanyu alone on the other, became awful.[4] The son of Arjuna, encompassed on all sides by those enemies with crowds of cars, slew the charioteer of Vrishasena and also cut off his bow.[5] And the mighty Abhimanyu then pierced Vrishasena's steeds with his straight shafts, upon which those coursers with the speed of the wind bore Vrishasena away from the battle.[6] Availing of that opportunity, Abhimanyu's charioteer freed his car from that press by taking it away to another part of the field. Those numerous car-warriors then, (beholding this feat), were filled with joy and exclaimed,—*Excellent,—Excellent!*'—Seeing the lion-like Abhimanyu angrily slaying the foe with his shafts and advancing from a distance, Vasātiya, proceeding towards him quickly, fell upon him with great force.[8] The latter, pierced Abhimanyu with sixty shafts of golden wings, and addressing him, said,—As long as I am alive, thou shalt not escape me with life![9]—Cased though he was in an iron coat of mail, the son of Subhadrā pierced him in the

chest with a far-reaching shaft. Thereupon Vasātiya fell down on the earth, deprived of life.[10] Beholding Vasātiya slain, many bulls among Kshatriyas became filled with wrath, and surrounded thy grandson, O king, from desire of slaying him.[11] They approached him, stretching their countless bows of diverse kinds, and the battle then that took place between the son of Subhadrā and his foes was exceedingly fierce.[12] Then the son of Phālguna, filled with wrath, cut off their arrows and bows, and diverse limbs of their bodies, and their heads decked with ear-ings and floral garlands.[13] And arms were seen lopped off, that were adorned with various ornaments of gold and that still held scimitars and spiked maces and battle-axes and the fingers of which were still cased in leathern fences.[14] [And the earth became strewn]* with floral wreaths and ornaments and cloths, with fallen standards, with coats of mail and shields and golden chains and diadems and umbrellas and yak tails;[15] with *Upashkaras*, and *Adhishtānas*, and *Dandakas*, and *Vandhuras*; with crushed *Akshas*, broken wheels, and yokes, numbering thousands;†[16] with *Anukarshas*, and banners, and charioteers, and steeds; as also with broken cars, and elephants, and steeds.[17] The field of battle, strewn with slain Kshatriyas endued (while living) with great heroism,—rulers of diverse realms, inspired with desire of victory,—presented a fearful sight.[18] When Abhimanyu angrily careered over the field of battle in all directions, his very form became invisible.[19] Only his coat of mail, decked with gold, and his ornaments, and bow, and shafts, could be seen.[20] Indeed, while he slew hostile warriors by means of his shafts, staying in their midst like the Sun himself in his blazing effulgence, none could gaze at him with his eyes.'"[21]

SECTION XLV

"Sanjaya said,—'Engaged in taking the lives of brave warriors, Arjuna's son then resembled the Destroyer himself when

* These words occur in 17 lower down.—T.

† These are limbs of cars.—T

the latter takes the lives of all creatures on the arrival of the hour of Universal Dissolution.[1] Possessed of prowess resembling that of Cakra himself, the mighty son of Cakra's son, *viz.*, Abhimanyu, agitating the Kaurava army, looked exceedingly resplendent.[2] Penetrating into the Kaurava host, O king, that destroyer of foremost Kshatriyas resembling Yama himself, seized Satyaçravas like an infuriate tiger seizing a deer.[3] Beholding Satyaçravas seized by him, many mighty car-warriors, taking up diverse kinds of weapons, rushed upon him.[4] Indeed, those bulls among Kshatriyas, from a spirit of rivalry, rushed at the son of Arjuna from desire of slaying him, all exclaiming,—*I shall go first, I shall go first !*[5]—As a whale in the sea, obtaining a shoal of small fish, seizes them with the greatest ease, even so did Abhimanyu receive that whole division of rushing Kshatriyas.[6] Like rivers that never go back when they approach the sea, none amongst those unretreating Kshatriyas turned back when they approached Abhimanyu.[7] That army then reeled like a boat tossed on the ocean when overtaken by a mighty tempest, (with its crew) afflicted with panic caused by the violence of the wind.[8] Then the mighty Rukmaratha, son of the ruler of the Madras, for assuring the frightened troops, fearlessly said,—Ye heroes, ye need not fear! When I am here, what is Abhimanyu? Without doubt, I will seize this one a living captive![9-10]—Having said these words, the valiant prince, borne on his beautiful and well-equipt car, rushed at Abhimanyu.[11] Piercing Abhimanyu with three shafts in the chest, three in the right arm, and three other sharp shafts in the left arm, he uttered a loud roar.[12] Phālguna's son, however, cutting off his bow, his right and left arms, and his head adorned with beautiful eyes and eye-brows, quickly felled them on the earth.[13] Beholding Rukmaratha, the honored son of Calya, slain by the illustrious son of Subhadrā, that Rukmaratha, *viz.*, who had vowed to consume his foe or take him alive,[14] many princely friends of Calya's son, O king, accomplished in smiting and incapable of being easily defeated in battle, and owning standards decked with gold, (came up for the fight).[15] Those mighty car-warriors, stretching their bows full six cubits long, surrounded the son of Arjuna on

all sides, pouring their arrowy showers upon him.[16] Beholding the brave and invincible son of Subhadrā singly encountered by all those wrathful princes endued with heroism and skill acquired by practice and strength and youth, and seeing him covered with showers of arrows, Duryodhana rejoiced greatly, and regarded Abhimanyu as one already made a guest of Yama's abode.[17-18] Within the twinkling of an eye, those princes, by means of their shafts of golden wings and diverse forms and great impetuosity, made Arjuna's son invisible.[19] Himself, his standard, and his car, O sire, were seen by us covered with shafts like (trees overwhelmed with) flights of locusts.[20] Deeply pierced, he became filled with rage like an elephant struck with the hook. He then, O Bhārata, applied the *Gāndharva* weapon and the illusions consequent on it.*[21] Practising ascetic penances, Arjuna had obtained that weapon from the *Gandharvas* Tumvuru and others. With that weapon Abhimanyu now confounded his foes.[22] Quickly displaying his weapons, he careered in that battle like a circle of fire, and was, O king, seen sometimes as a single individual, sometimes as a hundred, and sometimes as a thousand.[23] Confounding his foes by the skill with which his car was guided and by the illusion caused by his weapons, he cut into a hundred pieces, O monarch, the bodies of the kings (opposed to him).[24] By means of his sharp shafts the lives of living creatures were despatched. These, O king, attained to the other world while their bodies fell down on the earth.[25] Their bows, and steeds, and charioteers, and standards, and arms decked with *Angadas*, and heads, the son of Phālguna cut off with his sharp shafts.[26] Those hundred princes were slain and felled by Subhadrā's son like a tope of five year old mango trees just on the point of bearing fruit (laid low by a tempest).[27] Beholding those youthful princes brought up in every luxury and resembling angry snakes of virulent poison, all slain by the single-handed Abhimanyu, Duryodhana was filled with fear.[28] Seeing (his) car-warriors and elephants and steeds and foot-soldiers crushed, the Kuru king quickly proceeded in wrath against Abhi-

* The Bombay reading is slightly different.—T.

manyu.[29] Continuing for only a short space of time, the unfinished battle between them became exceedingly fierce. Thy son then, afflicted with Abhimanyu's arrows, was obliged to turn back from the fight.'"[30]

SECTION XLVI.

"Dhritarāshtra said,—'That which thou tellest me, O *Suta*, about the battle, fierce and terrible, between the one and the many, and the victory of that illustrious one,[1] that story of the prowess of Subhadrā's son, is highly wonderful and almost incredible! I do not, however, regard it as a marvel that is absolutely beyond belief in the case of those that have righteousness for their refuge.[2] After Duryodhana was beat back and the hundred princes slain, what course was pursued by the warriors of my army against the son of Subhadrā?'[3]

"Sanjaya said,—'Their mouths became dry, and eyes restless. Sweat covered their bodies, and their hair stood on end. Despairing of vanquishing their foe, they became ready to leave the field.[4] Abandoning their wounded brothers and sires and sons and friends and relatives by marriage and kinsmen, they fled, urging their steeds and elephants to their utmost speed.[5] Beholding them broken and routed, Drona, and Drona's son, and Vrihadvala, and Kripa, and Duryodhana, and Karna, and Kritavarman, and Suvala's son (Cakuni),[6] rushed in great wrath against the unvanquished son of Subhadrā. Almost all these, O king, were beat back by thy grandson.[7] Only one warrior then, *viz.*, Lakshmana, brought up in luxury, accomplished in arrows, endued with great energy, and fearless in consequence of inexperience and pride, proceeded against the son of Arjuna.[8] Anxious about his son, his father (Duryodhana) turned back for following him. Other mighty car-warriors turned back for following Duryodhana.[9] All of them then drenched Abhimanyu with showers of arrows like the clouds pouring rain on the mountain-breast. Abhimanyu, however, single-handed, began to crush them like the dry winds that blow in every direction destroying gathering masses of clouds.[10] Like one infuriate elephant encounter-

ing another, Arjuna's son then encountered thy invincible grandson Lakshmana of great personal beauty, endued with great bravery, staying near his father with outstretched bow, brought up in every luxury, and resembling a second prince of the Yakshas.*[11-12] Encountering Lakshmana, that slayer of hostile heroes, *viz.*, the son of Subhadrā, had his two arms and chest struck with sharp shafts.[13] Thy grandson, the mighty-armed Abhimanyu then, filled with rage like a snake struck (with a rod), addressing, O king, thy (other) grandson, said,[14]—Look well on this world, for thou shalt (soon) have to go to the other! In the very sight of all thy kinsmen, I will despatch thee to Yama's abode![15]—Saying thus, that slayer of hostile heroes, *viz.*, the mighty-armed son of Subhadrā, took out a broad-headed arrow that resembled a snake just freed from its slough.[16] That shaft, sped by Abhimanyu's arms, cut off the beautiful head, decked with ear-rings, of Lakshmana, that was graced with a beautiful nose, beautiful eye-brows, and exceedingly good-looking curls.[17] Beholding Lakshmana slain, the troops uttered exclamations of *Oh* and *Alas*. Upon the slaughter of his dear son, Duryodhana became filled with rage.[18] That bull among Kshatriyas then loudly urged the Kshatriyas under him, saying,—Slay this one!—Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala,[19] and Kritavarman the son of Hridikā,—these six car-warriors encompassed Abhimanyu. Piercing them with sharp arrows and beating them off from him, the son of Arjuna fell with great speed and fury upon the vast force of Jayadratha. Thereupon the Kalingas, the Nishādas, and the valiant son of Krātha, all clad in mail, cut off his path by encompassing him with their elephant division. The battle then that took place between Phālguna's son and those warriors was obstinate and fierce.[20-22] Then the son of Arjuna began to destroy that elephant division as the wind coursing in every direction destroys vast masses of gathering clouds in the welkin.[23] Then Krātha covered the son of Arjuna with showers of arrows, while many other car-warriors

* Literally, "like another son of the Lord of Treasures."—T.

headed by Drona, having returned to the field,[24] rushed at him, scattering high and mighty-weapons. Checking all those weapons by means of his own arrows, the son of Arjuna began to afflict the son of Krātha[25] with ceaseless showers of shafts, using great despatch and inspired by the desire of slaying his antagonist. The latter's bow and shafts, and bracelets, and two arms, and head decked with diadem,[26] and umbrella, and standard, and charioteer, and steeds, were all cut off and felled by Abhimanyu. When Krātha's son possessed of nobility of lineage, good behaviour, acquaintance with the scriptures, great strength, fame, and power of arms, was slain, the other heroic combatants almost all turned away from the fight.'"[27]

SECTION XLVII.

"Dhritarāshtra said,—'While the youthful and invincible son of Subhadrā, never retreating from battle, was, after penetrating into our array, engaged in achieving feats worthy of his lineage, borne by his three year old steeds of great might and the best breed, and apparently swimming in the welkin, what heroes of my army encompassed him ?'[1-3]

"Sanjaya said,—'Having penetrated into our array, Abhimanyu of Pāndu's race, by means of his sharp shafts, made all the kings turn away from the fight.[3] Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala, and Kritavarman the son of Hridikā,—these six car-warriors,—encompassed him.[4] As regards the other combatants of thy army, beholding that Jayadratha had taken upon himself the heavy duty (of keeping off the Pāndavas), they supported him, O king, by rushing against Yudhishthira.*[5] Many amongst them, endued with great strength, drawing their bows full six cubits long, showered on the heroic son of Subhadrā arrowy downpours like torrents of rain.[6] Subhadrā's son, however,—that slayer of hostile heroes,—paralysed by his shafts all those great bowmen conversant with every branch of learning.[7] And he pierced Drona with fifty arrows, and Vrihadvala with

* I expand the 5th a little to make the sense clear.—T.

twenty. And piercing Kritavarman with eighty shafts, he pierced Kripa with sixty.[8] And the son of Arjuna pierced Açwatthāman with ten arrows equipt with golden wings, endued with great speed, and shot from his bow drawn to its fullest stretch.[9] And the son of Phālguna pierced Karna, in the midst of his foes, in one of his ears, with a bright, well-tempered, and barbed arrow of great force.[10] Felling then the steeds yoked to Kripa's car, as also both his *Pārshni* charioteers, Abhimanyu pierced Kripa himself in the centre of the chest with ten arrows.[11] The mighty Abhimanyu then, in the very sight of thy heroic sons, slew the brave Vrindāraka, that enhancer of the fame of the Kurus.[12] While Abhimanyu was thus engaged in fearlessly slaying one after another the foremost warriors among his enemies, Drona's son. Açwatthāman pierced him with five and twenty small arrows.[13] The son of Arjuna, however, in the very sight of all the Dhārtarāshtras, quickly pierced Açwatthāman in return, O sire, with many whetted shafts.[14] Drona's son, however, in return, piercing Abhimanyu with sixty fierce arrows of great impetuosity and keen sharpness, failed to make him tremble, for the latter, pierced by Açwatthāman, stood immovable like the Maināka mountain.[15] Endued with great energy, the mighty Abhimanyu then pierced his antagonist with three and seventy straight arrows equipt with wings of gold.[16] Drona then, desirous of rescuing his son, pierced Abhimanyu with a hundred arrows. And Açwatthāman pierced him with sixty arrows, desirous of rescuing his father.[17] And Karna struck him with two and twenty broad-headed arrows, and Kritavarman struck him with four and ten. And Vrihadvala pierced him with fifty such shafts, and Caradwat's son Kripa with ten.[18] Abhimanyu, however, pierced each of these in return with ten shafts. The ruler of the Koçalas struck Abhimanyu in the chest with a barbed arrow.[19] Abhimanyu, however, quickly felled on the earth his antagonist's steeds and standard and bow and charioteer. The ruler of the Koçalas then, thus deprived of his car, took up a sword and shield,[20] and wished to sever from Abhimanyu's trunk his beautiful head decked with earrings. Abhimanyu then pierced king Vrihadvala the ruler

of the Koçalas, in the chest, with a strong arrow. The latter then, with riven heart, fell down. Beholding this, ten thousand illustrious kings broke and fled.[21-22] Those kings, armed with swords and bows, fled away, uttering words inimical (to king Duryodhana's interests).* Having slain Vrihadvala thus, the son of Subhadrā careered in battle, paralysing thy warriors,—those great bowmen,—by means of arrowy downpours thick as rain.' "†[23]

SECTION XLVIII.

"Sanjaya said,—'Phālguna's son once more pierced Karna in the ear with a barbed arrow, and for angering him still further, he pierced him with fifty other shafts.[1] The son of Rādhā pierced Abhimanyu in return with as many shafts. Covered all over with arrows, Abhimanyu then, O sire, looked exceedingly beautiful.[2] Filled with rage, he caused Karna also to be bathed in blood. Mangled with arrows and covered with blood, the brave Karna also shone greatly.‡[3] Both of them pierced with arrows, both bathed in blood, those illustrious warriors then resembled a couple of flowering *Kinçukas*.[4] The son of Subhadrā then slew six of Karna's brave counsellors conversant with all modes of warfare, with their steeds and charioteers and standards and cars.[5] As regards the other great bowmen, Abhimanyu fearlessly pierced each of them, in return, with ten arrows. That feat of his seemed highly wonderful.[6] Slaying next the son of the ruler of the Magadhas, Abhimanyu, with six straight shafts, slew the youthful Açwaketu with his four steeds and charioteer.[7] Then slaying, with a sharp razor-headed arrow, the Bhoja prince of Mārtikāvata bearing the device of an elephant (on his banner), the son of Arjuna uttered a loud shout and began to scatter his

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* I confess I do not understand what the meaning is of *açiva vāchas Srijatām*. The rendering I offer is tentative.—T.

† I follow the numbering of the Bengal texts. 23 consists of three lines.—T.

‡ In the first line of 3, the correct reading is *Karnunchāpyakarot krudha &c.*, the reading in the Bengal texts is vicious and unmeaning.—T

shafts on all sides.[8] Then the son of Dusçāsana pierced the four steeds of Abhimanyu with four shafts, his charioteer with one, and Abhimanyu himself with ten.[9] The son of Arjuna then, piercing Dusçāsana's son with ten fleet shafts, addressed him in a loud tone and, with eyes red in wrath, said,[10]—Abandoning the battle, thy sire hath fled like a coward. It is well that thou knowest how to fight. Thou shalt not, however escape today with life![11]—Saying these words unto him, Abhimanyu sped a long arrow, well polished by the smith's hand, at his foe. The son of Drona cut that arrow with three shafts of his own.[12] Leaving Açwatthāman alone, Arjuna's son struck Calya with three arrows. Calya, in return, fearlessly pierced him, in the chest with nine shafts equipt with vulturine feathers. That feat seemed highly wonderful. The son of Arjuna then cut off Calya's bow and slew both his *Pārshni* charioteers.[13-14] Abhimanyu then pierced Calya himself with six shafts made wholly of iron. Thereupon the latter, leaving that steedless car, mounted another. Abhimanyu then slew five warriors named Catrunjaya, and Chandraketu, and Mahāmegha, and Suvarchas, and Suryabhāsa. He then pierced Suvala's son. The latter, piercing Abhimanyu with three arrows, said unto Duryodana,[15-16]—Let us all together grind this one, else, fighting singly with us he will slay us all! O king, think of the means of slaying this one, taking counsel with Drona and Kripa and others![17]—Then Karna the son of Vikartana said unto Drona,—Abhimanyu grindeth us all! Tell us the means by which we may slay him!—Thus addressed, the mighty bowman Drona, addressing them all, said,—Observing him with vigilance, have any of you been able to detect any *laches* in this youth?[18-19] He is careering in all directions. Yet have any of you been able to detect today the least hole in him? Behold the lightness of hand and quickness of motion of this lion among men, this son of Arjuna![20] In the track of his car, only his bow drawn to a circle can be seen, so quickly is he aming his shafts and so quickly is he letting them off![21] Indeed, this slayer of hostile heroes, *viz.*, the son of Subhadrā, gratifieth me although he afflicteth my vital breaths and stupefieth me with his shafts![22] Even the mightiest of car-warriors, filled with wrath, are unable to

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

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सत्यमेव जयते

NOTICE.

By the blessing of SREE SRIKRISHNA JEW, the *Drona Parva* of the Mahābhārata has been brought to a successful termination. More than half, therefore, of the stupendous work which I have undertaken has been completed. I have now commenced with the next canto,—the *Karna Parva*. This portion of the great epic is replete with stirring incidents, and conveys to mankind the lesson that nothing is impossible to him who rests his hopes, not on the strength of his own arms, but on the goodness and mercy of God. May SREE SRIKRISHNA JEW help me, the humblest of His servants, and grant me patience, and courage, and the means to finish the arduous work to which I have put my hand, and thus make me the humble instrument for the glorification of His Name throughout the world!

When I shall have completed the *Karna Parva* and the next three cantos, which are comparatively short, and shall take in hand the *Santi Parva*, I shall indeed feel that *Santi*—peace—to which I have been a stranger since I embarked on this enterprise, for then the end of my labors will be at an appreciable distance.

And now, praying for blessings from on High, and soliciting a continuance of the kindly help and encouragement from those who have hither to generously assisted me, I beg to place before the Public a further instalment of the grandest epic which the world ever produced.

Dātavya Bhārata Kāryālaya.
1. Rājà Gooroo Dāss' Street
Calcutta, April 1889.

PRATAP CHANDRA ROY.

सत्यमेव जयते

Beholding his army breaking upon the fall of Subhadrā's son, Yudhishthira addressed his brave warriors, saying,[84]—The heroic Abhimanyu, who without retreating from battle hath been slain, hath certainly ascended to heaven! Stay then, and fear not, for we shall yet vanquish our foes![85]—Endued with great energy and great splendour, king Yudhishthira the just, that foremost of warriors, saying such words unto his soldiers inspired with grief, endeavoured to dispel their woe.[86] The king continued,—Having, in the first instance, slain in battle hostile princes resembling snakes of virulent poison, the son of Arjuna hath then given up his life![87] Having slain ten thousand warriors, and that mighty car-warrior, *viz.*, the king of the Koçalas, Abhimanyu, who was even like Krishna or Arjuna himself, hath assuredly gone to the abode of Indra![88] Having destroyed cars and steeds and men and elephants by thousands, he was still not content with what he did! Performing as he did such meritorious feats, we should not certainly grieve for him! He hath gone to the bright regions of the righteous, regions that men acquire by meritorious deeds!—'"[89]

SECTION L.

"Sanjaya said,—'Having thus slain one of their foremost warriors, and having been afflicted with their arrows, we came back to our encampment in the evening, covered with blood.[1] Steadfastly gazed at by the enemy, we slowly left, O monarch, the field of battle, having sustained a severe loss and nearly deprived of our senses.[2] Then came that wonderful hour intervening between day and night. Inauspicious howls of jackals were heard. The Sun, with the pale-red hue of the filaments of the lotus,—sank low in the horizon, having approached the Western hills.[3] And he took away with him the splendour of our swords and darts and rapiers and carfences, and shields and ornaments. Causing the firmament and the earth to assume the same hue, the Sun assumed his favorite form of fire.[4] The field of battle was strewn with the motionless bodies of innumerable elephants deprived of life, looking like crests of cloud-capt hills riven by the thunder,

and lying about with their standards and hooks and guides fallen from their backs.[5] The earth looked beautiful with large cars crushed to pieces and with their warriors and charioteers and ornaments and steeds and standards and banners crushed, broken, and torn. Those huge cars, O king, looked like living creatures deprived of their lives by the foe with his shafts.[6] The field of battle assumed a fierce and awful form in consequence of large numbers of steeds and riders all lying dead, with costly trappings and blankets of diverse kinds scattered about, and the tongues and teeth and entrails and eyes of those creatures dragged out of their places.[7] Men decked with costly coats of mail and ornaments and robes and weapons, deprived of life, lay with slain steeds and elephants and broken cars, on the bare ground, perfectly helpless, although deserving of costly beds and blankets.[8] Dogs and jackals and crows and cranes and other carnivorous birds, and wolves and hyenas, and ravens, and other blood-drinking creatures, and diverse tribes of *Rākshasas*, and large numbers of *Piçāchas*, on the field of battle, tearing the skins of the corpses and drinking their fat, blood, and marrow, began to eat their flesh.[9] And they began to suck also the secretions of rotten corpses, while the *Rākshasas* laughed horribly and sang aloud, dragging dead bodies numbering by thousands.[10] An awful river, difficult to cross like the Vaitarani itself, was caused there by foremost of warriors. It waters were constituted by the blood (of fallen creatures). Cars constituted the rafts (on which to cross it). Elephants formed it rocks, and the heads of human beings, its smaller stones. And it was miry with the flesh (of slain steeds and elephants and men). And diverse kinds of costly weapons constituted the garlands (floating on it or lying on its banks). And that terrible river flowed fiercely through the middle of the field of battle, wafting living creatures to the regions of the dead.[11-12] And large numbers of *Piçāchas*, of horrible and revolting shapes, rejoiced, drinking and eating in that stream. And dogs and jackals and carnivorous birds, all eating of the same food, and inspiring living creatures with terror, held their high carnival there.[13] And the warriors, gazing on that field of battle which, enhancing the population of Yama's domains, presented such

an awful sight, and where human torsos, rising up, began to dance, slowly left it as they beheld the mighty car-warrior Abhimanyu, who resembled Cakra himself, lying on the field, his costly ornaments displaced and fallen off, and looking like a sacrificial fire on the altar no longer drenched with clarified butter.' "[14-15]

SECTION LI.

"Sanjaya said,—'After the slaughter of that hero, that leader of car-divisions, *viz.*, the son of Subhadrā, the Pāndava warriors, leaving their cars and putting off their armour, and throwing aside their bows, sat, surrounding king Yudhishthira. And they were thinking of that grief of theirs, their hearts fixed upon the (deceased) Abhimanyu.[1-2] Indeed, upon the fall of that heroic nephew of his, *viz.*, the mighty car-warrior Abhimanyu, king Yudhishthira, filled with grief, indulged in (these) lamentations.[3]—Alas, Abhimanyu, from desire of achieving my good, pierced the array formed by Drona and teeming with his soldiers![4] Encountering him in battle, mighty bowmen endued with great courage, accomplished in weapons and incapable of being easily defeated in battle, were routed and forced to retreat![5] Encountering our implacable foe Dusçāsana in battle, he, with his arrows, caused that warrior to fly away from the field, deprived of his senses![6] Alas, the heroic son of Arjuna, having crossed the vast sea of Drona's army, was ultimately obliged to become a guest of Yama's abode, upon encountering the son of Dusçāsana![7] When Abhimanyu is slain, how shall cast my eyes on Arjuna as also on the blessed Subhadrā deprived of her favourite son?[8] What senseless, disjointed, and improper words shall we have to say today unto Hrishikeça and Dhananjaya![9] Desirous of achieving what is good, and expectant of victory, it is I who have done this great evil unto Subhadrā and Keçava and Arjuna![10] He that is covetous never beholdeth his faults. Covetousness springs from folly. Collectors of honey see not the fall that is before them. I am even like them.[11] He who was only a child, he who should have been indulged with (good) food, with vehicles, with beds,

with ornaments, alas, even he was placed by us in the van of battle![12] How could good come to a child of tender years, unskilled in battle, in such a situation of great danger! Like a horse of proud mettle, he sacrificed himself instead of refusing to do the bidding of his masters.[13] Alas, we also shall today lay ourselves down on the bare earth, blasted by the glances of grief cast by Arjuna filled with wrath![14] [Dhananjaya is] liberal, intelligent, modest, forgiving, handsome, mighty, possessed of well-developed and beautiful limbs, respectful to superiors, heroic, beloved, and devoted to truth.[15] Of glorious achievements, the very gods applaud his feats. That valiant hero slew the *Nivātakavachas* and the *Kālakeyas*,[16] those enemies of Indra having their abode in Hiranyapura! Within the twinkling of an eye he slew the *Paulomas* with all their kinsmen![17] Endued with great might, he granteth quarter to even implacable enemies asking for quarter! Alas, we could not protect today the son of even such a person from danger![18] A great fear hath overtaken the Dhārtarāshtras endued though they might be with great strength![*] Enraged at the slaughter of his son, Pārtha will exterminate the Kauravas.[19] It is evident also that the mean-minded Duryodhana, having mean counsellers, that destroyer of his own race and partisans, beholding this extermination of the Kaurava army, will give up his life in grief![20] Beholding this son of Indra's son, of unrivalled energy and prowess, lying on the field of battle, neither victory, nor sovereignty, nor immortality, nor abode with the very celestials, causeth me the least delight!"[21]—

SECTION LII.

"Sanjaya said,—'While Kunti's son Yudhishthira was indulging in such lamentations, the great *Rishi* Krishna-Dwaipāyana came to him.[1] Worshipping him duly, and causing him to be seated, Yudhishthira, afflicted with grief on account of the death of his brother's son, addressed him, saying,[2]—

* The correct reading is *Mahāvalān* and not *Mahāvalāt*.—T.

Alas, while battling with many mighty bowmen, the son of Subhadrā, surrounded by several great car-warriors of unrighteous propensities, hath been slain on the field![8] That slayer of hostile heroes, *viz.*, the son of Subhadrā, was a child in years and of childish understanding.* He fought in battle against desperate odds.[4] I asked him to open a passage for us in battle. He penetrated within the hostile army, but we could not follow him, prevented by the ruler of the Sindhus![5] Alas, they that betake themselves to battle as a profession always fight with antagonists equally circumstanced with themselves. This battle, however, that the enemy fought with Abhimanyu, was an extremely unequal one![6] It is that which grieves me greatly and draws tears from me! Thinking of this, I fail to regain peace of mind![7]—

"Sanjaya continued,—The illustrious Vyāsa, addressing Yudhishthira who was indulging in such lamentations and who was thus unmanned by an accession of sorrow, said these words.[8]

"'Vyāsa said,—O Yudhishthira, O thou of great wisdom, O thou that art master of all branches of knowledge, persons like thee never suffer themselves to be stupified by calamities![9] This brave youth, having slain numerous foes, hath ascended to heaven! Indeed, that best of persons, (though a child), acted, however, like one of mature years![10] O Yudhishthira, this law is incapable of being transgressed! O Bhārata, death takes all, *viz.*, gods and *Dānavas* and *Gandharvas* (without exception![11]—

"'Yudhishthira said,—Alas, these lords of Earth, that lie on the bare Earth, slain in the midst of their forces, reft of consciousness, were possessed of great might![12] Others (of their class) possessed strength equal to that of ten thousand elephants. Others, again, were endued with the impetuosity and might of the very Wind! They have all perished in battle, slain by men of their own class![13] I do not behold the person (save one of their own class) who could slay any of them in battle! Endued with great prowess, they were poss-

* The Bombay reading, which I accept, is *Vālabudhiçcha*. Of course, the Bengal reading is *Avālabudhiçcha*.—T.

essed of great energy and great might![14] Alas, they who used daily to come to battle with this hope firmly implanted in their hearts, *viz.*, that they would conquer, alas, even they, possessed of great wisdom, are lying on the field, struck (with weapons) and deprived of life![15] The significance of the word *Death* hath today been made intelligible, for these lords of Earth, of terrible prowess, have almost all been dead![16] These heroes are lying motionless, reft of vanity, having succumbed to foes. Many princes, filled with wrath, have been victimised before the fire (of their enemies' wrath).[17] A great doubt possesses me, *viz.*, whence is Death? Whose (offspring) is Death? What is Death? Why does Death take away creatures? O grandsire, O thou that resemblest a god, tell me this![18]—'

"Sanjaya continued,—'Unto Kunti's son Yudhishthira asking him thus, the illustrious *Rishi*, comforting him, said these words:[19]—

"'Vyāsa said,—As regards the matter in hand, O king, this ancient story of what Nārada had in days of old said unto Akampana, is cited.[20] King Akampana, O monarch, I know, while in this world was afflicted with very great and unbearable grief on account of the death of his son.[21] I will now tell thee the excellent story about the origin of Death. Having listened to it, thou wilt be emancipated from sorrow and the touch of affection's tie.[22] Listen to me, O sire, as I recite this ancient history! This history is, indeed, excellent. It enhanceth the period of life, killeth grief, and conduceth to health![23] It is sacred, destructive of large bodies of foes, and auspicious of all auspicious things. Indeed, this history is even as the study of the *Vedas*.[24] O monarch, it should every morning be listened to by foremost of kings who are desirous of long-lived children and sovereignty and their own good![25]

"'In days of old, O sire, there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes and nearly overpowered by them.[26] He had a son who was called Hari. Equal to Nārāyana himself in might, the latter was exceedingly handsome, accomplished in weapons, gifted with great intelligence, possessed of might, and resembled Cakra himself in battle.[27] Encompassed by countless foes

on the field of battle, he sped thousands of shafts at this warriors and the elephants that surrounded him.[38] Having achieved the most difficult feats in battle, O Yudhishthira, that scorcher of foes was at last slain in the midst of he army.[39] Performing the obsequies of his son, king Akampana cleansed himself.* Grieving, however, for his son day and night, the king failed to regain happiness of mind.[80] Informed of his grief on account of the death of his son, the celestial *Rishi* Nārada came to his presence.[81] The blessed king, beholding the celestial *Rishi* arrive, worshipped him duly. And then the king spoke unto the *Rishi*,[82] telling the latter everything that had happened unto him, *viz.*, his defeat at the hands of his foes, and the slaughter of his son.[83] And the king said,—[My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. That mighty son of mine, having displayed his prowess on the field against countless foes, was at last slain![84] O illustrious one, who is this Death? What is the measure of his energy, strength, and prowess? O foremost of intelligent persons, I desire to hear all this truly![85]—Hearing these words of his, the boon-giving lord Nārada recited the following elaborate history destructive of grief on account of a son's death.[86]—

"'—Nārada said,—[Listen, O mighty-armed king, to this long history, exactly as *I* have heard it, O monarch![87] In the beginning, the Grandsire Brahman created all creatures. Endued with mighty energy, he saw that the creation bore no signs of decay.[88] Thereat, O king, the Creator began to think about the destruction of the Universe. Reflecting on the matter, O monarch, the Creator failed to find any means of destruction.[89] He then became angry, and in consequence of his anger a fire sprang from the sky. That fire spread in all directions for consuming everything in the Universe.[90] Then heaven, sky, and Earth, all became filled with that fire. And

* During the days of mourning a person is regarded as unclean, being unable to perform his ordinary worship and other religious rite. After the obsequies are performed and the mourning is ended, he is supposed to be cleansed.—T.

thus the Creator began to consume the whole mobile and immobile universe.[41] Thereat all creatures, mobile and immobile, were destroyed. Indeed, the mighty Brahman, frightening everything by the force of his wrath, did all this.[42] Then Hara, otherwise called Sthānu or Civa, with matted locks on head, that Lord of all wanderers of the night, appealed to the divine Brahman, the Lord of all the gods.[43] When Sthānu fell (at Brahman's feet) from desire of doing good to all creatures, the Supreme Deity (Brahman), that greatest of ascetics, blazing with splendour, said,[44]—What wish of thine shall we accomplish, O thou that deservest to have all thy wishes fulfilled! O son, thou hast been born of our wish! We shall do all that may be agreeable to thee! Tell us, O Sthānu, what is thy wish!—]' "[45]

SECTION LIII.

" '—[Sthānu said,—O lord, thou hadst taken great care for creating diverse creatures! Indeed, creatures of diverse kinds were created and reared by thee! Those very creatures, again, are now being consumed through thy ire! Seeing this, I am filled with compassion! O illustrious lord, be inclined to grace!—][2]

" '—[Brahman said,—I had no desire of destroying the Universe. I desired the good of Earth, and it was for this that wrath possessed me![3] The goddess Earth, afflicted with the heavy weight of creatures, always urged me for destroying the creatures on her.[4] Urged by her I could not, however, find any means for the destruction of the infinite creation. At this, wrath possessed me![5]—

" '—[Rudra said,—Be inclined to grace! O lord of the Universe, cherish not thy wrath for the destruction of creatures! No more let creatures immobile and mobile be destroyed![6] Through thy grace, O illustrious one, let the threefold Universe, *viz.*, the Future, the Past, and the Present, exist![7] Thou, O Lord, hadst blazed up with wrath! From that wrath of thine, a substance like fire sprang into existence. That fire is even now blasting rocks and trees and rivers,[8] and all kinds of herbs and grass! Indeed, that fire is exterminating the immobile and

the mobile Universe.[9] The moble and the immoble Universe is being reduced to ashes! Be inclined to grace, O illustrious one! Do not give way to wrath! Even this is the boon I solicit![10] All created things, O divine Being, belonging to thee, are being destroyed! Therefore, let thy wrath be appeased! Let it be annihilated in thy own self![11] Cast thy eye on thy creatures, inspired with the desire of doing them good! Do that by which creatures endued with life may not cease to be![12] Let not these creatures, with their productive powers weakened, be exterminated! O Creator of the worlds, thou hast appointed me their Protector![13] O Lord of the Universe, let not the mobile and the immobile Universe be destroyed! Thou art inclined to grace, and it is for this that I say these words unto thee!—][14]

"'—Nārada continued,—[Hearing these words (of Mahādeva), the divine Brahman, from desire of benefiting creatures, held in his own inner self his wrath that had been roused.[15] Extinguishing the fire, the divine benefactor of the world, the great Master, declared the duties of Production and Emancipation.[16] And while the Supreme Deity exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female[17] who was dark and red and tawny, whose tongue and face and eyes were red, and who was decked with two brilliant ear-rings and diverse other brilliant ornaments.[18] Issuing out of his body, she smilingly looked at those two lords of the Universe and then set out for the southern quarter.[19] Then Brahman, that controller of the creation and the destruction of the worlds, called after her by the name of Death. And Brahman, O king, said unto her,—Slay these creatures of mine![20] Thou hast been born of that wrath of mine which I cherished for the destruction (of the Universe). Therefore, slay thou all creatures including idiots and seers,[21] at my command! By doing this, thou wilt be benefited!—That lotus-eyed lady called Death, thus addressed by him,[22] reflected deeply, and then helplessly wept aloud in melodious accents. The Grandsire then caught the tears she shed with his two hands, for the benefit of all creatures, and began to implore her (in the following words).]—'"[23]

SECTION LIV.

"'—Nārada said,—[The helpless lady, suppressing her sorrow within her own self, addressed, with joined hands, the Lord of the Creation, bending with humility like a creeper.[1] And she said,—O foremost of speakers, created by thee, how shall I, being a female, do such a cruel and evil act knowing it to be cruel and evil?[2] I fear unrighteousness greatly. O divine Lord, be inclined to grace! Sons and friends and brothers and sires and husbands are always dear.[3] (If I kill them), they who will suffer these losses will seek to injure me. It is this that I fear! The tears that will fall from the eyes of woe-stricken and weeping persons,[4] inspire me with fear, O Lord! I seek thy protection! O divine Being, O foremost of gods, I will not go to Yama's abode![5] O boon-giving one, I implore thee for thy grace, bowing my head and joining my palms! O Grandsire of all the worlds, I solicit (the accomplishment of even) this wish at thy hands!*[6] I desire, with thy permission, to undergo ascetic penances, O Lord of created things! Grant me this boon, O divine Being, O great Master![7] Permitted by thee, I will go to the excellent asylum of Dhenuka! Engaged in adoring Thyself, I will undergo the severest austerities there![8] I will not be able, O Lord of the gods, to take away the dear life-breaths of living creatures weeping in sorrow! Protect me from unrighteousness!—][9]

"'—[Brahman said,—O Death, thou hast been intended for achieving the destruction of creatures! Go, destroy all creatures, thou needst have no scruples![10] Even this must be! It cannot be otherwise! Do but my behest! Nobody in the world will find any fault in thee!—][11]

"'—Nārada continued,—[Thus addressed, that lady became very much affrighted. Looking at Brahman's face, she stood with joined hands. From desire of doing good to creatures,

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* The first line of 6 is read differently in the Bombay edition. The Bengal reading, however, seems to me to be preferable.—T.

she did not set her heart upon their destruction.*[12] The divine Brahman also, that Lord of the lord of all creatures, remained silent. And soon the Grandsire became gratified in his own self.[13] And casting his eyes upon all the Creation, he smiled. And thereupon creatures continued to live as before, *i. e.*, unaffected by premature death.[14] And upon that invincible and illustrious Lord having shaken off his wrath, that damsel left the presence of that wise Deity.[15] Leaving Brahman without having agreed to destroy creatures, the damsel called Death speedily proceeded to the retreat called *Dhenuka*.[16] Arrived there, she practised excellent and highly austere vows. And she stood there on one leg for sixteen times ten billions of years,[17] and five times ten billions also, through pity for living creatures and from desire of doing them good, and all the time restraining her senses from their favourite objects.[18] And once again, O king, she stood there on one leg for one and twenty times ten billions of years.[19] And then she wandered for ten times ten thousand billions of years with the creatures (of the Earth). Next, repairing to the sacred *Nandā* that was full of cool and pure water,[20] she passed in those waters eight thousand years. Observing rigid vows at Nandā, she cleansed herself of all her sins.[21] Then she proceeded, first of all, to the sacred Kauçiki, observant of vows. Living upon air and water only, she practised austerities there.[22] Repairing then to Panchagangā and next to Vetasa, that cleansed damsel, by diverse kinds of especial austerities, emaciated her own body.[23] Going next to Gangā and thence to the great Meru, she remained motionless like a stone, suspending her life-breaths.[24] Thence going to the top of Himavat, where the gods had performed their sacrifice (in days of yore), that amiable and auspicious girl remained for a billion of years, standing on the toe only of her feet.[25] Wending then to Pushkara, and Gokarna, and Naimisha, and Malaya, she emaciated her body by practising

* Both the Bengal and the Bombay editions, in the first line of 12, read *prītā*, *i.*, *e.*, gratified. There can be no doubt, however, that the correct reading is *bhītā*, *i.*, *e.*, affrighted, as I have put it. I find that some of the Bengali translators have also made this correction.—T.

austerities agreeable to her heart.[26] Without acknowledging any other god, with steady devotion to the Grandsire, she lived and gratified the Grandsire in every way.[27] Then the unchangeable Creator of the worlds, gratified, said unto her, with a softened and delighted heart,[28]—O Death, why dost thou undergo ascetic austerities so severe?—Thus addressed, Death said unto the divine Grandsire,[29]—Creatures, O Lord, are living in health. They do not injure one another even by words. I shall not be able to slay them! O Lord of all, O Master, I desire even this boon at thy hands![30] I fear sin, and it is for this that I am engaged in ascetic austerities! O blessed one, undertake to remove for ever my fears![31] I am a woman, in distress, and without fault! I beg thee, be thou my protector!—Unto her the divine Brahman acquainted with the past, the present, and the future, said,[32]—Thou shalt commit no sin, O Death, by slaying these creatures! My words can never be futile, O amiable one![33] Therefore, O auspicious damsel, slay these creatures of four kinds! Eternal virtue shall always be thine![34] That Regent of the world, *viz.*, Yama, and the diverse Diseases, shall become thy help-mates! I myself and all the gods will grant thee boons,[35] so that, freed from sin and perfectly cleansed, thou mayest even acquire glory!—Thus addressed, O monarch, that lady, joining her hands, once more said these words, seeking his grace by bowing down unto him with her head,—If, O Lord, this is not to be without me,[36-37] then thy command I place upon my head! Listen, however, to what I say! Let covetousness, wrath, malice, jealousy, quarrel, folly, and shamelessness, and other stern passions tear the bodies of all embodied creatures!—][38]

"'—[Brahman said,—It will be, O Death, as thou sayest! Meanwhile, slay creatures duly! Sin shall not be thine, nor shall I seek to injure thee, O auspicious one![39] Those teardrops of thine that are in my hands, even they will become *diseases* springing from living creatures themselves. They will kill men; and if men are killed, sin shall not be thine! Therefore, do not fear![40] Indeed, sin shall not be thine! Thou shalt be the virtue of living creatures, and the goddess of that virtue! Devoted to righteousness, and observant

of thy duty, thou shalt sway (all creatures)! Therefore, slay thou always the lives of these living creatures! Casting off both desire and wrath, take thou the life of all living creatures. Even thus will eternal virtue be thine! Sin will slay those that are of wicked behaviour![41-43] By doing my bidding cleanse thyself. It will be thine to sink them in their sins that are wicked. Therefore, cast off both desire and wrath, and kill these creatures endued with life!—][43]

"'—Nārada continued,—[Then that damsel, seeing that she was (persistently) called by the name of Death, feared (to act otherwise). And in terror also of Brahman's curse, she said,—Yes!—Unable to do otherwise, she began, casting off desire and wrath, to take the lives of living creatures when the time came (for their dissolution).[44] It is only living creatures that die. Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. They are pained byit. Therefore, indulge not in fruitless grief for creatures after they are dead![45] The senses, upon the death of creatures, go with the latter (to the other world), and achieving their (respective) functions, once more come back (with creatures when the latter are reborn). Thus all creatures, O lion among beings, the very gods included, going thither, have to act, like mortals![*46] The wind, that is awful, of terrible roars and great strength, omnipresent and endued with infinite energy, it is the wind that will rive the bodies of living creatures. It will, in this mather, put forth no active energy, nor will it suspend its functions; (but do this naturally).[47] Even all the gods have the appellation of mortals attached to them. Therefore, O lion among kings, do not grieve for thy son! Repairing to heaven, the son of thy body is passing his days in perpetual happiness, having obtained those delightful regions that are for heroes.[48] Casting off all sorrow, he hath attained to the companionship of the righteous. Death hath been ordained by the Creator himself for all creatures! When their hour comes, creatures are destroyed duly. The death of creatures arises from the creatures themselves.[49] Creatures kill themselves. Death doth not kill any one, armed

* *Devās*, in the first line of 46, means the senses. *Vrittās*, as explained by Nilakantha, means *Vritavantas*.—T.

with her bludgeon! Therefore, they that are wise, truly knowing death to be inevitable because ordained by Brahman himself, never grieve for creatures that are dead. Knowing this death to be ordained by the Supreme God, cast off, without delay, thy grief for dead sons!]—'"[50]

"'Vyāsa continued,—Hearing these words of grave import spoken by Nārada, king Akampana, addressing his friend, said,[51]—[O illustrious one, O foremost of *Rishis*, my grief is gone, and I am contented! Hearing this history from thee, I am grateful to thee, and I worship thee!][52]—That foremost of superior *Rishis*, that celestial ascetic of immeasurable soul, thus addressed by the king, proceeded to the woods of *Nandana*.[53] The frequent recital of this history for the hearing of others, as also the frequent hearing of this history, is regarded as cleansing, leading to fame and heaven, and worthy of approbation. It enhanceth, besides, the period of life.[54] Having listened to this instructive story, cast off thy grief, O Yudhishthira, reflecting besides on the duties of a Kshatriya and the high state (of blessedness) attainable by heroes.[55] Abhimanyu, that mighty car-warrior, endued with mighty energy, having slain (numerous) foes before the gaze of all bowmen, hath attained to heaven.[56] That great bowman, that mighty car-warrior, struggling on the field, hath fallen in battle, struck with sword, and mace, and dart, and bow.[57] Sprung from Soma, he hath disappeared in the lunar essence, cleansed of all his impurities. Therefore, O son of Pāndu, mustering all thy fortitude, thyself with thy brothers, without allowing your senses to be stupified, speedily set out, inflamed with rage, for battle!—'"[58]*

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* Verses 55 to 58, as occurring in both the Bengal and the Bombay texts, require correction. 55 is incomplete. For the words *tadā Rājā*, therefore, I read *Cokam tyaja* as suggested by K. P. Singha. Then the *Visarga* after *Yudhishthira* must be dropped to make it a vocative. Similarly, *Pāndavas* in 58 should be *Pāṇḍava*, a vocative and not a nominative; *upākrāmat* should be *upakrāma*. The last two corrections are made in the Bombay text. The fact is, are 55 to 58 the words of Vyā sa, or of Sanjaya? Evidently, it is Vyāsa that speaks, and hence teh necessity of the corrections noted.—T.

SECTION LV.

"Sanjaya said,—'Hearing of the origin of Death and her strange acts, king Yudhishthira, humbly addressing Vyāsa, once more said these words unto him.[1]

"'Yudhishthira said,—Many kings there were, in blessed countries, of righteous deeds and of prowess equal to that of Indra himself. They were royal sages, O regenerate one, that were sinless and truth-speaking![2] Once more, address me in words of grave import, and console me with (accounts of) the feats of those royal sages of ancient times! What was the measure of the sacrificial gifts made by them? Who were those high-souled royal sages of righteous deeds that made them? Tell me all this, O illustrious one!—[3-4]

"'Vyāsa said,—There was a king of the name of Cwitya. He had a son who was called Srinjaya. The *Rishis* Nārada and Parvata were his friends.[5] One day, the two ascetics, for paying Srinjaya a visit, came to his palace. Duly worshipped by Srinjaya, they became pleased with him, and continued to live with him happily.[6] Once on a time, as Srinjaya was seated at his ease with the two ascetics, his beautiful daughter of sweet smiles came to him.[7] Saluted with reverence by his daughter, Srinjaya delighted that girl standing by his side with proper benedictions of the kind she desired.[8] Beholding that maiden, Parvata smilingly asked Srinjaya, saying, —[Whose daughter is this damsel of restless glances and possessed of every auspicious omen?[9] Is she the splendour of Surya, or the flame of Agni? Or, is she any of these, *viz.*, Cri, Hri, Kirti, Dhriti, Pushti, Siddhi, and the splendour of Soma?[10]]—Unto the celestial *Rishi* (Parvata) saying those words, king Srinjaya answered, saying,—[O illustrious one, this girl is my daughter. She beggeth my blessings![11]—Then Nārada addressed king Srinjaya and said,—[If, O monarch, thou wishest for great good (to thyself), then give this daughter of thine unto me for a wife![12]—Delighted (with the *Rishi's* proposal), Srinjaya addressed Nārada, saying,—[I give her unto thee!]

At this, the other *Rishi, viz.*, Parvata, indignantly addressed Nārada, saying,[13]—[Chosen before this by me, within my heart, thou hast taken this damsel as thy wife! And since thou hast done this, thou, O Brāhmana, shalt not go to heaven at thy will!][14]—Thus addressed by him, Nārada answered him, saying,—[(The husband's) heart and speech (directed thereto), (the giver's) consent, the speeches (of both), the actual gift made by sprinkling water,[15] and the (recital of the) *mantras* ordained for the seizure of the (bride's hand), —these have been declared to be indications by which one is constituted a husband. Even this ceremonial, though essential, is not all. That which (above all) is essentail is the walk for seven paces (by the bride in circumambulating the bride-groom).*[16] Without thy purpose (about marriage) having been accomplished, thou hast cursed me! Therefore, thou also shalt not go to heaven without me!][17]—Having cursed each other thus, those two *Rishis* continued to live there. Meanwhile, king Srinjaya, desirous of (obtaining) a son, began, with cleansed soul, to carefully entertain the Brāhmanas, to the utmost of his power, with food and drink and robes. After a certain time, those foremost of Brāhmanas, devoted to the study of the *Vedas* and fully conversant with those scriptures and their branches, became gratified with that monarch desirous of getting a son. Together they came to Nārada and said unto him.—[Give this king a son of the kind he desires!][18-20] —Thus addressed by the Brāhmanas, Nārada replied unto them, saying,—[So be it!]—And then the celestial *Rishi* addressed Srinjaya, saying,—[O royal sage, the Brāhmanas have been pleased with thee and they wish thee a son![21] Solicit thou the boon, blessed be thou, about the kind of son thou desirest!]—Thus addressed by him, the king, with joined hands, asked for a son possessed of every accomplishment,[22] famous, of glorious feats, of great energy, and capable of chastising all foes. And he further asked that the urine, the excreta, the phlegm, and the sweat of that child should be gold.[23] And in due time the king had a son born unto him, who came

* I follow Nilakantha in rendering these two verses.—T.

to be named *Suvarnashthivin** on Earth. And in consequence of the boon, that child began to increase (his father's) wealth beyond all limits.[24] And king Srinjaya caused all desirable things of his to be made of gold. And his houses and walls and forts, and the houses of all Brāhmanas (within his dominions),[25] and his beds, vehicles, and plates, and all manner of pots and cups, and the palace that he owned, and all implements and utensils, domestic and otherwise,[26] were made of gold. And in time his stock increased. Then certain robbers, hearing of the prince and seeing him to be such,[27] assembled together and sought to injure the king. And some amongst them said,—[We will seize the king's son himself![28] He is his father's mine of gold. Towards that end, therefore, we should strive!]—Then those robbers, inspired with avarice, penetrating into the king's palace,[29] forcibly took away prince Suvarnashthivin. Having seized and taken him to the woods, those senseless idiots, inspired with avarice but ignorant of what to do with him, slew him there and cut his body into fragments. They saw not, however, any gold in him. After the prince was slain, all the gold obtained in consequence of the *Rishi's* boon, disappeared.[30-31] The ignorant and senseless robbers struck one another. And striking one another thus, they perished, and with them that wonderful prince on the Earth.[32] And those men of wicked deeds sank in an unimaginable and awful hell. Seeing that son of his, obtained through the *Rishi's* boon, thus slain, that great ascetic,[33] *viz.*, king Srinjaya, afflicted with deep sorrow, began to lament in piteous accents. Beholding the king afflicted with grief on account of his son, and thus weeping,[34] the celestial *Rishi* Nārada showed himself in his presence. Listen, O Yudhishthira, to what Nārada said unto Srinjaya, having approached that king, who afflicted with grief and deprived of his senses, was indulging in piteous lamentations. Nārada said,—[O Srinjaya, with thy desires unfulfilled, thou shalt have to die,[35-36] although we, utterers of *Brahma*, live in thy house! Avikshit's son Marutta even, O Srinjaya, we hear, had to die![37] Piqued with Vrihaspati, he had caused Samvarta

* Of golden excreta.—T.

himself to officiate at one of his great sacrifices!* Unto that royal sage the illustrious lord (Mahādeva) himself had given wealth in the shape of a golden plateau of Himavat. (With that wealth) king Marutta had performed diverse sacrifices. Unto him, after the completion of his sacrifices, diverse tribes of celestials, those creators of the universe, with Indra himself in their company and with Vrihaspati at their head, used to come. All the carpets and furniture of his sacrificial compound were of gold.[38-40] The regenerate classes, desirous of food, all ate as they pleased, at his sacrifices, food that was clean and agreeable to their wishes. And at all his sacrifices, milk and curds and clarified butter, and honey, and other kinds of food and edibles, all of the best order, and robes and ornaments desirable for their costliness, gratified Brāhmanas thoroughly conversant with the *Vedas*. The very gods used to become distributors of food in king Marutta's palace.[41-43] The *Viçwedevas* were the courtiers of that royal sage, the son of Avikshit. By him were gratified the dwellers of heaven with libations of clarified butter. And gratified (therewith), these, in their turn, increased that powerful ruler's wealth of crops with copious showers of rain. He always contributed to the gratification of the *Rishis*, the *Pitris*, and the gods, and thereby made them happy, by practising *Brahmacharya*, study of the *Vedas*, obsequial rites, and all kinds of gifts. And his beds and carpets and vehicles, and his vast stores of gold difficult to be given away,[44-46] in fact, all that untold wealth of his, were given away voluntarily unto the Brāhmanas. Cakra himself used to wish him well. His subjects were made happy (by him).[47] Acting always with piety, he (ultimately) repaired to those eternal regions of bliss acquired by his religious merit. With his children and counsellors and wives and descendants and kins-

* The Bengal reading is *Samvartam*. The Bombay text makes *Samvarta* a nominative. I have adopted the Bengal reading. If the Bombay reading be accepted, the meaning would be that Samvarta himself, piqued with Vrihaspati, caused Marutta to perform a sacrifice. K. P. Singha makes a ludicrous blunder in supposing *Samvarta* to have been a kind of sacrifice.—T.

men,[48] king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king, O Srinjaya, died, who was superior to thee in respect of the four cardinal virtues (*viz.*, ascetic penances, truth, compassion, and liberality), and who, superior to thee, was much more superior to thy son, do not grieve,—*O Çwaitya*,—for thy son saying he performed no sacrifice and made no sacrificial present.]—' "[49-50]

SECTION LVI.

"'—Nārada said,—[King Suhotra also, O Srinjaya, we hear, fell a prey to death. He was the foremost of heroes, and invincible in battle. The very gods used to come for seeing him.[1] Acquiring his kingdom virtuously, he sought the advice of his *Ritwijas* and domestic priests and Brāhmanas for his own good, and enquiring of them, used to obey their behests.[2] Well acquainted with the duty of protecting his subjects, possessed of virtue and liberality, performing sacrifices and subjugating foes, king Suhotra wished for the increase of his wealth.[3] He adored the gods by following the ordinances of the scriptures, and defeated his foes by means of his arrows. He gratified all creatures by means of his own excellent accomplishments.[4] He ruled the Earth, freeing her from *Mlecchas* and the forest theives.* The deity of the clouds showered gold unto him from year's end to year's end.[5] In those olden days, therefore, the rivers (in his kingdom) ran (liquid) gold, and were open to everybody for use.† The deity of the clouds showered in his kingdom large numbers of alligators and crabs and fishes of diverse species and various objects of desire, countless in number, that were all made of

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* The word in the original is *Atāvika*, literally meaning one dwelling in the woods. It is very generally used in the sense of thieves or robbers, thus showing that these depredators from the earliest times, had the woods and the forests for their home.—T.

† *Vāhinyas* rivers. *Swairinyas*, open to everyboby. The Bengal reading is *abhavan* ; the Bombay reading, *Vyavahan*. If the former reading be adopted, it would mean the rivers were of liquid gold."—T.

gold. The artificial lakes in that king's dominions each measured full two miles. Beholding thousands of dwarfs and and humpbacks and alligators and *Makaras* and tortoises all made of gold, king Suhotra wondered much.[6-8] That unlimited wealth of gold, the royal sage Suhotra, performing a sacrifice at Kurujāngala, gave away unto the Brāhmanas, before the completion of the sacrifice.[9] Having performed a thousand Horse-sacrifices, a hundred *Rājasuyas*, many sacred Kshatriya-sacrifices,* in all of which he made abundant presents to the Brāhmanas,[10] and having performed daily rites, almost countless in number, undergone from specified desires, the king ultimately obtained a very desirable end. When, O Srinjaya, such a king died, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not grieve, *O Çwaitya*,—for thy son saying he performed no sacrifice and made no sacrificial present.]—' "[11-13]

SECTION LVII.

" '—Nārada said,—[The heroic king Paurava also, O Srinjaya, we hear, fell a prey to death. That king gave away a thousand times thousand horses that were all white in hue.[1] At the Horse-sacrifice performed by that royal sage, countless numbers of learned Brāhmanas versed in the principles of *Çikshā* and *Akshara* came from diverse realms.†[2] These Brāhmanas, washed bythe *Vedas*, by knowledge, and by vows, and liberal and of agreeable countenances, having obtained from the king costly gifts such as robes and houses and excellent beds and carpets and vehicles and draft-cattle,[3] were always delighted by actors and dancers and singers, thoroughly competent and well-versed (in their respective arts), engaged in sport and ever striving for their diversion.[4] At each of his

* *I. e.*, Sacrifices ordained for Kshatriyas.—T.

† *Ciksha*, one of the six branches of the *Vedas*; it may be called the orthoepy of the *Vedas*. *Akshara*, letters or the alphabet. The sense seems to be that these Brāhmanas were good readers of the *Vedas*.—T.

sacrifices in due time he gave away as sacrificial presents ten thousand elephants of golden splendour, with the temporal juice trickling down their bodies,[5] and cars made of gold with standards and banners. He also gave away, as sacrificial presents, a thousand times thousand maidens decked with ornaments of gold,[6] and cars and steeds and elephants for mounting, and houses and fields, and centuries of kine, by hundreds of thousands, and thousands of cowherds decked with gold. They that are acquainted with the history of the past sing this song [7-8] *viz.*, that in that sacrifice king Paurava gave away kine, with calves, having golden horns and silver hoofs and brass milkpots, and female slaves and male slaves and asses and camels, and sheep, countless in number;[9] and diverse kinds of gems and diverse hills of food.[10]—That sacrificing king of the Angas successively performed, in the order of their merit, and according to what was competent for his own class, many auspicious sacrifices capable of yielding every object of desire.[11] When such a king, O Srinjaya, died who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,*—grieve for thy son who performed no sacrifice and made no sacrificial present.]—'"[12]

SECTION LVIII.

"'—Nārada said,—[Uçinara's son Civi also, O Srinjaya, we hear, fell a prey to death. That king had, as it were, put a leathern girdle around the Earth,[1] by making the Earth with her mountains and islands and seas and forests resound with the clatter of his car. That vanquisher of foes, *viz.*, king Civi, always slew the foremost of foes.[2] He performed many sacrifices with presents in profusion unto the Brāhmanas. That monarch of great prowess and great intelligence had acquired enormous wealth.[3] In battle he won the applause of all Kshatriyas.*

* The word in the original is *Murddhābhishikta*, which literally means one whose coronal locks have undergone the ceremony of the sacred investiture. Hence, it is used to denote Kshatriyas or persons of the royal order.—T.

Having brought the whole earth under subjection, he performed many Horse-sacrifices,[4] without obstruction, which were productive of great merit, giving away (as sacrificial presents) thousand crores of golden *nishkas*, and many elephants and steeds and other kinds of animals, much grain, and many deer and kine and sheep.[5] And king Civi gave away the sacred Earth consisting of diverse kinds of soil unto the Brāhmanas. Indeed, Uçinara's son Civi gave away as many kine as the number of rain-drops showered on the Earth, or the number of stars in the firmament, or the number of sand-grains on the bed of Gangā, or the number of rocks that constitute the mountain called Meru, or the number of gems or of (aquatic) animals in the ocean. The Creator himself hath not met with and will not meet with in the past, the present, or the future, another king capable of bearing the burdens that king Civi bore. Many were the sacrifices, with every kind of rites, that king Civi performed.[6-9] In those sacrifices, the stakes, the carpets, the houses, the walls, and the arches, were all made of gold. Food and drink, agreeable to the taste and perfectly clean, were kept in profusion. And the Brāhmanas that repaired to them could be counted in myriads and myriads.[10] Abounding with viands of every description, nothing but agreeable words (such as *give away* and *take)* were heard there. Milk and curds were collected in large lakes. In his sacrificial compound, there were rivers of drink and white hills of food.[11]—*Bathe, and drink, and eat as ye like,*—these only were the words heard there. Gratified with his righteous deeds, Rudra gave Civi a boon, saying,[12]—As thou givest away, let thy wealth, thy devotion, thy fame, thy religious acts, the love that all creatures bear thee, and the heaven (thou wilt attain), be all inexhaustible![13]—Having obtained all these desirable boons, even Civi, when the time came, left this world for heaven. When, O Srinjaya, he died who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,— *Oh Çwaitya, Oh Çwaitya,*— grieve for thy son who performed no sacrifice and made no sacrificial present.]—' "[14-15]

SECTION LIX.

"'—Narada said,—[Rāma the son of Daçaratha, O Srinjaya, we hear, fell a prey to death. His subjects were as much delighted with him as a sire is delighted with the children of his loins.[1] Endued with immeasurable energy, countless virtues were in him. Of unfading glory, Rāma, the elder brother of Lakshmana, at the command of his father, lived for fourteen years in the woods, with his wife. That bull among men slew in Janasthāna fourteen thousand *Rākshasas* for the protection of the ascetics. While dwelling there, the *Rākshasa* called Rāvana, beguiling both him and his companion (Lakshmana), ravished his wife the princess of Videha. Like the Three-eyed (Mahādeva), in days of old, slaying (the *Asura*) Andhaka; Rāma in wrath slew in battle that offender of Pulastya's race who had never before been vanquished by any foe. Indeed, the mighty-armed Rāma slew in battle that descendant of Pulastya's race with all his kinsmen and followers, that *Rākshasa* who was incapable of being slain by the gods and the *Asuras* together, that wretch who was a thorn unto the gods and the the Brāhmanas. In consequence of his affectionate treatment of his subjects, the celestials worshipped Rāma.[2-7] Filling the entire Earth with his achievements, he was much applauded by even the celestial *Rishis*. Compassionate unto all creatures, that king, having acquired diverse realms[8] and protected his subjects virtuously, performed a great sacrifice without obstruction. And the lord Rāma also performed a hundred Horse-sacrifices and the great sacrifice called *Jāruthya*.[9] And with libations of clarified butter he contributed to Indra's delight.* And the king performed diverse other sacrifices of great and varied merits.[10] And by these acts of his, Rāma conquered hunger and thirst, and all the diseases to which living creatures are subject. Possessed of every accomplishment, he always blazed with his own energy.[11] Indeed, Rāma the son of Daça-

* *Havisha mudamāvahat*; or *havishām udam āvahat*, which would mean, he poured libations unto Indra as copious as water.—T.

ratha greatly outshone all creatures. When Rāma ruled his kingdom, the *Rishis*, the gods, and men, all lived together on the Earth. The lives of living creatures were never cut short. It was never otherwise. The life-breaths also, called *Prāna*, *Apāna*, *Samāna*, and the others, when Rāma ruled his kingdom, all performed their functions. All luminous bodies shone brighter, and calamities never occurred.[12-14] All his subjects were long-lived. None died in youth. The dwellers of heaven, highly gratified, used to get, according to (the ordinances of) the four *Vedas*,[15] libations of clarified butter and other offerings of food made by men. His realms were free from flies and gnats; and beasts of prey and poisonous reptiles there were none.[16] And none were of unrighteous tendencies, none were covetous, and none were ignorant.[17] The subjects, of all the (four) orders, were engaged in righteous and desirable acts. When the *Rākshasas*, about this time, obstructed the offerings to the *Pitris* and the worship of the gods in Janasthāna,[18] the lord Rāma, slaying them, caused those offerings and that worship to be once more given to the *Pitris* and the gods. Men were each blessed with a thousand children, and the period of their lives was a thousand years.[19] Seniors had never to perform *Çrāddhas* of their juniors.* Youthful in shape, of a dark-blue hue, of red eyes, possessed of the tread of an infuriate elephant,[20] with arms reaching down to the knees and beautiful and massive, of leonine shoulders, of great strength, and beloved by all creatures, Rāma ruled his kingdom for eleven thousand years. His subjects always took his name.[21-22] While Rāma ruled his kingdom, the world became extremely beautiful. Taking at last his four kinds of subjects† with him, Rāma went to heaven,[23] having established his own line consisting of eight houses on the Earth. When even he died, O Srinjaya who was superior to thee in respect of the four cardinal

* Because juniors never pre-deceased their seniors. The causative form of *akārayan* is a license.—T.

† The four kinds of creatures that owned Rāma's sway were (1) those that were oviparous, (2) those that were viviparous, (3) those born of filth, and (4) that vegetables.—T.

virtues[24] and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya,* —grieve for thy son who performed no sacrifice and made no sacrificial present.]—' "[25]

SECTION LX.

"'—Nārada said,—[Even king Bhagiratha, O Srinjaya, we hear, was dead. He caused the shores of Gangā, called after his name *Bhāgirathi,* to be covered with flights of steps made of gold.*[1] Surpassing all kings and all princes he, gave unto the Brāhmanas a thousand times thousand damsels decked with ornaments of gold.[2] All those damsels were upon cars. And unto every car were yoked four steeds. And behind each car were hundred elephants all decked in gold.[3] And behind each elephant were a hundred steeds. And unto each steed were a hundred kine. And behind each cow were (many) goats and sheep.[4] King Bhagiratha gave enormous presents at his sacrifices. For that reason large was the concourse of men assembled there. Afflicted therewith, Gangā was much pained. *Protect me!*—she said and sat down on his lap.[5] And because Gangā thus sat upon his lap in days of old, therefore, she, like the celestial *danceuse* Urvaçi came to be regarded as his daughter and was named after his name.[6] And having become the king's daughter, she became his son (by becoming, like a son, the means of salvation unto his deceased ancestors).† Sweet-speeched *Gandharvas* of celestial splendour, gratified,

* These were *ghâts* for facilitating access to the sacred stream.—T.

† Both 5 and 6 are difficult *slokas.* But for Nilakantha I could never have understood their sense. The reading *Jalaughena,* occurring in both the Bengal and the Bombay editions, is a mistake for *Janaughena.* The construction of 5 is this: *Dakshinā Bhuyasirddadat: tena (hetunā Janaughena ākrāntā.* The story of the salvation of Bhagiratha's ancestors is a beautiful myth. King Sagara (whence *Sāgara* or the Ocean) had sixty thousand sons. They were all reduced to ashes by the curse of the sage Kapila, an incarnation of Vishnu himself. Bhagiratha, a remote descendant, caused the sacred Gangā to roll over the spot where the ashes of his ancestors lay, and thus procured their salvation.—T.

sang all this in the hearing of the *Rishis*, the gods, and human beings.[7]* Thus, O Srinjaya, did that goddess, *viz.*, the ocean-going Gangā, select the lord Bhagiratha, that descendant of Ikshāku, that performer of sacrifices with profuse gifts (to the Brāhmanas), as her father.[8] His sacrifices were always decked with (the presence of) the very gods with Indra at their head. And the gods used to take their respective shares, and removing all impediments, to facilitate those sacrifices in every way.[9] Possessed of great ascetic merit, Bhagiratha gave unto the Brāhmanas whatever benefit they desired, without obliging them to stir from the place where they might entertain those desires.[10] There was nothing which he could withhold from the Brāhmanas. Every one received from him everything he coveted. At last the king ascended to the region of Brahman, through the grace of the Brāhmanas.[11] For that object on which the *Rishis* that subsisted on the rays of the sun used to wait upon the sun and the presiding diety of the sun, for that very object they used to wait upon the lord Bhagiratha, that ornament of the three worlds.[12] When he died, O Srinjaya, who was superior to thee, as regards the four cardinal virtues, and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial presents.]—'"[13]

SECTION LXI.

"'—Nārada said,—[Dilipa the son of Ilavila, O Srinjaya, we hear, fell a prey to death. Brāhmanas, versed in knowledge of Truth, devoted to the performance of sacrifices, blessed with children and children's children, and numbering myriads upon myriads, were present at his century of sacrifices. King Dilipa, having performed various sacrifices, gave away this Earth, filled with treasures, unto the Brāhmanas. At the sacrifices of Dilipa, the roads were all made of gold.[1-3] The very

* The correct reading is *Valguvādinas*, and not the form in the genetive plural.—T.

gods with Indra at their head used to come to him regarding him as *Dharma* himself. The upper and lower rings in his sacrificial stake were made of gold.[4] Eating his *Rāga-khāndavas*, many persons, at his sacrifices, were seen to lie down on the roads. While battling over the waters, the two wheels of Dilipa's car never sank in that liquid. This seemed exceedingly wonderful, and never occurred to other kings. Even those that saw king Dilipa, that firm bowman always truthful in speech and giving away profuse gifts at his sacrifices, succeeded in ascending to heaven. In the abode of Dilipa, called also Khattānga, these five sounds were always to be heard,[5-7] *viz.*, the sound of *Vedic* recitations, the twang of bows, and *Drink*, *Enjoy*, and *Eat!*—When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for thy son who performed no sacrifice and made no sacrificial gift.]*—' "[8-9]

SECTION LXII.

"'—Nārada said,—[Māndhātri the son of Yuvanāçwa, O Srinjaya, we hear, fell a prey to death. That king vanquished the gods, the *Asuras*, and men.[1] Those celestials, *viz.*, the twin Açwins, brought him out of his father's womb by a surgical operation. Once on a time, king Yuvanāçwa, while chasing the deer in the forest, became very thirsty and his steeds also became exceedingly fatigued.[2] Beholding a wreath of smoke, the king (directed by it) went to a sacrifice and drank the sacred sacrificial butter that lay scattered there. (The king thereupon conceived). Beholding that Yuvanāçwa was quick with child,[3] those best of physicians, *viz.*, the twin Açwins among the celestials, extracted the child from the king's womb. Seeing that child of celestial splendour lying on the lap of his father,[4] the gods said unto one another,—What shall support this child?—Then Vāsava said,—Let the child suck my fingers.[5]—Thereupon, from the fingers of Indra issued milk

* In the Bombay edition some verses occur after the 3rd.—T

sweet as nectar. And since Indra, from compassion, had said,—*He will draw his sustenance from me*,—and showed him that kindness,[6] therefore, the gods named that child *Māndhātri*.* Then jets of milk and clarified butter dropped into the mouth of Yuvanāçwa's son from the hand of the high-souled Indra. The boy continued to suck the hand of Indra and by that means to grow.[7-8] In twelve days he became twelve cubits in stature and endued with great prowess. And he conquered the whole of this Earth in course of a single day.[9] Of virtuous soul, possessed of great intelligence, heroic, devoted to truth, and a master of his passions, Māndhātri vanquished by his bow Janamejaya and Sudhanwan and Jaya and Cuna and Vrihadratha and Asita and Nriga.† All the lands lying between the hill where the Sun rises and the hill where he sets, are known to this day as the dominions of Māndhātri. Having performed a hundred Horse-sacrifices, and a hundred *Rājasuya* sacrifices also,[10-12] he gave away, O monarch, unto the Brāhmanas, some *Rohita* fishes made of gold, that were ten *Yojanas* in length and one *Yojana* in breadth.[13] Mountains of savoury food and edibles, of diverse kinds, after the Brāhmanas had been entertained, were eaten by others (who came at his sacrifices) and contributed to their gratification.[14] Vast quantities of food and edibles and drink, and mountains of rice, looked beautiful as they stood. Many rivers, having lakes of clarified butter, with diverse kinds of soup for their mire, curds for their froth, and liquid honey for their water, looking beautiful, and wafting honey and milk, encircled mountains of solid viands. Gods and *Asuras* and men and *Yakshas* and *Gandharvas* and Snakes and birds,[15-16] and many Brāhmanas, accomplished in the *Vedas* and their branches, and many *Rishis*, came to his sacrifices. Amongst those present there, none was illiterate.[17] King Māndhātri, having bestowed the Earth bounded by the seas and full of wealth upon the Brāhmanas, at last disappeared like the Sun.[18] Filling all the points of the compass with his fame, he repaired to the regions of the righteous. When he

* Literally—"having me for his sustainer.—T.

† Instead of Cuna, the Bombay text gives *Puru*.—T.

died, O Srinjaya, who excelled thee in the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial gift.]—' "[19-20]

SECTION LXIII.

"'—Narada said,—[Yayāti the son of Nahusa, O Srinjaya, we hear, fell a prey to death. Having performed a hundred *Rājasuyas*, a hundred Horse-sacrifices, a thousand *Pundarikas*, a hundred *Vājapeyas*, a thousand *Atirātras*, innumerable *Chāturmāsyas*, diverse *Agnishtomas*, and many other kinds of sacrifices, in all of which he made profuse gifts unto the Brāhmanas, he gave away unto the Brāhmanas, having counted it first, the whole of the wealth that existed on this Earth in the possession of *Mlecchas* and other Brāhmana-hating people. When the gods and the *Asuras* were arrayed for battle, king Yayāti aided the gods.[1-4] Having divided the Earth into four parts, he gave it away unto four persons. Having performed various sacrifices and virtuously begotten excellent offspring upon (his wives) Devayāni the daughter of *uçanas*, and Carmishthā, king Yayati, who was like unto a celestial, roved through the celestial woods at his own pleasure like a second Vāsava. Acquainted with all the *Vedas*, when, however, he found that he was not satiated with the indulgence of his passions,[5-7] he then, with his wives, retired into the forest, uttering this saying,—Whatever of paddy and wheat and gold and animals and women there are on Earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment!—Thus abandoning all his desires, and attaining to contentment, the lord Yayāti, installing (his son) on his throne, retired into the forest. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial present.]' "[8-11]

Section LXIV.

"'Nārada said,—[Nābhāga's son Amvarisha, O Srinjaya, we hear, fell a prey to death. Alone he battled with a thousand times thousand kings.[1] Desirous of victory, those foes, accomplished in weapons, rushed against him in battle from all sides, uttering fierce exclamations.[2] Aided by his strength and activity and the skill he had acquired by practice, he cut off, by the force of his weapons, the umbrellas, the weapons, the standards, the cars, and the lances of those enemies, and dispelled his anxieties.*[3] Desirous of saving their lives, those men, doffing their coats of mail, implored him (for mercy). They sought his protection, saying,—We yield ourselves to thee![4]— Reducing them to subjection, and conquering the whole earth, he performed a hundred sacrifices of the best kind, according to the rites ordained in the scriptures, O sinless one![5] Food possessed of every agreeable quality was eaten (at those sacrifices) by large classes of people. At those sacrifices, the Brāhmanas were respectfully worshipped and greatly gratified.[6] And the regenerate classes ate sweet-meats, and *Purikas*, and *Pupas*, and *Çashkulis* of good taste and large size, and *Karambhas*, and *Prithumridwikas*, and diverse kinds of well-dressed edibles, and various kinds of soup, and *Maireya*, and *Rāgakhāndavas*, and diverse kinds of confectionery, well-prepared, soft, and of excellent fragrance, and clarified butter, and honey, and milk, and water, and sweet curds, and many kinds of fruit and roots agreeable to the taste.†[7-9] And they that were habituated to wines, drank, in due time, diverse kinds of intoxicating drinks for the sake of the pleasure these produced, and sang and played upon their musical instruments.[10] And others, by thousands, intoxicated with what they drank, danced and merrily sang hymns to the praise of Amvarisha; while others, unable to bear themselves erect, fell down on the earth.[11] In those sacrifices, king Amvarisha gave, as sacrificial presents, the kingdoms

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* The Bengal texts read this verse differently.—T.

† The words in italics are names of Indian confectionery, prepared with wheat or barley, milk, and sugar or honey.—T.

of hundreds and thousands of kings unto the ten milions of priests (employed by him).[12] Having performed diverse sacrifices, the king gave unto the Brāhmanas, as sacrificial presents, numbers of princes and kings whose coronal locks had undergone the sacred bath, all cased in golden coats of mail, all having white umbrellas spread over their heads, all seated on golden cars, all attired in excellent robes and having large trains of followers, and all bearing their sceptres and in possession of their treasuries. The great *Rishis*, seeing what he did, were highly gratified, and said, —None amongst men in past times did, none in the future will be able to do, what king Amvrisha of profuse liberality is doing now![13-16]—When he, O Srinjaya, died who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much more superior to thy son, thou shouldst not, therefore, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial present!]—'"[17]

SECTION LXV.

"'—Nārada said,—[King Caçavindu, O Srinjaya, we hear, fell a prey to death. Of great beauty and prowess incapable of being baffled, he performed diverse sacrifices.[1] That high-souled monarch had one hundred thousand wives. From each of those wives were born a thousand sons.[2] All those princes were endued with great prowess. They performed millions of sacrifices. Accomplished in the *Vedas*, those kings performed many foremost of sacrifices.[3] All of them were cased (on occasions of battle) in golden coats of mail. And all of them were excellent bowmen. All those princes born of Caçavindu performed Horse-sacrifices.[4] Their father, O best of monarchs, in the Horse-sacrifice he performed, gave away, (as sacrificial presents), all those sons unto the Brāhmanas. Behind each of those princes were hundreds upon hundreds of cars and elephants[5] and fair maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred cars;[6] with each car a hundred steeds decked in garlands of gold. With each of those steeds were a thousand kine; and with each cow were fifty goats.[7] The highly blessed Caçavindu gave away unto

the Brāhmanas, in that great Horse-sacrifice of his such unlimited wealth![8] The king caused as many sacrificial stakes of gold to be made for that great Horse-sacrifice of his as is the number, doubled, of sacrificial stakes of wood in other sacrifices of the kind.[9] There were mountains of food and drink of the height of about two miles each. Upon the completion of his Horse-sacrifice, thirteen such mountains of food and drink remained (untouched).[10] His kingdom abounded with people that were contented and well-fed. And it was free from all inroads of evil and the people were perfectly happy. Having ruled for many long years, Caçavindu at last ascended to heaven.[11] When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial presents![]—'"[12]

SECTION LXVI.

"'—Nārada said,—[Gaya the son of Amartarayas, O Srinjay, we hear, fell a prey to death. That king, for a hundred years, ate nothing but what remained of the libations of clarified butter poured into the fire.[1] Agni (gratified with this proof of great dovotion) offered to give him a boon. Gaya solicited the boon (he desired), saying,—I desire to have a thorough knowledge of the *Vedas* through ascetic penances, through practice of *Brahmacharya*, and of vows and rules, and through the grace of my superiors![*] I desire also inexhaustible wealth, through practice of the duties of my own order and without injury to others![2-3] I wish also that I may always be able to make gifts unto Brāhmanas, with devotion! Let me also procreate sons upon wives belonging to my own order and not upon others![4] Let me be able to give away food with devotion. Let my heart always delight in righteousness! O (Agni) thou supreme cleanser, let no impediment overtake me while I am engaged in acts for

* These are the methods by which he sought a knowledge of the *Vedas*.—T.

the attainment of religious merit![5]—Saying—*So be it*,—Agni disappeared there and then. And Gaya also, acquiring all he had asked for, subjugated his foes in fair fight.[6] King Gaya then performed, for a full hundred years, diverse kinds of sacrifices with profuse presents unto the Brāhmanas and the vows called *Chaturmāsyas* and others. Every year, for a century, the king gave (unto the Brāhmanas) one hundred and sixty thousand kine, ten thousand steeds, and one hundred thousand crores gold *(nishkas)*, upon rising (on the completion of his sacrifices).[7-9] Under every constellation also, he gave away the presents ordained for each of those occasions.* Indeed, the king performed various sacrifices like another Soma or another Angiras.[10] In his great Horse-sacrifice, king Gaya, making the Earth golden, gave her away unto the Brāhmanas.[11] In that sacrifice the stakes of king Gaya were all exceedingly costly, being of gold, decked with gems, and delightful to all creatures.[12] Capable of filling every wish, Gaya gave those stakes unto well-pleased Brāhmanas and other people.[13] The diverse classes of creatures dwelling in the ocean, the woods, the islands, the rivers male and female, the waters, the towns, the provinces, and even in heaven, were all gratified with the wealth and food distributed at Gaya's sacrifices. And they all said,—No other sacrifice can come up to this one of Gaya![14-15]—The sacrificial altar of Gaya was thirty *Yojanas* in length, six and twenty *Yojanas* in width, and four and twenty *Yojanas* in height. And it was made entirely of gold, and overspread with pearls and diamonds and gems. And he gave away this alter unto the Brāhmanas, as also robes and ornaments.[16-17] And the munificent monarch also gave unto the Brāhmanas other presents of the kind laid down (in the scriptures). Upon the completion of that sacrifice, five and twenty hills of food remained untouched,[18] and many lakes and several beautifully flowing rivulets of juicy drinks, and many heaps, besides, of robes and ornaments.[19] And in consequence of the merit of that great sacrifice, Gaya came to be well-known in the three worlds. And due

* *Nakshatra-dakshinā* is explained by Nilakantha as *Nakshtra-vihitā-Dakshinā*.—T.

to that sacrifice are the eternal Banian and the sacred *Brahmasaras*.[20] When he died, O Srinjaya, who was superior to thee in respect of four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying,—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial present!]—'"[21]

SECTION LXVII.

"'—Nārada said,—[Rantideva the son of Sankriti, O Srinjaya, we hear, fell a prey to death. That high-souled king had two hundred thousand cooks to distribute excellent food, raw and cooked, like unto *Amrita*, unto the Brāhmanas, by day and by night, who might come to his house as guests.*[1-2] The king gave away unto the Brāhmanas his wealth acquired by righteous means. Having studied the *Vedas*, he subjugated his foes in fair fight.[3] Of rigid vows and always engaged in the due performance of sacrifices, countless animals, desirous of going to heaven, used to come to him of their own accord.[4]† So large was the number of animals sacrificed in the *Agnihotra* of that king that the secretions flowing from his kitchen from the heaps of skins deposited there caused a veritable river. And that river, from this circumstance, came to be called the *Charmanwati*.[5]‡ He incessantly gave away *nishkas* of bright gold unto the Brāhmanas.—I give theo *nishkas!*—I give thee *nishkas!*—these were the words incessantly uttered by him.[6] —I give thee,—I give thee,—saying these words he gave away thousands of *nishkas*. And once again, with soft words to the Brāhmanas, he givo away *nishkas*.[7] Having given away, in eourso of a single day, one erore of such coins, he thought that he had given away very little. And therefore, he would give away many more. Who else is there that would be able to give what he gave?[8] The king gave away wealth,

* The Bengal reading of the second line of the second verse is vicious. At any rate, the Bombay reading is better.—T.

† Animats slain in sacrifices are believed to go to heaven.—T.

‡ Identified with the modern chumabal.—T.

thinking,—If I do not give wealth into the hands of Brāhmanas, great and eternal grief, without doubt, will be mine![9]—For a hundread years, every fortnight, he gave unto thousands of Brāhmanas a golden bull unto each, followed by a century of kine and eight hundred pieces of *nishkas*. All the articles that were needed for his *Agnihotra*, and all that were needed for his other sacrifices,[10-11] he gave away unto the *Rishis*, including *Karakas*§ and water-pots and plates and pans, and beds and carpets and vehicles, and mansions and houses,[12] and diverse kinds of trees, and various kinds of viands. Whatever utensils and articles Rantideva possesssed were all of gold.[13] They that are acquainted with the history of ancient times, seeing the superhuman affluence of Rantideva, sing this song,[14] *viz.*,—We have not seen such accumulated treasures even in the abode of Kuvera; what need be said, therefore, of human beings?[15]—And people wonderingly said,—Without doubt, the kingdom of Rantideva is made of gold.* On such nights when guests were assembled in the abode of Rantideva,[16] one and twenty thousand kine were sacrified (for feeding them). And yet the royal cooks, decked with begemmed ear-rings, had to cry out, saying,[17] —Eat as much soup as you like, for, of meat, there is not as much today as in other days!—Whatever gold was left belonging to Rantideva, he gave even that remnant away unto the Brāhmanas during the progress of one of his sacrifices. In his very sight the gods used to take the libations of clarified butter poured into the fire for them,[18-19] and the *Pitris* the food that was offered them in *Çrāddhas*. And all superior Brāhmanas used to obtain from him (the means of gratifying) all their desires. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues[20] and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaitya,*

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§ A kind of vessel by Brāhmanas and others for begging.—T.

* *Vasuoksārā* means "made of gold." It is a feminine adjective. The substantive is omitted. I think the passage may mean—"The *city* of Rantideva is made of gold."—T.

—grieve for the latter who performed no sacrifice and made no sacrificial gift !]—' "[21]

SECTION LXVIII.

"'—Nārada said,—[Dushmanta's son Bharata, O Srinjaya, we hear, fell a prey to death. While only a child (living) in the forest, he achieved feats incapable of being achieved by others.[1] Endued with great strength, he speedily deprived the very lions, white as snow and armed with teeth and claws, of all their prowess, and dragged them and bound them (at his pleasure).[2] He used to check tigers also, that were fiercer and more ruthless (than lions), and bring them to subjection. Seizing other beasts of prey possessed of great might, and even huge elephants, dyed with red arsenic and spotted with other liquid minerals, by their teeth and tusks, he used to bring them to subjection, causing their mouths to become dry or obliging them to fly away.[3-4] Possessed of great might, he used also to drag the mightiest of buffalos. And in consequence of his strength, he checked proud lions by hundreds, and powerful *Srimaras* and horned rhinoceroses and other animals. Binding them by their necks and crushing them to an inch of their lives, he used to let them go.[5-6] For those feats of his, the regenerate ascetics (with whom he lived) came to call him *Sarvadamana* (the controller of all). His mother at last forbade him to torture animals in that way.[7] Endued with great prowess he performed a hundred Horse-sacrifices on the banks of Yamunā, three hundred such sacrifices on the banks of Saraswati, and four hundred on the banks of Gangā.[8] Having performed these sacrifices he once more performed a thousand Horse-sacrifices and a hundred *Rājasuyas*, great sacrifices, in which his gifts also to the Brāhmanas were very profuse.[9] Other sacrifices, again, such as the *Agnishtoma*, the *Atirātra*, the *Ukthya* and the *Viçwajit*, he performed, together with thousands and thousands of *Vājapeyas*, and completed without any impediment.[10] The son of Cakuntalā, having performed all these, gratified the Brāhmanas with presents of wealth. Possessed of great fame, Bharata then gave ten thousand billions of coins, made of the most pure

gold, unto Kanwa (who had brought up his mother Cakuntalā as his own daughter). The gods with Indra at their head, accompanied by the Brāhmanas, coming to his sacrifice, set up his sacrificial stake made entirely of gold and measuring in width a hundred *Vyāmas*.* And the imperial Bharata of noble soul, that victor over all foes, that monarch never conquered by any enemy, gave away unto the Brāhmanas beautiful horses and elephants and cars, decked with gold, and beautiful gems of all kinds, and camels and goats and sheep, and slaves—male and female—and wealth, and grain, and milch cows with claves, and villages and houses and fields, and diverse kinds of robes, numbering by millions and millions. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues[11-16] and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaitya*,—grieve for the latter who performed no sacrifice and made no sacrificial present !]—'"[17]

SECTION LXIX.

"'Nārada said,—[Vena's son, king Prithu, O Srinjaya, we hear, fell a pray to death. In the *Rājasuya* sacrifice he performed, the great *Rishis* installed him as Emperor (of the world).[1] He vanquished all, and through his achievements, became known (all over the world). For this he came to be called *Prithu* (the celebrated). And because he protected all people from wounds and injuries, for this he became a true *Kshatriya*.†[2] Beholding Vena's son Prithu, all his subjects said,—We are highly pleased with him !—In consequence of this affection that he enjoyed of his subjects he came to be called a *Rājā*.‡[3] During the time of Prithu, the Earth, without being cultivated, yielded crops in sufficiency. All the kine, again, yielded milk when-

* A *vyāma* is the space between the two arms extended at their furthest.—T.

† Literally, a *Kshatriya* is one that rescues another from wounds and injuries.—T.

‡ A *rājā* is one who enjoys the affections of his people, and with whom they are delighted.—T.

ever they were touched. Every lotus was full of honey.[4] The *Kuça* blades were all of gold, agreeable to the touch, and otherwise delightful. And the subjects of Prithu made cloths of those blades, and the beds also on which they lay.[5] All the fruits were soft and sweet and like unto *Amrita* (in taste). And these constituted the food of his subjects none amongst whom had ever to starve.[6] And all men in Prithu's time were hale. And all their wishes were crowned with fruition. They had nothing to fear. On trees or in caves, they dwelt as they liked.[7] His dominions were not distributed into provinces and towns. The people lived happily and in joy as each desired.[8] When king Prithu went to the sea, the waves became solid. The very mountains used to yield him openings that he might pass through them. The standard of his car never broke (obstructed by anything).[9] Once on a time, the tall trees of forest, the mountains, the gods, the *Asuras*, men, the snakes, the seven *Rishis*, the *Apsaras*,[10] and the *Pitris*, all came to Prithu seated at his ease, and addressing him, said,—Thou art our Emperor! Thou art king! Thou art our protector and father! Thou art our Lord![11] Therefore, O great king, give us boons after our own hearts, through which we may, for ever, obtain gratification and joy![12] Unto them Prithu the son of Vena said,—So be it!—Then taking up his *Ajagava* bow* and some terrible arrows the like of which existed not, he reflected for a moment. He then addressed the Earth, saying,[13]—Come quickly, O Earth! Yield to these the milk they desire! From that, blessed be thou, I will give them the food they solicit![14]—Thus addressed by him, the Earth said,—It behoveth thee, O hero, to regard me as thy daughter!—Prithu answered,—So be it!—And then that great ascetic having his passions under control, made all arrangements (for milking the Earth).[15] Then the entire assemblage of creatures began to milk the Earth. And first of all the tall trees of the forest rose for milking her.[16] The Earth then, full of affection, stood there, desiring a calf, a milker, and vessels (wherein to hold the milk). Then the blossoming *Çāla* became the calf, the banian became the milker,[17] torn buds became

* The bow of Civa, otherwise called Pināka.—T.

the milk, and the auspicious fig tree became the vessel. (Next, the mountains milked her). The Eastern hill, whereon the Sun rises, became the calf; the prince of mountains, *viz.*, Meru, became the milker;[18] the diverse gems and deciduous herbs became the milk; and the stones became the vessels (for holding that milk). Next one of the gods became the milker, and all things capable of bestowing energy and strength became the coveted milk.[19] The *Asuras* then milked the Earth, having wine for their milk, and using an unbaked pot for their vessel. In that act, Dwimurddhan became the milker, and Virochana the calf.[20] Then human beings milked the Earth for cultivation and crops. The Self-create Manu became their calf, and Prithu himself the milker.[21] Next the Snakes milked the Earth, getting poison as the milk, and using a vessel made of a gourd. Dhritarāshtra became the milker, and Takshaka the calf.[22] The seven *Rishis*, capable of producing everything by their fiat,* then milked the Earth, getting the *Vedas* as their milk. Vrihaspati became the milker, the *Chhandas* were the vessel, and the excellent *Soma*, the calf.[23] The *Yakshas*, milking the Earth, got the power of disappearance at will as the milk, in an unbaked pot. Vaiçravana (Kuvera) became their milker, and Vrishadhdhaja their calf.[24] The *Gandharvas* and the *Apsaras* milked all fragrant perfumes in a vessel made of a lotus leaf. Chitraratha became their calf, and the puissant Viçwaruchi their milker.[25] The *Pitris* milked the Earth, getting *Swahā* as their milk in a vessel of silver. Yama the son of Vivaswat became their calf, and (the Destroyer *Antaka)* their milker.[26] Even thus was the Earth milked by that assemblage of creatures who all got for milk what they each desired. The very calves and vessels employed by them are existing to this day and may always be seen.[27] The powerful Prithu the son of Vena, performing various sacrifices, gratified all creatures in respect of all their desires by gifts of articles agreeable to their hearts.[28] And he caused golden images to be made of

* *Aklishtakarman*, literally, one who is never fatigued with work; hence, one capable of obtaining the results of action by a mere fiat of the will. It may also mean, of unspotted acts.—T.

every article on Earth, and bestowed them all on the Brāhmanas at his great Horse-sacrifice.*[29] The king caused six and sixty thousand elephants to be made of gold, and all those he gave away unto the Brāhmanas.[30] And this whole Earth also the king caused to be decked with jewels and gems and gold, and gave her away unto the Brāhmanas.[31] When he died, O Srinjaya, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much more superior to thy son, thou shouldst not, saying—*Oh Çwaitya, Oh Çwaityá*,—grieve for the latter who performed no sacrifice and made no sacrificial present!]—'"[32]

SECTION LXX.

"'—Nārada said,—[Even the great ascetic Rāma, that hero worshipped by all heroes, that son of Jamadagni, of great fame, will die, without being contented (with the period of his life)![1] Rooting out all evils from the earth, he caused the primeval *Yuga* to set in. Having obtained unrivalled prosperity, no fault could be seen in him.†[2] His father having been slain and his calf having been stolen by the Kshatriyas, he, without any boast, slew Kārttavirya who had never been vanquished before by foes.[3] With his bow he slew four and sixty times ten thousand Kshatriyas already within the jaws of death.[4] In that slaughter were included fourteen thousand Brāhmana-hating Kshatriyas of the *Dantakura* country, all of whom he slew.[5] Of the Haihayās, he slew a thousand with his short club, a thousand with his sword, and a thousand by hanging.‡[6] Heroic warriors, with their cars, steeds, and elephants, lay dead on the field, slain by the wise son of Jamadagni, enraged at the slaughter of his father.[7] And Rāma, on that occasion, slew ten thousand Kshatriyas with his axe. He could not quietly

* *Pārthivas*, *i. e.*, relaing to the Earth.—T.

† The first line of this verse, I think, has been correctly explained by Nilakantha. The paraphrase is *ya imām bhumim sukhām kurvan ādyam (i. e., ādyam yugam) anuparyeti sma.*—T.

‡ The Bombay text adds some verses here which do not occur in the Bengal texts.—T.

bear the furious speeches uttered by those (foes of his).[8] And when many foremost of Brāhmanas uttered exclamations, mentioning the name of Rāma of Bhrigu's race,* then the valiant son of Jamadagni, proceeding against the Kāshmiras, the Daradas, the Kuntis, the Kshudrakas, the Mālavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tāmraliptakas, the Rakshovāhas, the Vitahotras, the Trigartas, the Mārtikāvatas, counting by thousands, slew them all by means of his whetted shafts.[9-11] Proceeding from province to province, he thus slew thousands of *crores* of Kshatriyas. Creating a deluge of blood and filling many lakes also with blood as red as *Indrajopakas* or the wild fruit called *Vandujiva*, and bringing all the eighteen islands (of which the Earth is composed) under his subjection, that son of Bhrigu's race[12-13] performed a hundred sacrifices of great merit, all of which he completed and in all of which the presents he made unto the Brāhmanas were profuse. The sacrificial altar, eighteen *nalas* high, made entirely of gold, and constructed according to the ordinance,[14] full of diverse kinds of jewels and gems and decked with hundreds of standards, and this Earth abounding with domestic and wild animals,[15] were accepted by Kaçyapa as the sacrificial present made unto him by Rāma the son of Jamadagni. And Rāma also gave him many thousands of prodigious elephants all adorned with gold.[16] Indeed, freeing the Earth from all robbers, and making her teem with honest and graceful inhabitants, Rāma gave her away to Kaçyapa at his great Horse-sacrifice.[17] Having divested the Earth of Kshatriyas for one and twenty times, and having performed hundreds of sacrifices, the puissant hero gave away the Earth to the Brāhmanas.[18] And it was Māricha (Kaçyapa) who accepted from him the Earth with her seven islands. Then Kaçyapa said unto Rāma,—Go out of the Earth, at my command![19]—At the word of Kaçyapa, that foremost of warriors, desirous of obeying the Brāhmana's behest, caused by his arrows the very ocean to stand aside,[20] and reparing to that best of mountains called Mahendra, continued to live there. Even that enhancer of the fame of the Bhrigus, possessed of such

* K. P. Sinha makes a ludicrous blunder in reading this line.—T.

numberless virtues,[21] that famous son of Jamadagni, of great splendour, will die! Superior to thee as regards the four cardinal virtues, and much more superior to thy son, (even he will die)?[22] Do not, therefore, grieve for thy son who performed no sacrifice and made no sacrificial present. All these, superior to thee as regards the four cardinal virtues and as regards also a hundred other merits, all these foremost of men, have died, O Srinjaya, and they that are like them will also die!]—'"[23]

SECTION LXXI.

"'Vyāsa said,—Hearing these sacred histories of sixteen kings, capable of enhancing the period of life (of the listener), king Srinjaya remained silent without saying anything.' The illustrious *Rishi* Nārada then said unto him thus sitting silent,—[O thou of great splendour, hast thou heard these histories recited by me, and hast thou caught their meaning?[2] Or, are all these lost, like a *Çrāddha* performed by a person of the regenerate classes having a *Çudrā* wife!]—Thus addressed, Srinjaya replied with joined hands,[3]—[O thou that hast wealth of asceticism, having listened to these excellent and praiseworthy histories of ancient royal sages all of whom performed great sacrifices with profuse presents unto the Brāhmanas,[4] my grief hath all been dispelled by wonder, like the darkness that is dispelled by the rays of the Sun! I have now been cleansed of my sins, and I do not feel any pain now. Tell me, what shall I do now!][5]

"'—Nārada said,—[By good luck it is that thy grief hath been dispelled! Solicit thou the boon that thou desirest! Thou wilt obtain all that thou mayst ask! We never say what is false!.]"[6]

"'—Srinjaya said,—[I am happy with even this, *viz.*, that thou, O holy one, art gratified with me! He with whom thou, O holy one, art gratified, hath nothing unobtainable here!][7]

"'—Nārada said,—[I will once more give thee thy son who was fruitlessly slain by the robbers, taking him out of terrible hell like an animal slaughtered in a sacrifice!]—[8]

"'Vyāsa said,—Then the son of Srinjaya, of wonderful

splendour, appeared, that child resembling the son of Kuvera himself, bestowed by the gratified *Rishi* (on the bereaved father).[9] And King Srinjaya, once more meeting with his son, became highly delighted. And he performed many meritorious sacrifices, giving away profuse sacrificial presents upon completion.[10] Srinjaya's son had not fulfilled the purposes of his being. He had performed no sacrifice and had no children. Destitute of bravery, he had perished miserably and not in battle. It was for this reason that he could be brought back into life.*[11] As regards Abhimanyu, he was brave and heroic. He hath fulfilled the purposes of life, for the brave son of Subhadrā, having blasted his foes by thousands, hath left the world, falling in the field of battle![12] Those inexhaustible regions that are attainable by *Brahmacharya*, by knowledge, by acquaintance with the scriptures, by foremost of sacrifices, even those have been obtained by thy son.[13] Men of knowledge always desire heaven by their righteous deeds. They that are living in heaven never prefer this world to heaven.[14] Therefore, it is not easy for any desirable thing that might have been unattained by him to bring back into the world Arjuna's son slain in battle and now residing in heaven.[15] Thy son has attained to that eternal goal which is attained by *yogins* with eyes shut in contemplation, or by performers of great sacrifices, or people possessed of great ascetic merit.[16] After death, attaining a new body, that hero is shining like a king in his own immortal rays. Indeed, Abhimanyu has once more got his own body of lunar essence that is desirable by all regenerate persons. He deserveth not thy grief.†[17] Knowing this, be quiet, and slay thy foes. Let fortitude be thine. O sinless one, it is the living that stand in need of our grief, and not they that have attained to heaven.[18] His sins increase, O king, for whom the living grieve. Therefore, he that is wise, abandoning grief, should strive for (the) benefit (of the dead).[19] The living man

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* *Sannāhikas*, *i. e.*, clad in mail.—T.

† The Bengal reading *Dwijaidhitām* is certainly better than the Bombay reading *Dwijochitām* although Nilakantha explains *uchi ām* as *abhimatām*.—T.

should think of the joy, the glory, and the happiness (of the dead). Knowing this, the wise never indulge in grief, for grief is grief.[20] Know this to be true! Rise up! Strive (to achieve thy purpose)! Do not grieve! Thou hast heard of the origin of Death, and her unexampled penances,[21] as also the impartiality of her behaviour towards all creatures. Thou hast heard that prosperity is unstable. Thou hast heard how the dead son of Srinjaya was revived.[22] O learned king, do not grieve! Peace be to thee, I go!—Having said this, the holy Vyāsa disappeared then and there.[23] Upon the departure of that master of speech, that foremost of intelligent persons, *viz.*, the holy Vyāsa, whose color was like that of the clouded sky, Yudhishthira, having derived consolation[24] in consequence of what he had heard about the sacrificial merit and prosperity of those great monarchs of olden times possessed of energy equal to that of the great Indra himself and all of whom had acquired wealth by righteous means,[25] mentally applauded those illustrious persons and became freed from grief. Once more, however, with a melancholy heart he asked himself, saying,—'What shall we say unto Dhananjaya?'"[26]

SECTION LXXII.

(Pratijnā Parva).

"Sanjaya said.—'When that terrible day, so fraught with the slaughter of creatures, departed, and when the sun set, the beautiful twilight of the evening spread itself.[1] The troops, O bull of Bharata's race, of both parties, had retired to their tents. Then the ape-bannered Jishnu, having slain large numbers of *Samsaptakas* by means of his celestial weapons, proceeded towards his tent, mounted on that victorious car of his. And as he was proceeding, he asked Govinda, with voice choked in tears,—Why is my heart afrighted, O Keçava, and why doth my speech falter? Evil omens encounter me, and my limbs are weak![2-4] Thoughts of disaster possess my mind without leaving it. On earth, in all sides, various omens strike me with fear! Of many kinds are those omens and indications, and seen

everywhere, foreboding dire calamity! Is it all right with my venerable superior, *viz.*, the king, with all his friends?[5-6]—

"'Vāsudeva said,—It is evident that everything is right with thy brother and his friends. Do not grieve, some trifling evil in another direction will happen.[7]—'

"Sanjay continued,—Then those two heroes, *(viz.*, Krishna and Arjuna), having adored the twilight,* mounted on their car and proceeded, talking of the incidents of that day's battle so destructive of heroes.[8] Having achieved feats exceedingly difficult of accomplishment, Vāsudeva and Arjuna at last reached the (Pāndava) encampment. Then that slayer of hostile heroes, *viz.*, Vibhatsu, beholding the camp joyless and melancholy and everything to be in confusion, addressed Krishna with an agonised heart, and said,[9-10]—O Janārddana, no auspicious trumpet blows today, its blasts mingled with the beat of drums and the loud blare of conchs![11] The sweet *Vinā* also is nowhere played upon in accompaniment with slapping of palms.† Auspicious and delightful songs fraught with praise are nowhere recited or sung by our bards amongst the troops! The warriors also, beholding me, all recede, hanging down their heads![12-13] They do not tell me, as before, of the feats achieved by them! O Mādhava, is it all right with my brothers today?[14] Beholding our own men plunged in grief, I know no peace! Is it all right, O giver of honors, with the ruler of the Pānchālas, or Virāta,[15] or all our warriors, O thou of unfading glory? Alas, Subhadrā's son, ever cheerful, doth not today, with his brothers, come out with smiles to receive me returning from battle![16]—'

"Sanjaya said,—'Thus conversing, those two, *(viz.*, Krishna and Arjuna), entered their own camp. And they saw that the Pāndavas, all cheerless, were sitting, plunged into great grief.[17] Beholding his brothers and sons, the ape-bannered Arjuna became very cheerless. Not seeing the son of Subhadrā there, Arjuna said,[18]—Pale is the color I behold of the faces of you all!

* Twilight is herself the goddess who is supposed to be adored by certain prayers said on the occasion.—T.

† These slaps mark the cadences.—T.

I do not, again, see Abhimanyu! Nor doth he come to congratulate me![19] I heard that Drona had today formed the circular array. None amongst you, save the boy Abhimanyu, could break that array.[20] I, however, did not teach him how to come out of that array, after having pierced it. Did you cause the boy to enter that array?[21] Hath that slayer of hostile heroes, *viz.*, the son of Subhadrā, that mighty bowman, having pierced that array, through numberless warriors of the enemy in battle, fallen at last in the fight? Oh, tell me how that hero, of mighty arms and red eyes, born (in our line) like a lion on the mountain breast, and equal unto the younger brother of Indra himself, hath fallen on the field of battle![22-23] What warrior, deprived of his senses by Death, ventured to slay that dear son of Subhadrā, that favourite of Draupadi and Keçava, that child ever loved by Kunti?[24] Equal unto the high-souled Vrishni hero Keçava himself in prowess and learning and dignity, how hath he been slain on the field of battle?[25] The favourite son of that daughter of the Vrishni race, always cherished by me, alas, if I do not see him I will repair to the abode of Yama![26] With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with tread like that of an infuriate elephant, tall like a *Çāla* offshoot,[27] of sweet speech accompanied with smiles, quiet, ever obedient to the behests of his superiors, acting like one of mature years though tender in age, of agreeable speech, reft of vanity,[28] of great courage and great energy, of large eyes resembling lotus petals, kind to those devoted to him, self-restrained, never following anything mean,[29] grateful, possessed of knowledge, accomplished in weapons, unretreating from battle, always delighting in fight, and enhancing the fears of foes,[30] engaged in the welfare of kinsmen, desirous of victory unto his sires, never striking first, perfectly fearless in battle,[31] alas, if I do not behold that son, I will repair to the abode of Yama! In the tale of car-warriors always reckoned as a *Mahāratha*,[32] superior to me one and a half times, of tender years, of mighty arms, over dear to Praddyumna and Keçava and myself,[33] alas, if I do not behold that son I will repair to the abode of Yama! Of beautiful nose, of beautiful forehead, of fair eyes and eyebrows and lips,[34] if I do not be-

hold that face what peace can my heart have? Melodious as the voice of the male *Kokila*, delightful, and sweet as the warblings of the *Vinā*,[35] without listening to his voice what peace can my heart have? His beauty was unrivalled, rare even among the celestials![36] Without casting my eyes on that form, what peace can my heart have? Accomplished in saluting (his superiors) with reverence, and always obedient to the behests of his sires,[37] alas, if I do not behold him what peace can my heart have? Brave in battle, accustomed to every luxury, deserving of the softest bed,[38] alas, he sleepeth today on the bare Earth as if there is none to take care of him although he is the foremost of those that have protectors to look after them! He on whom, while on his bed, the foremost of beautiful women used to attend,[39] alas, he, mangled with shafts, will have inauspicious jackalls, prowling over the field, to attend upon him today! He who was formerly awaked from his slumbers by singers and bards and panegyrists,[40] alas, he will today be surely awaked by discordant beasts of prey! That beautiful face of his eminently deserved to be shaded by the umbrella! Alas, the dust of the battle-field will surely begrim it today! O child, unfortunate that I am, death forcibly takes thee away from me, who was never satiated with looking at thee! Without doubt, that abode of Yama, which is always the goal of persons of righteous deeds,[41-43] that delightful mansion, illumined today by thy own splendour, is rendered exceedingly beautiful by thee! Without doubt, Yama and Varuna and Catakratu and Kuvera, obtaining thee as a favourite guest, are making much of thy heroic self!—Thus indulging in diverse lamentations like a merchant whose vessel has been drowned,[44-45] Arjuna, afflicted with great grief, asked Yudishthira, saying,—O thou of Kuru's race, hath he ascended to heaven, having caused a great slaughter among the enemy and contended with foremost warriors in the face of battle? Without doubt, while contending single-handed with foremost of warriors countless in number and fighting with vigor and resolution, his heart turned towards me from desire of help! While afflicted by Karna and Drona and Kripa and others with sharp shafts of diverse kinds and bright points, my son of

little strength, must have repeatedly thought—*My father will in this press be my rescuer!*[46-49]—I think, while indulging in such lamentations he was felled on the ground by cruel warriors! Or, perhaps, when he was begotten by me, when he was the nephew of Mādhava,[50] when he was born in Subhadrā, he could not have uttered such exclamations! Without doubt, my heart, hard as it is, is made of the essence of the thunder,[51] since it breaketh not even though I do not behold that mighty-armed hero of red eyes! How could those mighty bowmen of cruel hearts shoot their deep-piercing shafts upon that child of tender years who, again, was my son and the nephew of Vāsudeva? That noble-hearted youth who, coming forward everyday, used to congratulate me,[52-53] alas, why doth he not present himself today to me when I come back having slain the foe? Without doubt, overthrown, he lieth today on the bare earth, bathed in blood![54] Beautifying the Earth with his body, he lieth like the Sun fallen (from the firmament)! I grieve for Subhadrā, who, hearing of the death in battle of her unretreating son, will, afflicted with sorrow, cast away her life! What will Subhadrā, missing Abhimanyu, say unto me?[55-56] What also will Draupadi say unto me? Afflicted with grief as they are, what also shall I say unto them? Without doubt, my heart is made of the essence of the thunder, since it breaketh not[57] into a thousand fragments at the sight of my weeping daughter-in-law pierced with grief! The leonine shouts of the Dhārtarāshtras swelling with pride did, indeed, enter my ears![58] Krishna also had heard Yuyutsu censuring the heroes (of the Dhārtarāshtra army in these words):—Ye mighty car-warriors, having been unable to vanquish Vibhatsu, and having slain only a child,[59] why do ye rejoice! Ye unrighteous ones, ye will soon feel the might of the Pāndavas! Why, having done what is disagreeable to those two, *viz*, Keçava and Arjuna, in battle,[60] why do you in joy roar like lions when truly the hour for your sorrow is come? The fruits of this sinful deed of yours will soon overtake you![61] Heinous is the crime perpetrated by you! How long will it not bear its fruits?—Rebuking them in these words, the high-souled son of Dhritarāshtra by his Vaiçya wife,[62] went away, casting off his weap-

ons, afflicted with rage and grief! O Krishna, why did you not tell me all this during the battle? I would then have consumed all those car-warriors of cruel hearts![63]—'

'Sanjaya continued,—Then Vāsudeva, comforting Pārtha who was afflicted with grief on account of his son, who was exceedingly thoughtful, whose eyes where bathed in tears, and who was, in fact, overwhelmed with this sorrow caused by the slaughter of his child,[64] said unto him,—Do not yield so to grief! This is the way of all brave, unreturning heroes,[65] especially of Kshatriyas, whose profession is battle! O foremost of intelligent men, even this is the goal ordained by the authors of our scriptures for unretreating heroes engaged in battle! Death is certain for heroes that do not retreat![66-67] There is no doubt that Abhimanyu hath ascended to those regions that are reserved for persons of righteous acts! O bull of Bharata's race, even this is coveted by all that are brave,[68] *viz.*, that they may die in battle, facing their foes! As regards Abhimanyu, he, having slain in battle many heroic and mighty princes,[69] hath met with that death in the face of battle which is coveted by heroes! Do not grieve, O tiger among men! The legislators of old have declared this to be the eternal merit of the Kshatriyas, *viz.*, their destruction in battle! O best of the Bharatas, these brothers of thine are all exceedingly cheerless, [71] as also these kings, and these thy friends, seeing thee plunged into grief! O giver of honors, comfort these in consoling words![72] That which should be known is known to thee! It behoveth thee not to grieve!—Thus comforted by Krishna of wonderful deeds, Pārtha[73] then said these words unto all his brothers, in a voice choked with sorrow:—O lord of Earth, I desire to hear how the mighty-armed Abhimanyu, how that hero of large eyes resembling lotus petals, fought! Ye will see that I will exterminate the foe with his elephants and cars and steeds,[74-75] I will exterminate in battle those slayers of my son with all their followers and kinsmen! Ye all are accomplished in arms. Ye all were armed with weapons.[76] How then could Subhadrā's son be slain even if it were the wielder of the thunder-bolt himself with whom he fought? Alas, if I had known that the Pāndavas and the Pānchālas would be unable to protect

my son in battle, I myself would then have protected him! Ye were then on your cars. Ye were shooting your shafts. Alas, how then could Abhimanyu be slain by the foe causing a great carnage in your ranks? Alas, ye have no manliness, nor have ye any prowess,[77-79] since in the very sight of you all was Abhimanyu slain! Or, I should chide my own self, since knowing that ye all are weak, cowardly, and irresolute, I went away! Alas, are your coats of mail and weapons of all kinds only ornaments for decking your persons, and were words given you only for speaking in assemblies, that ye failed to protect my son (even though ye were clad in mail, armed head to foot, and even though ye had assured me in words of your competence)?—Having said these words, Pārtha sat down, holding the bow and his excellent sword.[80-82] Indeed, none could, at that time, even look at Vibhatsu who then resembled the Destroyer himself in wrath, repeatedly drawing long breaths.[83] None of his friends or kinsmen could venture to look at or speak unto Arjuna as he sat there exceedingly afflicted with grief on account of his son and with face bathed in tears.[84] None, indeed, could address him, save Vāsudeva or Yudhishthira. These two, under all circumstances, were acceptable to Arjuna.[85] And because they were highly reverenced and dearly loved, therefore, could they alone address him at such times. Then king Yudhishthira, addressing Pārtha of eyes like lotus petals, who was then filled with rage and exceedingly afflicted with grief on account of the death of his son, said these words.'"[86]

SECTION LXXIII.

"'Yudhishthira said,—O mighty-armed one, after thou hadst gone towards the army of the *Samsaptakas*, the preceptor Drona made fierce endeavours for seizing me.[1] We succeeded, however, in resisting Drona at the head of his array at all points, having, in that battle, disposed our vigorously-contending car-divisions in counter-array.[2] Held in check by a large number of warriors, and myself also having been well protected, Drona began to smite us with great activity, afflicting us with his

whetted shafts.[3] Thus afflicted by him, we could not then even gaze at his army, far less pierce it in battle.[4] All of us then, addressing thy son by Subhadrā, who was equal to thyself, O lord, in prowess, said unto him,—[O son, pierce this array of Drona]![5]—That valorous hero, thus urged by us, then sought, like a good horse, to take that burden on himself however unbearable it might have been for him.[6] Endued as he was with thy energy, aided by that knowledge of weapons which he derived from thee, that child then penetrated unto that array like Garuda penetrating into the ocean.[7] As regards ourselves, we followed that hero, that son of Subhadrā, desirous in, in that battle, of penetrating (into the Dhārtarāshtra army) by the same path by which Abhimanyu had entered it.[8] Then, O sire, the wretched king of the Sindhus, *viz.*, Jayadratha, in consequence of the boon granted to him by Rudra, checked all of us![9] Then Drona and Kripa and Karna and Drona's son, and the king of the Koçalas, and Kritavarman, these six car-warriors, surrounded the son of Subhadrā.[10] Having surrounded that child, all those great car-warriors,—too many for him although he was contending to the utmost of his power,—deprived him of his car.[11] After he had been deprived of his car, Dusçāsana's son, though he himself had a hair-breadth escape, succeeded, as chance would have it, in making Abhimanyu meet with his end.[12] As regards Abhimanyu, he, having slain many thousands of men and steeds and elephants, and eight thousand cars, and once more nine hundred elephants,[13] two thousand princes, and a large number of heroic warriors unknown to fame, and despatching in that battle king Vrihadvala also to heaven,[14] at last, through ill luck, met with his own death. Thus hath occurred this fact that so enhances our grief![15] That tiger among men hath even thus ascended to heaven!—Hearing these words uttered by king Yudhishthira, Arjuna,[16] saying—*Oh son!*—and breathing a deep sigh, fell down on the earth in great pain. Then all the warriors of the Pāndavas, surrounding Dhananjaya with cheerless faces,[17] began, filled with grief, to look at one another with winkless eyes. Recovering consciousness then, Vāsava's son became furious with rage.[18] He seemed to be in a feverish tremor, and sighed frequently. Squeezing his hands,

drawing deep breaths, with eyes bathed in tears, and casting his glances like a madman, he said these words.[19]

"'Arjuna said,—Truly do I swear that tomorrow I will slay Jayadratha! If from fear of death he doth not forsake the Dhārtarāshtras,[20] or implore our protection, or the protection of Krishna that foremost of men, or of thine, O king, I shall assuredly slay him tomorrow![21] Forgetting his friendship for me, engaged in doing what is agreeable to Dhritarāshtra's son, that wretch is the cause of the child's slaughter! Tomorrow I will slay him![22] Whoever they may be that will encounter me in battle tomorrow for protecting him, be it Drona or Kripa, O king, I will cover them all with my arrows![23] Ye bulls among men, if I do not achieve even this in (tomorrow's) battle, let me not attain the regions reserved for the righteous, ye foremost of heroes![24] Those regions that are for them that slay their mothers or for them that slay their fathers, or them that violate their preceptors' beds, or them that are vile and wicked,[25] or them that cherish envy against the righteous, or them that speak ill of others, or them that appropriate the wealth confidingly deposited with them by others, or them that are betrayers of trusts,[26] or them that speak ill of wives enjoyed by them before, or them that have slain Brāhmanas, or them that have killed kine,[27] or them that eat sugared milk and rice, or food prepared of barley, or potherbs, or dishes prepared of milk, sessamum, and rice, or thin cakes of powdered barley fried in clarified butter, or other kinds of cakes, or meat, without having dedicated the same to the gods,[28]—even those regions shall speedily be mine if I do not slay Jayadratha! Those regions to which they go that offer insults to Brāhmanas devoted to the study of the *Vedas* or otherwise worthy of respect or to those that are venerable in years or to those that are righteous or to those that are their preceptors, (those regions shall speedily be mine if I do not slay Jayadratha!) That end which becomes theirs who touch Brāhmanas or fire with the feet, that end which becomes theirs who throw phlegm and excrete and eject urine into the water, even that miserable end shall be mine if I do not slay Jayadratha![29-31] That end which is his who bathes (in water) in a state of nudity, or his who does not hos-

pitably entertain a guest, that end which is theirs who receive bribes, speak falsehoods, and deceive and cheat others,[82] that end which is theirs who offend against their own souls, or who falsely utter praises (of others), or of those low wretches who eat sweatmeats in the sight of servants and sons and wives and dependents without sharing the same with these, that awful end shall be mine if I do not slay Jayadratha![83-84] That end which overtakes the wretch of ruthless soul who without supporting a righteous and obedient *protege* casts him off, or him who, without giving unto a deserving neighbour the offerings in *Çrāddhas*, giveth them away unto those that deserve them not, that end which overtakes them who marry girls called *Vrishalis*, that end which is his who drinks wine, or his who insults those that are worthy of respect, or his who is ungrateful, or his who speaketh ill of his brothers, that end shall soon be mine if I do not slay Jayadratha![85-87] The end of all those sinful persons whom I have not mentioned, as also of those whom I have mentioned, shall soon be attained by me,[88] if, after this night passes away, I do not slay Jayadratha tomorrow!—

"'—Listen now to another oath of mine![89] If tomorrow's Sun sets without my slaying that wretch, then even here I shall enter the blazing fire![90] Ye *Asuras* and gods and men, ye birds and snakes, ye *Pitris* and all wanderers of the night, ye regenerate *Rishis* and celestial *Rishis*, ye mobile and immobile creatures, ye all that I have not mentioned, ye will not succeed in protecting my foe from me![91] If he enters the abode of the nether region, or ascends the firmament, or repairs to the celestials, or the realms of the *Daityas*, I shall still, with a hundred arrows, assuredly cut off, on the expiration of this night, the head of Abhimanyu's foe![92]—'

"Sanjaya continued,—'Having uttered these words, Arjuna began to stretch *Gāndiva* with both his arms. Transcending Arjuna's voice the sound of that bow rose and touched the very heavens.[93] After Arjuna had taken that oath, Janārddana, filled with wrath, blew his conch *Pānchajanya*. And Phālguna blew *Devadatta*.[94] The great conch *Pānchajanya*, well-filled with the wind from Krishna's mouth, produced a loud blare. And that blare made the regents of the cardinal

and the subsidiary points, the nether regions, and the whole universe, to tremble like to what happens at the end of the *Yuga*.[45] Indeed, after the high-souled Arjuna had taken that oath, the sound of thousands of musical instruments and loud leonine roars arose from the Pāndava camp.'"[46]

SECTION LXXIV.

"Sanjaya said,—'When the spies (of Duryodhana), having heard that loud uproar made by the Pāndavas desirous of victory, informed (their masters of the cause), Jayadratha, overwhelmed with sorrow, and with heart stupified by grief, and like one sinking in a fathomless ocean of distress, slowly rose up, and having reflected for a long while, proceeded to the assembly of the kings. Reflecting for a while in the presence of those gods among men,[1-3] Jayadratha, in fear of Abhimanyu's father and covered with shame, said these words:—He who in Pāndu's soil was begotten by Indra under the influence of desire,[4] that wicked wretch is thinking of despatching me to the abode of Yama! Blessed be ye, I shall, therefore, go back to my home from desire of life![5] Or, ye bulls among Kshatriyas, protect me by the force of your weapons! Pārtha seeks to slay me. Ye heroes, make me fearless![6] Drona and Duryodhana and Kripa, and Karna, and the ruler of the Madras, and Vālhika, and Dusçāsana and others, are capable of protecting a person who is afflicted by Yama himself![7] When, however, I am threatened by Phālguna alone, will not all these lords of Earth, will not all of you, joined together, be able to protect me?[8] Having heard the shouts of joy of the Pāndavas, great hath been my fear. My limbs, ye lords of Earth, have become powerless like those of a person on the point of death![9] Without doubt, the wielder of *Gāndiva* hath vowed my death! It is for this that the Pāndavas are shouting in joy at a time when they should weep![10] Let alone the rulers of men, the very gods and *Gandharvas*, the *Asurās*, the *Uragas*, and the *Rākshasas*, cannot venture to baffle a vow of Arjuna![11] Therefore, ye bulls among men, blessed be ye, give me permission (to leave the Kuru camp). I want to make myself scarce. The

Pāndavas will no longer be able to find me![12]—While indulging in such lamentations, with heart agitated by fear, king Duryodhana, always looking upon the accomplishment of his own business to be preferable to everything else, said unto him these words:[13]—Do not fear, O tiger among men! O bull among men, who will seek to encounter thee in battle when thou wilt stay in the midst of these Kshatriya heroes![14] Myself, Vikartana's son Karna, Chitrasena, Vivingçati, Bhuriçravas, Cala, Calya, the invincible Vrishasena,[15] Purumitra, Jaya, Bhoja, Sudakshina the ruler of the Kāmvojas, Satyavrata, the mighty-armed Vikarna, Durmukha,[16] Dusçāsana, Suvāhu, the ruler of the Kalingas with his weapons upraised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Cuvala's son (Cakuni),[17] —these and numerous other kings will, with their forces, march to battle, surrounding thee on all sides! Let the fever of thy heart, therefore, be dispelled![18] Thou art thyself one of the foremost of car-warriors! O thou of immeasurable splendour, thou thyself art a hero! Being what thou art, how canst thou then see any cause of fear, O king of the Sindhus![19] The eleven *Akshauhinis* of troops I own will carefully fight for protecting thee! Therefore, do not fear, O king of the Sindhus! Let thy fears be dispelled![20]—'

"Sanjaya continued,—'Thus comforted, O monarch, by thy son, the king of the Sindhus then, accompanied by Duryodhana, repaired that very night to Drona (the generalissimo of the Kuru army).[21] Then, O king, having touched Drona's feet with reverence, and taken his seat with humility, he asked his preceptor these words:[22]—In hitting the aim, in hitting it from a distance, in lightness of hand, and in the force of the stroke, O illustrious one, tell the difference between myself and Phālguna![23] O preceptor, I wish to know accurately the difference as regards proficiency (in the science of arms) between myself and Arjuna! Say it unto me truly'—[24]

"'Drona said,—Of tutorial instruction, both of you, *i*, *e*., thyself and Arjuna, have had the same measure, O son! In consequence, however, of *yoga* and the hard life led by Arjuna, he is superior to thee![25] Thou shouldst not, however, for any reason, cherish fear of Pārtha! Without doubt, I will

O son, protect thee from this fear![26] The very gods cannot prevail over him who is protected by my arms! I will form an array which Pārtha will not succeed in piercing![*27] Therefore, contend thou in battle, do not fear, observing the duties of thy own order! O mighty car-warrior, tread in the track of thy sires and grandsires![28] Having duly studied the *Vedas*, thou hast poured libations, according to the ordinance, on the fire! Thou hast also performed many sacrifices. Death cannot, therefore, be an object of terror to thee![29] (For if thou diest), attaining then to that great good fortune which is unattainable by vile men, thou wilt acquire all those excellent regions in heaven that are acquirable by the might of one's arms![30] The Kauravas, the Pāndavas, the Vrishnis, and other men, as also myself with my son, are all mortal and short-lived! Think of this![31] One after another, all of us, slain by Time which is all powerful, shall go to the other world, bearing with us only our respective deeds![32] Those regions that ascetics acquire by undergoing severe penances, those regions are acquired by heroic Kshatriyas that are observant of the duties of their order.[33]—Even thus was the ruler of the Sindhus comforted by Bharadwāja's son. Banishing his fear of Pārtha, he set his heart on battle.[34] Then, O king, thy troops also felt great delight, and the loud sound of musical instruments was heard, mingled with leonine shouts.'"[35]

SECTION LXXV.

"Sanjaya said,—'After Pārtha had vowed the slaughter of the ruler of the Sindhus, the mighty-armed Vāsudeva addressed Dhananjaya and said,'—With the consent of thy brothers (alone, but without consulting me), thou hast vowed, saying,—*I will slay the ruler of the Sindhus!*—This hath been an act of great rashness (on thy part)![2] Without consulting with me thou hast taken up a great weight (upon thy shoulders)' Alas, how shall we escape the ridicule of all men![3] I had sent some spies into the camp of Dhritarāshtra's son. Those spies, quick-

* Literally, "in crossing."—T

ly coming unto me, gave me this information,[4] *viz.*, that after thou, O lord, hadst vowed to slay the ruler of the Sindhus, loud leonine shouts, mingled with the noise of (our) musical instruments, were heard by the Dhārtarāshtras.[5] In consequence of that uproar, the Dhārtarāshtras, with their well-wishers, became terrified.—*These leonine shouts are not causeless!*—thought they, and waited (for what would ensue).[6] O thou, of mighty arms, an uproarious din then arose amongst the Kauravas, of their elephants and steeds and infantry. And a terrible rattle was also heard of their cars.[7]—*Having heard of the death of Abhimanyu, Dhananjaya, deeply afflicted, will in wrath come out in the night for battle!*—thinking even thus, they waited (ready for battle).[8] While preparing themselves, O thou of eyes like lotus petals, they then learnt truly the vow about the slaughter of the ruler of the Sindhus, made by thee that art wedded to truth.*[9] Then all the counsellors of Suyodhana became heartless and frightened like little animals. As regards king Jayadratha,[10] that ruler of the Sindhus and the Sauviras, overwhelmed with grief and becoming thoroughly cheerless, he stood up and entered his own tent with all his counsellors.[11] Having consulted (with them) about every remedy that could benefit him at a time when he stood in need of consultation, he proceeded to the assembly of the (allied) kings and there said these words unto Suyodhana:[12]—Dhananjaya, thinking me to be the slayer of his son, will tomorrow encounter me in batttle! He hath, in the midst of his army, vowed to slay me![13] That vow of Savyasāchin the very gods and *Gandharvas* and *Asuras* and *Uragas* and *Rākshasas* cannot venture to frustrate![14] Protect me, therefore, ye all in battle! Let not Dhananjaya, placing his foot on your head, succeed in hitting the mark! Let the proper arrangements be made in respect of this matter![15] Or, if, O delighter of the Kurus, you think that you will not succeed in protecting me in battle, grant me

* The Bengal reading *Satyavratais* in the first line of 9 is vicious. I adopt the Bombay reading *Satyvatas*, qualifying *tava*. To suppose that Krishna paid such a compliment to the Kauravas as is implied by the Bengal reading is an absurdity.—T.

permission then, O king, so that I may return home!'[16]—Thus addressed (by Jayadratha), Suyodhana became cheerless and sat, hanging down his head. Ascertaining that Jayadratha was in a great fright, Suyodhana began to reflect in silence.[17] Beholding the Kuru king to be greatly afflicted, king Jayadratha the ruler of the Sindhus slowly said these words having a beneficial reference to himself:[18]—I do not behold here that bowman of superior energy who can baffle with his weapons the weapons of Arjuna in great battle![19] Who, even if it be Catakrutu himself, will stay in front of Arjuna having Vāsudeva for his ally, while wielding the bow *Gāndiva*?[20] It is heard that the lord Maheçwara himself of supreme energy had been encountered, before this, by Pārtha on foot, on the mountains of Himavat![21] Urged by the chief of the celestials, he slew, on a single car, a thousand *Dānavas* dwelling in Hiranyapura![22] That son of Kunti is now allied with Vāsudeva of great intelligence. I think that he is competent to slay the three worlds including the very gods.[23] I wish that you will either grant me permission (to leave the field for my home) or that the high-souled and heroic Drona with his son will protect me! Or, I would await thy pleasure![24]—O Arjuna, (thus addressed by Jayadratha) king Suyodhana humbly beseeched the preceptor in this matter.* All remedial measures have been adopted. Cars and steeds have been arranged.[25] Karna and Bhuriçravas, and Drona's son, and the invincible Vrishasena, and Kripa, and the ruler of the Madras,—these six will be in (Jayadratha's) van.[26] Drona will form an array half of which will be a *Çakata*† and half a lotus. In the middle of of the leaves of that *lotus* will be a *needle*-mouthed array. Jayadratha,[27] that ruler of the Sindhus difficult of being conquered in battle, will take his stand, by it, protected by heroes! In (the use of) the bow, in weapons, in prowess, in strength, and also in lineage,[28] those six car-warriors, O Pārtha, are, without doubt, exceedingly difficult of being borne. With-

* *I. e.*, added his voice to that of Jayadratha, requesting Drona to protect the latter.—T.

† A kind of car or vehicle.—T.

out first vanquishing those six car-warriors, access to Jayadratha will not be had.[29] Think, O Arjuna, of the prowess of each of those six. O tiger among men, when united together, they are not capable of being easily vanquished![30] We should, therefore, once again, take counsel with well-wishing counsellors conversant with policy, for our benefit and for the success of our object!—'"[31]

SECTION LXXVI.

"'Arjuna said,—These six car-warriors of the Dhārtarāshtra army whom thou regardest to be so strong, their (united) energy, I think, is not equal to even half of mine![1] Thou shalt see, O slayer of Madhu, the weapons of all these cut off and baffled by me when I go against them for slaying Jayadratha![2] In the very sight of Drona and all his men, I will fell the head of the ruler of the Sindhus, on the Earth, beholding which they will indulge in lamentations.[3] If the *Sāddhyas*, the *Rudras*, the *Vasus* with the *Açwins*, the *Maruts* with Indra (at their head), the *Viçwedevas* with the other gods,[4] the *Pitris*, the *Gandharvas*, Garuda, the Ocean, the mountains, the firmament, Heaven, Earth, the point of the compass (cardinal and subsidiary), and the regents of those points,[5] all the creatures that are domestic and all that are wild, in fact, if all the mobile and the immobile beings together, become the protectors of the ruler of the Sindhus, yet, O slayer of Madhu,[6] shalt thou behold Jayadratha slain by me tomorrow in battle with my arrows! O Krishna, I swear by Truth, I touch my weapons (and swear by them),[7] that I shall, O Keçava, at the very outset, encounter that Drona, that mighty bowman, who hath become the protector of that sinful wretch Jayadratha![8] Suyodhana thinks that this game (of battle) resteth on Drona! Therefore, piercing through the very van commanded by Drona himself, I shall get at Jayadratha![9] Thou shalt tomorrow behold the mightiest of bowmen riven by me in battle by means of my shafts endued with fierce energy, like summits of a hill riven by the thunder![10] Blood shall flow (in torrents) from the breasts of fallen men and elephants and steeds split open by

whetted shafts falling fast upon them![11] The shafts shot from *Gāndiva*, fleet as the mind or the wind, will deprive thousands of men and elephants and steeds of life![12] Men will behold in tomorrow's battle those weapons which I have obtained from Yama and Kuvera and Varuna and Indra and Rudra![13] Thou shalt behold in tomorrow's battle the weapons of all those who come to protect the ruler of the Sindhus, baffled by me with my *Brahma* weapon![14] Thou shalt in tomorrow's battle, O Keçava, behold the Earth strewn by me with the heads of kings cut off by the force of my shafts![15] (Tomorrow) I shall gratify all cannibals, rout the foe, gaddden my friends, and crush the ruler of the Sindhus![16] A great offender, one who hath not acted like a relative, born in a sinful country, the ruler of the Sindhus, slain by me, will sadden his own.[17] Thou shalt behold that ruler of the Sindhus, of sinful behaviour, and brought up in every luxury, pierced by me with my shafts![18] On the morrow, O Krishna, I shall do that which shall make Suyodhana think that there is no other bowman in the world who is equal to me![19] My *Gāndiva* is a celestial bow! I myself am the warrior, O bull among men! Thou, O Hrishikeça, art the charioteer! What is there that I will not be able to vanquish?[20] Through thy grace, O holy one, what is there unattainable by me in battle?—Knowing my prowess to be incapable of being resisted, why, O Hrishikeça, dost thou yet rebuke me?[21] As Lakshmi is ever present in Soma, as water is ever present in the Ocean, know this, O Janārddana, that even so is my vow ever accomplished![22] Do not think lightly of my weapons! Do not think lightly of my tough bow! Do not think lightly of the might of my arms! Do not think lightly of Dhananjaya![23] I shall go to battle in such a way that I shall truly win and not lose! When I have vowed it, know that Jayadratha hath already been slain in battle![24] Verily, in the Brāhmana is truth; verily, in the righteous is humility; verily, in sacrifice is prosperity; verily, in Nārāyana is victory!—'[25]

"Sanjaya continued,—'Having said these words unto Hrishikeça, having himself said so unto his own self, Arjuna the son of Vāsava, in a deep voice, once more addressed the lord Keçava,[26] saying,—Thou shouldst, O Krishna, so act that my

car my be well equipt as soon as this night dawns, since grave is the task that is at hand !—' "[27]

SECTION LXXVII.

"Sanjaya said,—'Both Vāsudeva and Dhananjaya, afflicted with sorrow and grief, and frequently sighing like two snakes, got no sleep that night.[1] Understanding that both Nara and Nārāyana were in rage, the gods with Vāsava became very anxious, thinking,—*What will come of it* ?[2]—Fierce winds, that were again dry and foreboded danger, began to blow. A headless trunk and a mace appeared on the dise of the sun.[3] And although it was cloudless, frequent thunders were heard, of loud report, mixed with flashes of lightning. The Earth, with her mountains and waters and forests, shook.[4] The seas, those habitations of *Makaras*, swelled, O king, in agitation. The rivers ran in directions opposite to their usual courses.[5] The nether and upper lips of car-warriors and steeds and men and elephants began to tremble. And as if for gladdening the cannibals, on that occasion foreboding a great accession of population to the domains of Yama,[6] the animals (on the field) began to eject urine and excreta, and utter loud cries of woe. Beholding these fierce omens that made the hair to stand on end,[7] and hearing also of the fierce vow of the mighty Arjuna, all thy warriors, O bull of Bharata's race, became exceedingly agitated.[8] Then the mighty-armed son of Pākaçāsana said unto Krishna,—Go, and comfort thy sister Subhadrā with her daughter-in-law !'[9] And, O Mādhava, let also that daughter-in-law, and her companions, be comforted by thee ! O lord, comfort them with soothing words that are again fraught with truth !'[10]—Thus addressed, Vāsudeva, with a cheerless heart, wending to Arjuna's abode, began to comfort his sorrowing sister afflicted with grief on account of the death of her son.[11]

"'Vāsudeva said,—O lady of Vrishni's race, do not grieve, with thy daughter-in-law, for thy son ! O timid one, all creatures have but one end ordained by Time !'[12] The end that thy son hath met with becometh a hero of proud lineage, especially one who is a Kshatriya ! 'Do not, therefore, grieve !'[13] By good

luck it is that that mighty car-warrior of great wisdom, of prowess equal to that of his father, hath, after the Kshatriya custom, met with an end that is coveted by heroes![14] Having vanquished numberless foes and despatched them unto Yama's presence, he hath himself repaired to those eternal regions, that grant the fruition of every wish, and that are for the righteous![15] Thy son hath attained that end which the righteous attain by penances, by *Brahmacharya*, by knowledge of the scriptures, and by wisdom![16] The mother of a hero, the wife of a hero, the daughter of a hero, and a kinswoman of heroes, O amiable one, grieve not thou for thy son who hath obtained the supreme end![17] The wretched ruler of the Sindhus, O beautiful lady, that murderer of a child, that perpetrator of a sinful act, shall, with his friends and kinsmen, obtain the fruit of this arrogance of his on the expiry of this night! Even if he enters the abode of Indra himself, he will not escape from the hands of Pârtha![18-19] Tomorrow thou shalt hear that the head of the ruler of the Sindhus hath, in battle, been cut off from his trunk to roll on the outskirts of Samantapanchaka! Dispel thy sorrow, and do not grieve![20] Keeping the duties of a Kshatriya before him, thy brave son hath attained the end of the righteous, that end, *viz.*, which we here expect to obtain as also others that bear arms as a profession.[21] Of broad chest, mighty-arms, unreturning, a crusher of car-warriors, thy son, O beautiful lady, hath gone to heaven! Drive away this fever (of thy heart)![22] Obedient to his sires and maternal relations, that heroic and mighty car-warrior of great prowess hath fallen a prey to death, after having slain thousands of foes![23] Comfort thy daughter-in-law, O queen! Do not grieve too much, O Kshatriya lady! Drive away thy grief, O daughter, as thou shalt hear such agreeable news on the morrow![24] That which Pârtha hath vowed must be accomplished. It cannot be otherwise! That which is sought to be done by thy husband can never remain unaccomplished![25] Even if all human beings and snakes and *Piçâchas*, and all the wanderers of the night and birds, and all the gods and the *Asuras*, aid the ruler of the Sindhus on the field of battle, he shall still, with them, cease to exist tomorrow![—]"[26]

SECTION LXXVIII.

"Sanjaya said,—'Hearing these words of the high-souled Keçava, Subhadrā, afflicted with grief on account of the death of her son, began to indulge in these piteous lamentations:[1]—Oh son of my wretched self, O thou that wast in prowess to equal thy father, O child, how couldst thou perish, going to battle![2] Alas, how doth that face of thine which resembleth the blue lotus and is graced with beautiful teeth and excellent eyes, now seem, now that, O child, it is covered with battle's dust![3] Without doubt, thee so brave and unreturning, thee fallen on the field, with beautiful head and neck and arms, with broad chest, low belly,[4] thy limbs decked with ornaments, thee that art endued with beautiful eyes, thee that art mangled with weapon-wounds, thee all creatures are, without doubt, beholding as the rising moon![5] Alas, thou whose bed used to be overlaid with the whitest and costliest sheets, alas, deserving as thou art of every luxury, how dost thou sleep today on the bare earth, thy body pierced with arrows?[6] That hero of mighty arms who used of old to be waited upon by foremost of beautiful women, alas, how can he, fallen on the field of battle, pass his time now in the company of jackalls?[7] He who of old was praised with hymns by singers and bards and panegyrists, alas, he is today cheered by fierce and yelling cannibals and beasts of prey! By whom,[8] alas, hast thou been helplessly slain when thou hadst the Pāndavas, O lord, and the heroes of the Vrishni race, and all the Pānchālas, for thy protectors?[9] Oh son, Oh sinless one, I am not yet satiated with looking at thee! Wretched as I am, it is evident that I shall have to go to Yama's abode![10] When again shall I cast my eyes on that face of thine decked with large eyes and beautiful locks, that smooth face without pimples, from which sweet words and excellent perfumes constantly issued?[11] Fie on the strength of Bhimasena, on the bowmanship of Pārtha, on the prowess of the Vrishni heroes, and the might of the Pāuchālas![12] Fie on the Kaikeyas, the Chedis, the Matsyas, and the Srinjayas, they that could not protect thee, O hero, while engaged in battle![13] I behold the Earth today to

be empty and cheerless! Without seeing my Abhimanyu, my eyes are troubled with affliction![14] Thou wast the sister's son of Vāsudeva, the son of the wielder of *Gāndiva*, and thyself, a hero and an *Atiratha!* Alas, how shall I behold thee slain![15] Alas, O hero, thou hast been to me like a treasure in a dream, that is, seen and lost! Oh, everything human is as transitory as a bubble of water![16] This thy young wife overwhelmed with grief on account of the evil that hath befallen thee, alas, how shall I comfort her who is even like a cow without her calf![17] Alas, O son, thou hast prematurely fled from me at a time when thou wast about to bear fruit, although I am longing for a sight of thee![18] Without doubt, the conduct of the Destroyer cannot be understood by even the wise, since although thou hadst Keçava for thy protector thou wast yet slain as if thou wast perfectly helpless![19] O son, let that end be thine which is theirs that perform sacrifices, and theirs that are Brāhmanas of purified soul, and theirs that have practised *Brahmacharya*, and theirs that have bathed in sacred waters, and theirs that are grateful and charitable and devoted to the service of their preceptors, and theirs that have made sacrificial presents in profusion![20-21] That end which is theirs that are brave and unreturning while engaged in battle, or theirs that have fallen in battle, having slain their foes, let that end be thine![22] That auspicious end which is theirs that have given away a thousand kine, or theirs that have given away in sacrifices, or theirs that give away houses and mansions agreeable to the recipients,[23] that end which is theirs that give away gems and jewels to deserving Brāhmanas, or theirs that are punishers of crime, O, let that end be thine![24] That end which is attained by *Munis* of rigid vows by *Brahmacharya*, or that which is attained by those women that adhere to but one husband, O son, let that end be thine![25] That eternal end which is attained by kings by means of good behaviour, or by those persons that have cleansed themselves by leading, one after another, all the four modes of life, and through the due observance of their duties,[26] that end which is theirs that are compassionate to the poor and the distressed, or theirs that equitably divide sweets amongst themselves and their depen-

dants, or theirs that are never addicted to deceit and wickedness, O son, let that end be thine![27] That end which is theirs that are observant of vows, or theirs that are virtuous, or theirs that are devoted to the service of preceptors, or theirs that have never sent away a guest unentertained, O son, let that end be thine![28] That end which is theirs that in distress and the most difficult straits succeed in preserving the equanimity of their souls however much scorched they might be by the fire of grief, O son, let that end be thine![29] O son, let that end be thine which is theirs that are always devoted to the service of their fathers and mothers, or theirs that are devoted to their own wives only![30] O son, let that end be thine which is attained by those wise men who, restraining themselves from the wives of others, seek the companionship of only their own wives in season![31] O son, let that end be thine which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive![32] O son, let that end be thine which is theirs that abstain from honey, meat, wine, pride, and untruth, or theirs that have refrained from giving pain to others![33] Let that goal be thine which they attain that are modest, acquainted with all the scriptures, content with knowledge, and have their passions under control![34]—'

"'And while the cheerless Subhadrā, afflicted with grief, was indulging in such lamentations, the princess of Pānchāla (Draupadi), accompanied by Virāta's daughter (Uttarā), came to her.[35] All of them, in great grief, wept copiously and indulged in heart-rending lamentations. And like persons reft of reason by sorrow, they swooned away and fell down on the earth.[36] Then Krishna, who stood ready with water, deeply afflicted, spinkled it over his weeping, insensible, and trembling sister pierced in her very heart, and comforting her, said what should be said on such an occasion. And the lotus-eyed one said,[37-38]—Grieve not, O Subhadrā! O Pānchāli, comfort Uttarā! Abhimanyu, that bull among Kshatriyas, hath obtained the most laudable goal![39] O thou of beautiful face, let all the other men yet alive in our race obtain that goal which Abhimanyu of great fame hath obtained![40] Ourselves with all

our friends, wish to achieve, in this battle, that feat, the like of which, O lady, thy son, that mighty car-warrior, hath achieved without any assistance![41]—Having comforted his sister and Draupadi and Uttarā thus, that chastiser of foes, *viz.*, the mighty-armed (Krishna), returned to Pārtha's side.[42] Then Krishna, saluting the kings, his friends, and Arjuna, entered the inner apartments of the (latter's) tent, while those kings also repaired to their respective abodes.'"[43]

SECTION LXXIX.

"Sanjaya said,—'Then the lord Keçava, of eyes like lotus petals, having entered the unrivalled mansion of Arjuna, touched water, and spread (for Arjuna) on the auspicious and even floor an excellent bed of *Kuca* blades that were of the hue of the *lapis lazuli*. And keeping excellent weapons around that bed, he adorned it duly with garlands of flowers and fried paddy and perfumes and other auspicious articles. And after Pārtha (also) had touched water, meek and submissive attendants [1-3] brought the usual nightly sacrifice to the Three-eyed (Mahādeva). Then Pārtha, with a cheerful soul, having decked Mādhava with perfumes and floral garlands, presented unto Mahādeva the nightly offering.* Then Govinda, with a faint smile, addressed Pārtha, saying,[4-5]—Blessed be thou, O Pārtha, lay thyself down, I leave thee!—Placing door-keepers then, and also sentinels well-armed,[6] the blessed Keçava, followed by (his charioteer) Dāruka, repaired to his own tent. He then laid himself down on his white bed, and thought of diverse measures to be adopted.[7] And the illustrious (Keçava) of eyes like lotus leaves, began, for Pārtha's sake, to think of various acts that would dispel (Pārtha's) grief and sorrow and enhance his prowess and splendour.[8] Of soul rapt in *yoga*, that Supreme Lord of all, *viz.*, Vishnu of wide-spread fame, who always did what was agreeable to Jishnu, desirous of benefiting (Arjuna), had recourse to *yoga* meditation.[9] There was none in the Pāndava

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* Nilakantha supposes that *tasmai* here refers to the Three-eyed and not to Krishna. This seems to be right.—T.

camp who slept that night. Wakefulness possessed every one, O monarch.[10] And everybody (in the Pāndava camp) thought of this, *viz.*,—The high-souled wielder of *Gāndiva*, burning with grief for the death of his son, hath suddenly vowed the slaughter of the ruler of the Sindhus! How, indeed, will that slayer of hostile heroes, that son of Vāsava, that mighty-armed warrior, accomplish his vow?[11-12] The high-souled son of Pāndu hath, indeed, made a most difficult resolve! King Jayadratha is endued with mighty energy! Oh, let Arjuna succeed in accomplishing his vow![13] Difficult is that vow which he, afflicted with grief on account of his son, hath made! Duryodhana's brothers are all possessed of great prowess. His force also is countless.[14] The son of Dhritarāshtra hath assigned all these to Jayadratha (as his protectors). Oh, let Dhananjaya come back (to the camp), having slain the ruler of the Sindhus in battle![15] Vanquishing his foes, let Arjuna accomplish his vow! If he fails to slay the ruler of the Sindhus tomorrow, he will certainly enter the blazing fire![16] Dhananjaya the son of Prithā will not dare to falsify his oath! If Arjuna dies, how will the son of Dharma succeed in recovering his kingdom?[17] Indeed, (Yudhishthira) the son of Pāndu, hath reposed (all his hopes of) victory on Arjuna! If we have achieved any (religious) merit, if we have ever poured libations of clarified butter on the fire,[18] let Savyasāchin, aided by the fruits thereof, vanquish all his foes!—Thus talking, O lord, with one another about the victory (of the morrow),[19] that long night, O king, of theirs at last passed away. In the middle of the night, Janārddana, having awaked,[20] remembered Pārtha's vow, and addressing (his charioteer) Dāruka, said,—Arjuna, in grief for the death of his son, hath vowed,[21] O Dāruka, that before tomorrow's sun goes down he will slay Jayadratha! Hearing of this, Duryodhana will assuredly take counsel with his counsellors,[22] about how Pārtha may fail to achieve his object! His several *Akshauhinis* of troops will protect Jayadratha.[23] Fully conversant with the rules about applying all weapons, Drona also, with his son, will protect him. That matchless hero, the Thousand-eyed (Indra himself), that crusher of the pride of *Daityas* and *Dānavas*,[24] cannot venture to slay

him in battle who is protected by Drona! I, therefore, will do that tomorrow by which Arjuna the son of Kunti[25] may slay Jayadratha before the Sun sets! My wives, my friends, my kinsmen, my relatives,[26] none amongst these is dearer to me than Arjuna! O Dāruka, I shall not be able to cast my eyes, even for a single moment, on the Earth bereft of Arjuna! I tell thee, the Earth shall not be reft of Arjuna! Myself vanquishing them all with their steeds and elephants by putting forth my strength for the sake of Arjuna, even I will slay them with Karna and Suyodhana! Let the three worlds tomorrow behold my prowess in great battle,[27-29] when I put forth my valor, O Dāruka, for Dhananjaya's sake! Tomorrow thousands of kings and hundreds of princes,[30] with their steeds and cars and elephants, will, O Dāruka, fly away from battle! Thou shalt tomorrow, O Dāruka, behold that army of kings overthrown and crushed with my discus[31] by myself in wrath for the sake of the son of Pāndu! Tomorrow the (three) worlds with the gods, the *Gandharvas*, the *Piçāchas*, the Snakes, and the *Rākshasas*,[32] will know me as a (true) friend of Savyasāchin. He that hateth him, hateth me. He that followeth him, followeth me.[33] Thou hast intelligence. Know that Arjuna is half my body! When morning comes after the expiry of this night, thou, O Dāruka, equipping my excellent car according to the rules of military science, must bring it and follow me with it carefully. Placing on it my celestial mace called *Kaumodaki*, my dart, and discus, and bow and arrows, and every other neccessary, O *Suta*, and making room on the terrace of my car for my standard and for the heroic Garuda thereon that adorns my umbrella, and yoking thereto my foremost of steeds named Valāhaka and Meghapushpa and Caivya and Sugriva, having cased them in golden mail of the splendour of the Sun and the fire, and thyself putting on thy armour, stay on it carefully. Upon hearing the loud and terrible blast of my conch *Pāñchajanya* emitting the shrill *Rishava* note,* thou wilt come quickly to me. In course of a single day, O Dāruka, I shall dispel the wrath and the diverse woes of my cousin, the son of my pater-

* The second note of the Hindu gamut.—T.

nal aunt! By every means shall I strive so that Vibhatsu in battle may slay Jayadratha in the very sight of the Dhārtarāshtras! O charioteer, I tell thee that Vibhatsu will certainly succeed in slaying all those for whose slaughter he will strive!—[34-42]

"'Dāruka said,—He is certain to have victory whose charioteership, O tiger among men, hath been taken by thee! Whence, indeed, can defeat come to him?[43] As regards myself, I will do that which thou hast commanded me to do. This night will bring (on its train) the auspicious morn for Arjuna's victory!—'"[44]

SECTION LXXX.

"Sanjaya said,—'Kunti's son Dhananjaya, of inconceivable prowess, thinking of how to accomplish his vow, recollected the *mantras* (given to him by Vyāsa). And soon he was lulled in the arms of sleep,[1] Unto that ape-bannered hero burning with grief and immersed in thought, Keçava, having Garuda on his banner, appeared in a dream.[2] Dhananjaya of righteous soul, in consequence of his love and veneration for Keçava, never omitted under any circumstances to stand up and advance a few steps for receiving Krishna.[3] Rising up, therefore, now (in his dream), he gave unto Govinda a seat. He himself, however, at that time, did not set his heart upon taking his seat.[4] Then Krishna of mighty energy, knowing the resolution of Pārtha, said, while seated, unto the son of Kunti, these words while the latter was standing:[5]—Do not set thy heart, O Pārtha, on grief! Time is unconquerable! Time forceth all creatures into the inevitable course.[6] O foremost of men, what for is this grief of thine? Grief should not be indulged in, O foremost of learned persons! Grief is an impediment to action![7] Accomplish that act which should be accomplished! The grief that maketh a person forego all efforts is, indeed, O Dhananjaya, a foe to that person![8] A person, by indulging in grief, gladdens his foes and saddens his friends; while the person is himself weakened. Therefore, it behoveth thee not to grieve![9] —Thus addressed by Vāsudeva, the unvanquished Vibhatsu of great learning then said these words of grave import:[10]—

Grave is the vow that I have made about the slaughter of Jayadratha! Even tomorrow I shall slay that wicked wretch, that slayer of my son! Even this hath been my vow, O Keçava![11] For frustrating my vow, Jayadratha, protected by all the mighty car-warriors, will be kept in their rear by the Dhārtarāshtras![12] Their force, in number, consists, O Mādhava, of the remnant, after slaughter, of eleven *Akshauhinis* of troops difficult of being vanquished![13] Surrounded in battle as he will be by all of them and by all the great car-warriors, how shall we obtain a sight, O Krishna, of the wicked ruler of the Sindhus?[14] My vow will not be accomplished, O Keçava! How can a person like me live, having failed to acomplish his vow?[15] O hero, the non-accomplishment is evident of this (my vow which to me is a) source of great grief! (At this season of the year), I tell thee that the Sun setteth quickly![16]—The bird-bannered Krishna hearing this cause of Pārtha's grief, touched water and sat with face turned to the East.[17] And then that hero of eyes like lotus leaves and possessed of great energy said these words for the benefit of Pāndu's son who had resolved upon the slaughter of the ruler of the Sindhu's.[18]—O Pārtha, there is an eternal and supreme weapon of the name of *Pāçupata!* With it the god Maheçwara slew in battle all the *Daityas!*[19] If thou rememberest it now, thou wilt then be able to slay Jayadratha tomorrow! If it is unknown to thee (now), adore within thy heart the god having the bull for his mark![20] Thinking of that god in thy mind, remember him, O Dhananjaya! Thou art his devotee. Through his grace thou shalt obtain that rich possession![21]—Hearing these words of Krishna, Dhananjaya, having touched water, sat on the earth with concentrated mind and thought of the god Bhava.[22] After he had thus sat with rapt mind at that hour, called *Brāhma*, of auspicious indications, Arjuna saw himself sojourning through the sky with Keçava![23] And Pārtha, possessed of the speed of the mind, seemed to reach, with Keçava, the sacred foot of Himavat and the Manimat mountain abounding with many brilliant gems and frequented by *Siddhas* and *Chāranas*. And the lord Keçava seemed to have caught hold of his left arm.[24-25] And he seemed to see many wonderful sights as he reached

(those places). And Arjuna of righteous soul then seemed to arrive at the White mountain on the North.[26] And then he beheld, in the pleasure gardens of Kuvera the delicious lake decked with lotuses. And he also saw that foremost of rivers, *viz.*, Gangā, full of water.[27] And then he arrived at the regions about the Mandara mountains. Those regions were covered with trees that always bore blossoms and fruits. And they abounded with stones lying scattered about, that were all transparent crystal. And they were inhabited by lions and tigers and abounded with animals of diverse kinds. And they were adorned with many beautiful retreats of ascetics echoing with the sweet notes of delightful warblers. And they resounded also with the songs of Kinnaras.[28-29] Graced with many golden and silver peaks, they were illumined with diverse herbs and plants. And many *Mandāra* trees with their beautiful burden of flowers, adorned them.[30] And then Arjuna reached the mountains called Kāla that looked like a heap of antimony. And then he reached the summit called Brahmatunga, and then many rivers, and then many inhabited provinces.[31] And he arrived at Cataçringa, and the woods known by the name of Cāryyāti. And then he beheld the sacred spot known as the Horse-head, and then the region of Atharvana.[32] And then he beheld that prince of mountains called Vrishadança, and the great Mandara, abounding with Apsaras, and adorned with Kinnaras.[33] And roaming on that mountain, Pārtha, with Krishna, beheld a spot of Earth adorned with excellent fountains, decked with golden minerals, and possessed of the splendour of the lunar rays and having many cities and towns. And he also beheld many seas of wonderful forms and diverse mines of wealth.[34-35] And thus sojourning through the sky and firmament and the Earth, he reached the spot called Vishnupada. And wondering, with Krishna in his company, he came down with great velocity like a shaft shot (from a bow).[36] And soon Pārtha beheld a blazing mountain whose splendour equalled that of the planets, the constellations, or the fire.[37] And arrived at that mountain, he beheld on its top, the high-souled god having the bull for his mark, and ever engaged in ascetic penances,[38] like a thousand Suns collected together, and blazing with his own effulg

ence. Trident in hand, matted locks on head, of snow-white color, he was robed in barks and skins.[39] Endued with great energy, his body was variegated with a thousand eyes. And he was seated with Pārvati and many creatures of brilliant forms (around him).[40] And his attendants were engaged in singing and playing upon musical instruments, in laughing and dancing, in moving about and stretching their hands, and in uttering loud shouts. And the place was perfumed with fragrant odors.[41] And *Rishis* that uttered *Brahma* adored him with excellent hymns of praise. And possessed of unfading glory, he was the protector of all creatures, and wielded the (great) bow (called *Pināka*).[42] Beholding him, Vāsudeva of righteous soul, with Pārtha, touched the earth with his head, uttering the eternal words of the *Veda*.[43] And Krishna adored, with speech, soul, understanding, and acts, that god who is the first source of the worlds, the creator of the universe, himself increate, the supreme lord of unfading glory; who is the highest cause of the mind, who is space and the wind, who is the cause of all the luminous bodies (in the firmament), who is the creator of the rain, and the supreme primordial substance of the Earth, who is the object of adoration with the gods, the *Dānavas*, the *Yakshas*, and human beings; who is the supreme *Brahma* that is seen by *Yogins*, and the refuge of those acquainted with *Brahma*; who is the creator of all mobile and immobile creatures, and their destroyer also; who is the Wrath that burns everything at the end of the *Yuga*; who is the supreme soul; who is Cakra and Surya, and the origin of all attributes.[44-47] And Krishna sought the protection of that Bhava whom men of knowledge, desirous of attaining to that which is called the subtile and the spiritual, behold; that increate one who is the soul of all causes.[48] And Arjuna repeatedly adored that deity, knowing that he was the origin of all creatures and the cause of the past, the future, and the present.[49] Beholding those two, *viz.*, Nara and Nārāyana arrived, Sarva of cheerful soul, smilingly said unto them:[50]—Welcome are ye, ye foremost of men! Rise up, and let the fatigue of your journey be over! What, O heroes, is the desire in your heart! Let it be uttered quickly.[51] What is the business that has brought you hither?

I will accomplish it! Do what would benefit you! I will grant you everything ye may desire![52]—Hearing those words of the god, they both rose. And then with joined hands, the faultless Vāsudeva and Arjuna, both of great wisdom, began to gratify that high-souled deity with an excellent hymn.[53] And Krishna and Arjuna said,—We bow to Bhava, to Sarva, to Rudra, to the boon-giving deity! We bow to the lord of all creatures endued with life, to the god who is always fierce, to him who is called Kapardin! We bow to Mahādeva, to Bhima to the Three-eyed, or to him who is peace and contentment![54] We bow to Içāna, or to him who is the destroyer of Sacrifice Let salutations be to the slayer of Andhaka, to the father of Kumāra, to him who is of blue throat, to him who is the creator![55] Let salutations be to the wielder of *Pināka*, to the vow embodied of abstemious food, to him who is Truth, to him who is all-pervading! To him who is red, who is smoke, who is a hunter (in guise), to him who is unvanquished![56] To him who is always of bule locks, to him who is armed with the trident, to him who is of celestial vision! To him who is *Hotri* to him who protecteth all, to him who is of three eyes, to him who is disease, to him whose vital seed fell on the fire![57] To him who is inconceivable, to him who is the lord of Amvikā, to him who is adored by all the gods! To him who hath the bull for his mark, to him who is bald, to him who is of matted locks to him who is a *Brahmachārin*.[58] To him who standeth as an ascetic in the water, to him who is devoted to *Brahma*, to him who hath never been conquered! To him who is the soul of the universe, to him who is the creator of the universe, to him who liveth pervading the whole universe![59] We bow to thee that art the object of the reverence of all, to thee that art the original cause of all creatures! To thee that art called *Brahma chakra*, to thee that are called *Sarva*, *Çankara*, and *Çiva*![60] We bow to thee that art the lord of the universe, and the lord of all great beings![61] We bow to thee that hast a thousand heads, to thee that hast a thousand arms, to thee that art called death! To thee that hast a thousand eyes and a thousand legs! To thee whose acts are innumerable![62] We bow to thee whose complexion is that of gold, to thee that art cased in

golden mail, to thee that art ever compassionate to thy devotees! O lord, let our wish be accomplished!—'[63]

"Sanjaya continued,—'Having adored Mahādeva in these terms, Vāsudeva with Arjuna then began to gratify him for obtaining (the great) weapon (called *Pācupata*).'"[64]

SECTION LXXXI.

"Sanjaya said,—'Then Pārtha, with a cheerful soul and joined hands and eyes expanded (in wonder), gazed at the god having the bull for his mark and who was the receptacle of every energy.[1] And he beheld the offerings he made every night to Vāsudeva lying by the side of the Three-eyed deity.[2] The son of Pāndu then, mentally worshipping both Krishna and Sarva, said unto the latter,—I desire (to obtain) the celestial weapon![3]—Hearing these words of Pārtha expressive of the boon he sought, the god Civa smilingly said unto Vāsudeva and Arjuna,[4]—Welcome to you, ye foremost of men! I know the wish cherished by you, and the business for which you have come here! I will give you what you wish![5] There is a celestial lake full of *Amrita* not far from this place, ye slayers of foes! There were kept sometime before, that celestial bow and arrow of mine![6] With them I slew in battle all the enemies of the gods! Bring hither, ye Krishnas, that excellent bow with arrow fixed on it![7]—Hearing these words of Civa, Vāsudeva and Arjuna answered,—So be it!—And then, accompanied by all the attendants of Civa, those two heroes set out for that celestial lake which possessed hundreds of heavenly wonders,[8] that sacred lake, capable of granting every object, which the god having the bull for his mark had indicated to them. And unto that lake, the *Rishis* Nara and Nārāyana (*viz.*, Arjuna and Vāsudeva) went fearlessly.[9] And having reached that lake bright as the disc of the Sun, Arjuna and Achyuta beheld within its waters a terrible snake.[10] And they behe'd there another foremost of snakes, that had a thousand heads. And possessed of the effulgence of fire, that snake was vomiting fierce flames.[11] Then Krishna and Pārtha having touched water, joined their hands, and approached those snakes,

having bowed unto the god having the bull for his mark.[12] And as they approached the snakes, conversant as they were with the *Vedas*, they uttered the hundred stanzas in the *Veda* to the praise of Rudra, bowing the while, with their whole souls, unto Bhava of immeasurable power.[13] Then those two terrible snakes, in consequence of the power of those adorations to Rudra, abandoned their snake-forms, and assumed the forms of a foe-killing bow and arrow.[14] Gratified (with what they saw), Krishna and Arjuna then seized that bow and arrow of great effulgence. And those high-souled heroes then brought them away and gave them unto the illustrious Mahādeva.[15] Then from one of the sides of Civa's body there came out a *Brahmachārin* of tawny eyes. And he seemed to be the refuge of asceticism. Of blue throat and red locks, he was endued with great might.[16] Taking up that best of bows, that *Brahmachārin* stood placing (both and the bow and his feet properly). And fixing the arrow on the bow-string, he began to stretch the latter duly.[17] Beholding the manner of his seizing the handle of the bow and drawing the string and placing his feet, and hearing also the *Mantras* uttered by Bhava, the son of Pāndu, of inconceivable prowess, learnt everything duly.[18] The mighty and puissant *Brahmachārin* then sped that arrow to that same lake. And he once more threw that bow also in that selfsame lake.[19] Then Arjuna of good memory, knowing that Bhava was gratified with him, and remembering also the boon the latter had given him in the forest and the sight also he gave him of his person,[20] mentally entertained the desire,—*Let all this become productive of fruit!*—Understanding this to be his wish, Bhava, gratified with him, gave him the boon.[21] And the god also granted him the terrible *Pāçupata* weapon and the accomplishment of his vow. Then, having thus once more obtained the *Pāçupata* weapon from the Supreme god,[22] the invincible Arjuna, with hair standing on end, regarded his business to be already achieved. Then Arjuna and Krishna, filled with joy, paid their adorations unto the great god by bowing their heads.[23] And permitted by Bhava, both Arjuna and Keçava, those two heroes, almost immediatly came back to their own camp, filled with transports of delight.[24] Indeed, their joy was as great as

that of Indra and Vishnu when those two gods, desirous of slaying Jambha, had obtained the permission of Bhava that slayer of great *Asuras*.' "[25]

SECTION LXXXII.

"Sanjaya said,—'While Krishna and Dāruka were thus conversing together, that night, O king, passed away. (When morning dawned), king Yudhishthira rose from his bed.[1] *Pāniswanikas*, and *Māgadhas*, and *Madhuparkikas* and *Vaitālikas* and *Sutas*, gratified that bull among men (with songs and music).[2] And dancers began their dance, and sweet-voiced singers sang their sweet songs fraught with the praises of the Kuru race.[3] And skilled musicians, well trained (in their respective instruments), played on *Mridangas* and *Jharjharas* and *Bheris*, and *Panavas*, and *Anakas*, and *Gomukhas*, and *Adamvaras*, and conchs, and *Dundubhis*, of loud sound, and diverse other instruments.[4-5] That loud noise, deep as the roar of the clouds, touched the very heavens. And it awoke that foremost of kings, *viz.*, Yudhishthira, from his slumbers.[6] Having slept happily on his excellent and costly bed, the king awoke. And the monarch, rising from his bed, proceeded to the bath room for performing those acts that were absolutely necessary.[7] Then a hundred and eight servants, attired in white, themselves washed, and all young, approached the king with many golden jars filled to the brim.[8] Seated at his ease on a royal seat, attired in a thin cloth, the king bathed in several kinds of water fragrant with sandal wood and purified with *Mantras*.[9] His body was rubbed by strong and well-trained servants with water in which diverse kinds of medicinal herbs had been soaked. He was then washed with *adhivāsha* water rendered fragrant by various odoriferous substances.[10] Obtaining then a long piece of cloth (for the head) that was as white as the feathers of the swan, and that had been kept loose before him, the king tied it round his head for drying the water.[11] Smearing his body then with excellent sandal-paste, and wearing floral garlands, and dressing himself in clean robes, the mighty-armed monarch sat with face towards the east, and his

hands joined together.[12] Following the path of the righteous, the son of Kunti then mentally said his prayers. And then with great humility he entered the chamber in which the blazing fire (for worship), was kept.[13] And having worshipped the fire with faggots of sacred wood and with libations of clarified butter sanctified with *Mantras*, he came out of the chamber.[14] Then that tiger among men, entering a second chamber, beheld there many bulls among Brāhmanas well-acquainted with the *Vedas*.[15] And they were all self-restrained, and purified by the study of the *Vedas* and by vows. And all of them had undergone the bath on the completion of sacrifices performed by them. Worshippers of the Sun, they numbered a thousand. And, besides them, there were also eight thousand others of the same class.[16] And the mighty-armed son of Pandu, having caused them to utter, in distinct voices, agreeable benedictions, by making presents to them of honey and clarified butter and auspicious fruits of the best kind, he gave unto each of them a *nishka* of gold, a hundred steeds decked with ornaments, and costly robes, and such other presents as were agreeable to them.[17-18] And making unto them presents also of kine yielding milk whenever touched, with calves, and having their horns decked with gold and their hoofs with silver, the son of Pāndu circumambulated them.[19] And then seeing and touching *Swastikas* fraught with increase of good fortune, and *Nandyāvartas* made of gold, and floral garlands, and water-pots, and blazing fire, and vessels full of sun-dried rice and other auspicious articles, and the yellow pigment prepared from the urine of the cow, and auspicious and well-decked maidens, and curds and clarified butter and honey, and auspicious birds and diverse other things held sacred, the son of Kunti came into the outer chamber.[20-22] Then, O mighty-armed one, the attendants waiting in that chamber brought an excellent and costly seat of gold that was of a circular shape. Decked with pearls and *lapis lazuli*, and overlaid with a very costly carpet over which was spread another cloth of fine texture, that seat was the handiwork of the celestial artificer himself.[23-24] After the high-souled monarch had taken his seat, the servants then brought to him all his costly and bright ornaments.[25] The high-souled son of Kunti

put on those begemmed ornaments, whereupon his beauty became such as to enhance the grief of his foes.[26] And when the servants began to fan him with white yak-tails of the bright effulgence of the moon and all furnished with handles of gold, the king looked resplendent like a mass of clouds charged with lightning.[27] And bards began to sing his praises and panegyrists uttered his eulogies. And singers began to sing unto that delighter of Kuru's race.[28] And in a moment the voices of the panegyrists swelled into a loud noise. And then was heard the clatter of car-wheels, and the tread of horse-hoofs.[29] And in consequence of that noise mingling with the tinkle of elephants' bells and the blare of conches and the tread of men, the very earth seemed to tremble.[30] Then one of the orderlies in charge of the doors, eased in mail, youthful in years, decked with earrings, and his sword hanging by his side, entering the private apartment, knelt down on the ground, and saluting with (a bend of) his head the monarch who deserved every adoration, represented unto that high-souled and royal son of Dharma that Hrishikeça was waiting to be introduced. Then that tiger among men, having ordered his servants, saying,—*Let an excellent seat and an Argha be kept ready for him*,—caused him of Vrishni's race to be introduced and seated on a costly seat. And addressing Mādhava with the usual enquiries of welcome, king Yudhishthira the just duly worshipped Keçava.'"[31-34]

SECTION LXXXIII.

"Sanjaya said,—'Then king Yudhishthira the son of Kunti, saluting Devaki's son Janārddana, cheerfully addressed him, saying,[1]—Hast thou passed the night happily, O slayer of Madhu? Are all thy perceptions clear, O thou of unfading glory?[2]—Vāsudeva also made similar enquiries of Yudhishthira. Then the orderly came and represented that the other Kshatriya warriors were waiting to be introduced.[3] Commanded by the king, the man introduced that concourse of heroes, consisting of Virāta and Bhimasena and Dhrishtadyumna and Sātyaki,[4] and Dhrishtaketu the ruler of the Chedis, and the mighty car-warrior Drupada, and Cikhandin, and the twins (Nakula and

Sahadeva), and Chekitāna and the ruler of the Kaikayas,[5] and Yuyutsu of Kuru's race, and Uttamaujas of the Pānchālas, and Yudhāmanyu, and Suvāhu, and the (five) sons of Draupadi.[6] These and many other Kshatriyas, approaching that high-souled bull among Kshatriyas, sat down on excellent seats.[7] Those mighty and high-souled heroes of great splendour, *viz.*, Krishna and Yuyudhāna, both sat on the same seat.[8] Then, in the hearing of them all, Yudhishthira, addressing the lotus-eyed slayer of Madhu, said unto him these sweet words :[9] —Relying on thee alone, we, like the celestials on the deity of a thousand eyes, seek victory in battle and eternal happiness![10] Thou art aware, O Krishna, of the deprivation of our kingdom, our exile at the hands of the foe, and all our diverse woes![11] O Lord of All, O thou that art compassionate unto those that are devoted to thee, upon thee wholly rests the happiness of us all and our very existence, O slayer of Madhu![12] O thou of Vrishni's race, do that by which my heart may ever rest on thee! Do also that, O Lord, by which the purposed vow of Arjuna may be realised![13] O, rescue us today from this ocean of grief and rage! O Mādhava, become thou today a boat unto us that are desirous of crossing (that ocean)![14] The car-warrior desirous of slaying the foe cannot, in battle, do that (for the success of his object) which, O Krishna, the car-driver can do if he exerts himself carefully![15] O Janārddana, as thou always savest the Vrishnis in all calamities, even so it behoveth thee to save us from this distress, O mighty-armed one![16] O bearer of the conch, discus, and mace, rescue the sons of Pāndu sunk in the fathomless and boatless Kuru ocean, by becoming a boat unto them![17] I bow to thee, O god of the lord of the gods, O thou that art eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikuntha, O best of male beings![18] Nārada described thee as that ancient and best of *Rishis* (called Nārāyana) that giveth boons, that beareth the bow *Çārnga*, and that is the foremost of all! O Mādhava, make those words true![19]—Thus addressed in the midst of that assembly by king Yudhishthira the just, Keçava, that foremost of speakers, replied unto Yudhishthira in a voice deep as that of clouds charged with rain,

saying.[20]—In all the worlds including that of the celestials, there is no bowman equal to Dhananjaya the son of Prithā![21] Possessed of great energy, accomplished in weapons, of great prowess and great strength, celebrated in battle, ever wrathful, and of great energy, Arjuna is the foremost of men![22] Youthful in years, bull-necked, and of long arms, he is endued with great strength. Treading like a lion or a bull, and exceedingly beautiful, he will slay all thy foes![23] As regards myself, I will do that by which Arjuna the son of Kunti may be able to consume the troops of Dhritarāshtra's son like a swelling conflagration.[24] This very day Arjuna will, by his arrows, despatch that vile wretch of sinful deeds, that slayer of Subhadrā's son, (*viz.*, Jayadratha), to that road from which no traveller comes back.[25] Today vultures and hawks and furious jackalls and other carnivorous creatures will feed on his flesh.[26] O Yudhishthira, if even all the gods with Indra become his protectors today, Jayadratha will still, slain in press of battle, repair to Yama's capital![27] Having slain the ruler of the Sindhus, Jishnu will come to thee (in the evening). Dispel thy grief and the fever (of thy heart), O king, and be thou graced with prosperity!"[28]

SECTION LXXXIV.

"Sanjaya said,—'While Yudhishthira, Vāsudeva, and others were thus conversing, Dhananjaya came there, desirous of beholding that foremost one of Bharata's race, *viz.*, the king, as also his friends and well-wishers.[1] After he had entered that auspicious chamber and, having saluted him duly, taken his stand before the king, that bull among the Pāndavas, (*viz.*, king Yudhishthira), rising up from his seat, embraced Arjuna with great affection.[2] Smelling his head and embracing him with his arms, the king blessed him heartily. And addressing him smilingly, he said,[3]—It is evident, O Arjuna, that complete victory certainly awaits thee in battle, judging from thy countenance (bright and cheerful as it is), and by the fact that Janārddana is well-pleased with thee![4] Then Jishnu related unto him that highly wonderful incident, saying,—Blessed be

thou, O monarch, I have, through Keçava's grace, beheld something exceedingly wonderful![5]—Then Dhananjaya related everything he had seen about his meeting with the Three-eyed god, for assuring his friends.[6] Then all the hearers, filled with wonder, bent their heads to the ground. And bowing unto the god having the bull for his mark, they said,—*Excellent, Excellent!*[7]—Then all the friends and well-wishers (of the Pāndavas), commanded by the son of Dharma, quickly and cheerfully proceeded to battle, their hearts filled with rage (against the foe).[8] Saluting the king, Yuyudhāna and Keçava and Arjuna, cheerfully set out from Yudhishthira's abode.[9] And those two invincible warriors, those two heroes, *viz.*, Yuyudhāna and Janārddana, together proceeded on the same car to Arjuna's pavilion.[10] Arrived there, Hrishikeça, like a charioteer (by profession), began to equip that car bearing the mark of the prince of apes and belonging to that foremost of car-warriors (*viz.*, Arjuna).[11] And that foremost of cars, of the effulgence of heated gold, and of rattle resembling the deep roar of the clouds, equipt (by Krishna), shone brightly like the morning Sun.[12] Then that tiger among men, (*viz.*, Vāsudeva), clad in mail, informed Pārtha, who had finished his morning prayers, of the fact that his car had been properly equipt.[13] Then that foremost of men in this world, *viz.*, the diadem-decked (Arjuna), clad in golden armour, and with his bow and arrows in hand, circumambulated that car.[14] And adored and blessed with benedictions about victory by Brāhmanas old in ascetic penances and knowledge and years, ever engaged in the performance of religious rites and sacrifices, and having their passions under control, Arjuna then ascended that great car,[15] that excellent vehicle, which had previously been sanctified with *mantras* capabale of giving victory in battle, like Surya of blazing rays ascending the Eastern mountain.[16] And that foremost of car-warriors decked with gold, in consequence of those golden ornaments of his, shone on his car like Surya of blazing splendour on the breast of Meru.[17] After Pārtha, Yuyudhāna and Janārddana mounted on that car like the twin Açwins riding the same car with Indra while coming to the sacrifice of Swaryyāti.[18] Then Govinda, that

foremost of charioteers, took the reins (of the steeds) like Mātali taking the reins of Indra's steeds while the latter went to battle for slaying Vritra.*[19] Mounted on that best of cars with those two friends, that slayer of large bodies of foes, *viz.*, Pārtha, proceeded for achieving the slaughter of the ruler of the Sindhus, like *Soma* rising (in the firmament) with *Vudha* and *Çukra*, for destroying the gloom of night, or like Indra proceeding with Varuna and Surya to the great battle (with the *Asuras*) occasioned by the abduction of Tārakā (the wife of Vrihaspati).[20-21] Then bards and musicians gratified the heroic Arjuna, as he proceeded, with the sound of musical instruments and auspicious hymns of good omen.[22] And the voices of the panegyrists and the bards uttering benedictions of victory and wishing good day, mingling with the sounds of musical instruments, became gratifying to those heroes.[23] And an auspicious breeze fraught with fragrance blew from behind Pārtha, gladdening him and sucking up the energies of his foes.[24] And at that hour, O king, many auspicious omens of various kinds appeared to view, indicating victory[25] to the Pāndavas and defeat to thy warriors, O sire! Beholding those indications of victory, Arjuna, addressing the great bowman Yuyudhāna on his right, said these words:—O Yuyudhāna, in today's battle my victory seems to be certain,[26-27] since, O bull of Cini's race, all these (auspicious) omens are seen! I shall, therefore, go thither where the ruler of the Sindhus[28] waiteth for (the display of) my energy and in expectation of repairing to the regions of Yama! Indeed, as the slaughter of the ruler of the Sindhus is one of my most imperative duties,[29] even so is the protection of king Yudhishthira the just another of my most imperative obligations. O thou of mighty arms, be thou today the king's protector![30] Thou wilt protect him even as I myself protect him! I do not behold the person in the world who would be able to vanquish thee![31] Thou art, in battle, equal to Vāsudeva himself! The chief of the celestials himself is unable to vanquish thee! Reposing this burden on thee or on that mighty car-warrior Praddyumna,[32] I can, O bull among

* *Vāsavamiva* is a mistake for *Vāsavasyeva*.—T.

men, without anxiety slay the ruler of the Sindhus! O thou of the Sātwata race, no anxiety need be entertained on my account![33] With thy whole soul must thou protect the king! There where the mighty-armed Vāsudeva stayeth, and where I myself stay, without doubt, the slightest danger (to him or me) can never arise![34]—Thus addressed by Pārtha, Sātyaki, that slayer of hostile heroes, replied, saying,—So be it!—And then the latter proceeded to the spot where king Yudhishthira was.'"[35]

SECTION LXXXV.

(Jayadratha-badha Parva.)

"Dhritarāshtra said,—'After Abhimanyu's slaughter when the next day came, what did the Pāndavas, afflicted with grief and sorrow, do? Who amongst my warriors fought with them?[1] Knowing, as they did, the achievements of Savyasāchin, O, tell me, how could the Kuravas, having perpetrated such a wrong, remain fearlessly![2] How could they in battle venture to even gaze at that tiger among men, (*viz.*, Arjuna,) as he advanced like the all-destroying Death himself in fury, burning with grief on account of the slaughter of his son?[3] Beholding that warrior having the prince of apes on his banner, that hero grieved on account of his son's death, shaking his gigantic bow in battle, what did my warriors do?[4] What, O Sanjaya, hath befallen unto Duryodhana? A great sorrow hath overtaken us today! I do not any longer hear the sounds of joy![5] Those charming sounds, highly agreeable to the ear, that were formerly heard in the abode of the Sindhu king, alas, those sounds are no longer heard today![6] Alas, in the camp of my sons, the sounds of countless bards and panegyrists singing their praises and of dancers are no longer heard![7] Formerly such sounds used to strike my ears incessantly! Alas, plunged into grief as they are, I do not any longer hear those sounds uttered (in their camp)![8] Formerly, O Sanjaya, while sitting in the abode of Somadatta who was devoted to truth, I used to hear such delightful sounds![9] Alas, how destitute of (religious) merit I am, for I observe the abode of my sons today to be echoing with sounds of grief and lamentations and

destitute of every noise betokening life and energy![10] In the houses of Vivingçati, Durmukha, Chitrasena, Vikarna, and other sons of mine, I do not hear the sounds I used to hear formerly![11] That great bowman, *viz.*, the son of Drona, who was the refuge of my sons, upon whom Brāhmanas and Kshatriyas and Vaiçyas, and a large number of disciples used to wait,[12] who took pleasure day and night in controversial disputation, in talk, in conversation, in the stirring music of diverse instruments, and in various kinds of delightful songs,[13] who was worshipped by many persons among the Kurus, the Pāndavas, and the Sātwatas, alas, O *Suta*, in the abode of that son of Drona no sound can be heard as formerly![14] Singers and dancers used, in large numbers, to wait closely upon that mighty bowman, *viz.*, the son of Drona! Alas, their sounds can no longer be heard in his abode![15] That loud noise which rose in the camp of Vinda and Anuvinda every evening, alas, that loud noise is no longer heard there! Nor in the camp of the Kaikayas[16] can that loud sound of song and slapping of palms be heard today which their soldiers, engaged in dance and revelry, used to make![17] Those priests competent in the performance of sacrifices who used to wait upon Somadatta's son, that refuge of scriptural rites, alas, their sounds can no longer be heard![18] The twang of the bow-string, the sound of *Vedic* recitations, the whiz of lances and swords, and the rattle of car-wheels, used incessantly to be heard in the abode of Drona! Alas, those sounds can no longer be heard there![19] That swell of songs of diverse realms, that loud noise of musical instruments, which used to arise there, alas, those can no longer be heard today![20] When Janārddana of unfading glory came from Upaplavya desirous of peace, from compassion for every creature,[21] I then, O *Suta*, said unto the wicked Duryodhana,—Obtaining Vāsudeva as the means, make peace with the Pāndavas, O son![22] I think the time has come (for making peace)! Do not, O Duryodhana, transgress my command! If thou settest Vāsudeva aside who now begs thee for peace[23] and addresses thee for thy good, victory thou wilt never have in battle!—Duryodhana, however, did set aside Him of Daçārha's race, that bull among all bowmen,[24] who then spoke

what was for Duryodhana's good. By this, he embraced what was calamitous to himself. Seized by Death himself, that wicked-souled son of mine, rejecting my counsels, adopted those of Dusçāsana and Karna. I myself did not approve of the match at dice. Vidura did not approve of it.[25-26] The ruler of the Sindhus did not, nor Bhishma, nor Calya; nor Bhuriçravas; nor Purumitra; nor Jaya;[27] nor Açwatthāman; nor Kripa; nor Drona, O Sanjaya! If my son had conducted himself according to the counsels of these persons,[28] he would then, with his kinsmen and friends, have lived for ever in happiness and peace. Of sweet and delightful speech, ever saying what is agreeable amid their kinsmen,[29] high-born, loved by all, and possessed of wisdom, the sons of Pāndu are sure to obtain happiness. The man who casteth his eye on righteousness, always and everywhere obtaineth happiness.[30] Such a man, after death, winneth benefit and grace. Possessed of sufficient might, the Pāndavas deserve to enjoy half the Earth.[31] The Earth girt by the sea is as much their ancestral possession (as of the Kurus). Possessed of sovereignty, the Pāndavas will never deviate from the track of righteousness.[32] O child, I have kinsmen to whose voice the Pāndavas will ever listen,—such, for instance, as Calya, Somadatta, the high-souled Bhishma,[33] Drona, Vikarna, Vāhlika, Kripa, and others among the Bhāratas that are illustrious and reverend in years.[34] If they speak unto them on thy behalf, the Pāndavas will certainly act according to those beneficial recommendations. Or, who, amongst these, thinkest thou, belongs to their party that will speak to them otherwise?[35] Krishna will never abandon the path of righteousness. The Pāndavas are all obedient to him. Words of righteousness spoken by myself also, those heroes will never disobey, for the Pāndavas are all of righteous souls! —Piteously lamenting, O *Suta*, I spoke these and many other words unto my son.[36-37] Foolish as he is, he listened not to me! I think all this to be the mischievous influence of time! There where Vrikodara and Arjuna are, and the Vrishni hero Sātyaki,[38] and Uttamaujas of the Pānchālas, and the invincible Yudhāmanyu, and the irrepressible Dhrishtadyumna, and the unvanquished Cikhandin,[39] the Açmakas, the Kekayas, and

Kshatradharman of the Somakas, the ruler of the Chedis, and Chekitāna, and Vibhu the son of the ruler of the Kāçis,[40] the sons of Draupadi, and Virāta, and the mighty car-warrior Drupada, and those tigers among men, *viz.*, the twins (Nakula and Sahadeva), and the slayer of Madhu to offer counsel,[41] who is there in this world that would fight these, expecting to live? Who else, again, is there, save Duryodhana, and Karna, and Cakuni the son of Suvala, and Dusçāsana as their fourth, for I do not see the fifth, that would venture to resist my foes while the latter display their celestial weapons?[42-43] They who have Vishnu himself on their car, clad in mail and reins in hand, they who have Arjuna for their warrior, they can never have defeat![44] Doth not Duryodhana now recollect those lamentations of mine? Those tigers among men, Bhishma and Drona, thou hast said, have been slain.[45] I think, beholding these fruits of the words uttered by the far-seeing Vidura, my sons are now indulging in lamentations![46] I think, beholding his army overwhelmed by Cini's grandson and Arjuna, beholding the terraces of his cars empty, my sons are indulging in lamentations![47] As a swelling conflagration urged by the winds consumes a heap of dry grass at the close of winter, even so will Dhananjaya consume my troops![48] O Sanjaya, thou art accomplished in narration! Tell me everything that transpired after the doing of that great wrong to Pārtha in the evening![49] When Abhimanyu was slain, what became the state of your minds? Having, O son, greatly offended the wielder of *Gāndiva*, my warriors are incapable of bearing in battle his achievements! What measures were resolved upon by Duryodhana, and what by Karna? What also did Dusçāsana and Suvala's son do? O Sanjaya, O son, that which has in battle befallen all my children assembled together, is certainly due to the evil acts of the wicked Duryodhana, who followeth in the path of avarice, who is of wicked understanding, whose judgment is perverted by wrath, who coveteth sovereignty, who is foolish, and who is deprived of reason by anger! Tell me, O Sanjaya, what measures were then adopted by Duryodhana? Were they ill-judged or well-judged?'"[50-54]

Section LXXXVI.

"Sanjaya said,—'I will tell thee all, for everything hath been witnessed by me with my own eyes! Listen calmly! Great is thy fault![1] Even as an embankment is useless after the waters (of the field) have flowed away, even so, O king, are these lamentations of thine useless! O bull of Bharata's race, do not grieve![2] Wonderful as are the decrees of the Destroyer, they are incapable of being transgressed. Do not grieve, O bull of Bharata's race, for this is not new![3] If thou hadst formerly restrained Yudhishthira the son of Kunti and thy sons also from the match at dice, this calamity then would never have overtaken thee![4] If, again, when the time for battle came, thou hadst restrained both the parties inflamed by wrath, this calamity then would never have overtaken thee![5] If, again, thou hadst formerly urged the Kurus to slay the disobedient Duryodhana, then this calamity would never have overtaken thee![6] (If thou hadst done any of these acts), the Pāndavas, the Pānchālas, the Vrishnis, and the other kings would then have never known thy wrong-headedness![7] If, again, doing thy duty as a father, thou hadst, by placing Duryodhana in the path of righteousness, caused him to tread along it, then this calamity would never have overtaken thee![8] Thou art the wisest man on Earth. Forsaking eternal virtue, how couldst thou follow the counsels of Duryodhana and Karna and Cakuni?[9] These lamentations of thine, therefore, O king, that I hear,—of thine that art wedded to (worldly) wealth,—seem to me to be honey mixed with poison![10] O monarch, formerly Krishna did not respect king Yudhishthira the son of Pāndu, or Bhishma, or Drona, so much as he used to respect thee![11] When, however, he came to know thee as one fallen off from the duties of a king, since then Krishna hath ceased to regard thee with respect![12] Thy sons had addressed various harsh speeches towards the sons of Prithā. Thou wast indifferent to those speeches then. O thou that wishest sovereignty unto thy sons, the consequence of that

indifference of thine hath now overtaken thee![13] O sinless one, thy ancestral sovereignty is now in danger. (If it is not so), obtain now the whole Earth subjugated by the sons of Prithā![*14] The kingdom that the Kurus enjoy, as also their fame, had been acquired by Pāndu. The virtuous sons of Pāndu added to that kingdom and that fame.[15] Those achievements, however, of theirs, became (to them) barren of fruit as they came in contact with thee, since they were deprived of even their ancestral kingdom by thy covetous self.[16] Now, O king, when the battle has begun, thou censurest thy sons, indicating diverse faults of theirs. This is scarcely becoming.[17] The Kshatriyas, while fighting, do not take care of their very lives! Indeed, those bulls among Kshatriyas fight, penetrating into the array of the Pārthas![18] Who else, indeed, save the Kauravas, would venture to fight with that force which is protected by Krishna and Arjuna, by Sātyaki and Vrikodara?[19] Them that have Arjuna for their warrior, them that have Janārddana for their counsellor, them that have Sātyaki and Vrikodara for their protectors,[20] what mortal bowman is there that would dare fight with, save the Kauravas and those that are following their lead?[21] All that is capable of being achieved by friendly kings endued with heroism and observant of the duties of Kshatriyas, all that is being done by the warriors on the Kaurava side![22] Listen now, therefore, to everything that hath taken place in that terrible battle between those tigers among men, *viz.*, the Kurus and the Pāndavas!"[23]

SECTION LXXXVII.

"Sanjaya said.—'After that night had passed away, Drona, that foremost of all wielders of weapons, began to array all his

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* *Apavrittam* is explained by Nilakantha as, endangered or made doubtful. What Sanjaya says is that if it is not so, thou shalt then have to undergo the bitterness of ruling over the whole world bestowed upon thee by the Pāndavas. Either the Pāndavas will snatch away thy kingdom, or make thee ruler of the whole world after slaying thy sons. Either of these alternatives would be bitter to thee.—T.

divisions for battle.[1] Diverse sounds were heard, O monarch, of angry heroes shouting in wrath and desirous of slaying one another.[2] And some stretched their bows, and some rubbed with their hands their bow-strings. And drawing deep breaths, many of them shouted, saying,—Where is that Dhananjaya?[3]—And some began to throw upwards (and again seize) their naked swords, unyielding, well-tempered, of the color of the sky, possessed of great sharpness, and furnished with beautiful hilts.[4] And brave warriors, desirous of battle, by thousands, were seen to perform the evolutions of swordsmen and of bowmen, with skill acquired by practice.[5] Some, whirling their maces decked with bells, smeared with sandal paste, and adorned with gold and diamonds, enquired after the son of Pāndu.[6] Some, intoxicated with the pride of strength and possessed of massive arms, obstructed the welkin with their spiked clubs that resembled (a forest of sturdy) poles raised in honor of Indra.[7] Others, brave warriors all, adorned with beautiful garlands of flowers, desirous of battle, occupied diverse portions of the field, armed with diverse weapons.[8] Where is Arjuna? Where is that Govinda? Where is the proud Bhima? Where also are those allies of theirs?—Even thus did they call upon them in battle.[9] Then blowing his conch and himself urging his horses to great speed, Drona moved about with great celerity, arraying his troops.[10] After all those dvisions that delight in battle had taken up their stations, Bharadwāja's son, O king, said these words unto Jayadratha:[11]—Thyself, Somadatta's son, the mighty car-warrior Karna, Açwatthāman, Calya, Vrishasena, and Kripa,[12] with a hundred thousand horse, sixty thousand cars, four and ten thousand elephants with rent temples,[13] one and twenty thousand foot-soldiers clad in mail, take up your station behind me at the distance of twelve miles![14] There the very gods with Vāsava at their head will not be able to attack thee, what need be said, therefore, of the Pāndavas? Take comfort, O ruler of the Sindhus![15]—Thus addressed (by Drona), Jayadratha the ruler of the Sindhus became comforted. And he proceeded to the spot indicated by Drona, accompanied by many Gāndhāra warriors, and surrounded by those great car-warriors,[16] and with many

foot-soldiers clad in mail, prepared to fight vigorously, and armed with nooses. The steeds of Jayadratha, well skilled in bearing or drawing, were all, O monarch, decked with yak-tails and ornaments of gold. And seven thousand such steeds, and three thousand other steeds of the Sindhu breed were with him.[17-18]

"'Thy son Durmarshana, desirous of doing battle, stationed himself at the head of all the troops, accompanied by a thousand and five hundred infuriate elephants of awful size, clad in mail and of fierce deeds, and all ridden by well-trained elephant-riders.[19-20] Thy two other sons, *viz.*, Dushçāsana and Vikarna, took up their position amid the advance divisions of the army, for the accomplishment of the objects of Jayadratha.[21] The array that Bharadwāja's son formed, part *Çakata* and part a *circle*, was full forty eight miles long and the width of its rear measured twenty miles.[22] Drona himself formed that array, with countless brave kings stationed within it and countless cars and steeds and elephants and foot-soldiers.[23] In the rear of that array was another impenetrable array of the form of a *lotus*. And within that *lotus* was another dense array called the needle.[24] Having formed his mighty array thus, Drona took up his station. At the mouth of that *needle*, the great bowman Kritavarman took up his stand.[25] Next to Kritavarman, O sire, stood the ruler of the Kāmvojas and Jalasandha. Next to these stood Duryodhana and Karna.[26] Behind them hundreds and thousands of unreturning heroes were stationed in that *Çakata* for protecting its head.[27] Behind them all, O monarch, and surrounded by a vast force, was king Jayadratha stationed at one side of that needle-shaped array.[28] At the entrance of the *Çakata*, O king, was Bharadwāja's son. Behind Drona was the chief of the Bhojas, who protected him.[29] Clad in white armour, with excellent head-gear, of broad chest and mighty arms, Drona stood, stretching his large bow, like the Destroyer himself in wrath.[30] Beholding Drona's car which was graced with a beautiful standard and had red steeds yoked to it and whose banner bore the device of a sacrificial altar and a black deer-skin, the Kauravas were filled with delight.[31] Seeing that array formed by Drona, which resembled the ocean itself in agitation, the *Siddhas* and

the *Chāranas* were filled with wonder.[32] And all creatures thought that that array would devour the whole Earth with her mountains and seas and forests, and abounding with diverse realms.[33] And king Duryodhana, beholding that mighty array in the form of a *Çakata*, teeming with cars and men and steeds and elephants, roaring dreadfully, of wonderful form, and capable of riving the hearts of foes, began to rejoice.' "[34]

Section LXXXVIII.

"Sanjaya said,—'After the diverse divisions of the Kuru army had been (thus) arrayed, and a loud uproar, O sire, had arisen; after drums and *Mridangas* began to be beat and played upon;[1] after the din of the warriors and the noise of musical instruments had become audible; after conchs began to be blown, and an awful roar had arisen, making the hair to stand on end;[2] after the field of battle had been slowly covered by the Bharata heroes desirous of fight; and after the hour called *Rudra* had set in, Savyasāchin made his appearance.[3] Many thousands of ravens and crows, O Bhārata, proceeded sporting on the front of Arjuna's car.[4] Various animals of terrible cries, and jackalls of inauspicious sight, began to yell and howl on our right as we proceeded to battle.[5] Thousands of blazing meteors fell with great noise. The whole Earth trembled on that dreadful occasion.[6] Dry winds blew in all directions, accompanied by thunder, and driving hard pebbles and gravel when Kunti's son came at the commencement of battle.[7] Then Nakula's son Catānika, and Dhrishtadyumna the son of Prithata, those two warriors possessed of great wisdom, arrayed the several divisions of the Pāndavas.[8] Then thy son Durmarshana, accompanied by a thousand cars, a hundred elephants, three thousand horses, and ten thousand foot-soldiers, and covering a piece of ground that measured the length of fifteen hundred bows, took up his position at the very van of all the troops, and said,[9-10]—Like the continent resisting the surging sea, even I will today resist the wielder of *Gāndiva*, that scorcher of foes, that warrior who is irresistible in battle![11] Let people today behold the wrathful Dhananjaya collide with

me like a mass of stone against another stony mass![12] Ye car-warriors that are desirous of battle, stay ye (as witnesses)! Alone I will fight with all the Pāndavas assembled together, for enhancing my honor and fame![13]—That high-souled and noble son of thine, that great bowman, saying this, stood there, surrounded by many great bowmen.[14] Then, like the Destroyer himself in wrath, or Vāsava himself armed with the thunder, or Death's irresistible self armed with his club and urged on by Time,[15] or Mahādeva armed with the trident and incapable of being ruffled, or Varuna bearing his noose, or the blazing fire at the end of the *Yuga* risen for consuming the creation,[16] the slayer of the *Nivātakavachas*, inflamed with rage and swelling with might, the ever-victorious Jaya devoted to truth and desirous of achieving his great vow,[17] clad in mail and armed with sword, decked in golden diadem, adorned with garlands of white flowers and attired in white robes, his arms decked with beautiful *Angadas* and ears with excellent earrings,[18] mounted on his own foremost of cars, (the incarnate) Nara, accompanied by Nārāyana, shaking his *Gāndiva* in battle, shone brilliantly like the risen Sun![19] And Dhananjaya of great prowess, placing his car, O king, at the very van of his army where densest showers of arrows would fall, blew his conch.[20] Then Krishna also, O sire, fearlessly blew with great force his foremost of conchs called *Pānchajanya* as Pārtha blew his.[21] And in consequence of the blare of their conchs, all the warriors in thy army, O monarch, trembled and became heartless. And their hair stood on end at that sound.[22] As all creatures are possessed with fright at the sound of the thunder, even so did all thy warriors take fright at the blare of those conchs.[23] And all the animals ejected urine and excreta. Thy whole army with its animals became filled with anxiety.[24] O king, in consequence of the blare of those (two) conchs, all men, O sire, lost their strength. And some amongst them, O monarch, were inspired with dread, and some lost their senses.[25] And the ape on Arjuna's banner, opening his mouth wide, made an awful noise with the other creatures on it, for terrifying thy troops.[26] Then conchs and horns and cymbals and *Anakas* were once more blown and

beat for cheering thy warriors.[27] And that noise mingled with the noise of diverse (other) musical instruments, with the shouts of warriors and the slaps of their armpits, and with the leonine roars uttered by great car-warriors in summoning and challenging (their antagonists).*[28] When that tumultuous uproar arose there, an uproar that enhanced the fears of the timid, the son of Pākaçāsana, filled with great delight, addressing him of Daçārha's race, said (these words).' "[29]

SECTION LXXXIX.

"'Arjuna said,—Urge the steeds, O Hrishikeça, to where Durmarshana stayeth! Piercing through that elephant-division I will penetrate into the hostile army!'

"Sanjaya continued,—"Thus addressed by Savyasāchin, the mighty-armed Keçava urged the steeds to where Durmarshana was staying.[2] Fierce and awful was the encounter that commenced there between one and the many, an encounter that proved very destructive of cars and elephants and men![3] Then Pārtha, resembling a pouring cloud, covered his foes with showers of shafts like a mass of clouds pouring rain on the mountain breast.†[4] The hostile car-warriors also, displaying great lightness of hands, quickly covered both Krishna and Dhananjaya with clouds of arrows.[5] The mighty-armed Pārtha then, thus opposed in battle by his foes, became filled with wrath, and began to strike off with his arrows the heads of car-warriors from their trunks.[6] And the Earth became strewn with beautiful heads decked with ear-rings and turbans, the nether lips bit by the upper ones, and the faces adorned with eyes troubled with wrath.[7] Indeed, the scattered heads of the warriors looked resplendent like an assemblage of plucked off and crushed lotuses lying strewn about the field.[8] Golden coats of mail dyed with gore, (lying thick over the field), looked

* This verse is grammatically connected with 27. The Bengal reading *samāhutais* is better than the Bombay reading *samādhutais* although Nilakantha accepts the last.—T.

† The original is pleonastic.—T.

like masses of clouds charged with lightning.*[9] The sound, O king, of heads falling on the Earth, resembled that of falling palmyra fruits ripened by time.[10] Headless trunks arose, some standing bow in hand, and some with naked swords upraised in the act of striking.[11] Those brave warriors, incapable of brooking Arjuna's feats and desirous of vanquishing him, had no distinct perception as to when their heads were struck off by Arjuna.[12] The Earth became strewn with heads of horses, trunks of elephants, and the arms and legs of heroic warriors.[13] —*This one is Pārtha,—Where is Pārtha ?—Here is Pārtha !* —Even thus, O king, the warriors of thy army became filled with the idea of Pārtha only![14] Deprived of their senses by Time, they regarded the whole world to be full of Pārtha only, and, therefore, many of them perished, striking one another, and some struck even their own selves.[15] Uttering wails of woe, many heroes, covered with blood, deprived of their senses, and in great agony, laid themselves down, calling upon their friends and kinsmen.[16] Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or shafts, or maces, and cased in armour and decked with *Angadas* and other ornaments, and looking like large snakes, and resembling huge clubs, cut off (from trunks) with mighty weapons, were seen to jump about, jerk about, and move about, with great force, as if in rage.[17-19] Every one amongst those that wrathfully advanced against Pārtha in that battle, perished, his body pierced with some fatal shaft of that hero.[20] While dancing on his car as it moved, and drawing his bow, no one there could detect the minutest opportunity for striking him.[21] The quickness with which he took his shafts, fixed them on the bowstring, and let them off, filled all his enemies with wonder.[22] Indeed, Phālguna, with his shafts, pierced elephants and elephant-riders, horses and horse-riders, car-warriors and drivers of cars.[23] There was none amongst his enemies, whether staying before him, or struggl-

* This verse obviously needs correction. Instead of "golden coats of mail," I think some such correction is needed, *viz*, "coats of mail, of black iron, decked with gold and dyed with blood, &c."—T.

ing in battle, or wheeling about, or pressed forward by those on their back, whom the son of Pāndu did not slay.[24] As the Sun rising in the welkin destroyeth the thick gloom, even so did Arjuna destroy that elephant force by means of his shafts winged with *Kanka* plumes.[25] The field occupied by thy troops, in consequence of riven elephants fallen upon it, looked like the Earth strewn with huge hills at the hour of universal dissolution.[26] As the midday Sun is incapable of being looked at by all creatures, even so was Dhananjaya excited with wrath incapable of being looked at, in battle, by his enemies.[27] The troops of thy son, O chastiser of foes, afflicted (with the arrows of Dhananjaya). broke and fled in fear.[28] Like a mass of clouds pierced and driven away by a mighty wind, that army was pierced and routed by Pārtha. None, indeed, could gaze at that hero while he was slaying the foe.[29] Urging their horses to great speed by goads, by the horns of their bows, by deep growls, by encouraging behests, by whips, by cuts on their flanks, and by threatening speeches, thy men, *viz.*, thy cavalry and thy car-warriors, as also thy foot-soldiers, afflicted with the shafts of Arjuna, fled away from the field.[30-31] Others (that rode on elephants), fled away, urging those huge beasts by pressing their flanks with their toes or with strokes of the hook. Others, deprived of their senses by Pārtha's arrows, in flying, ran against Pārtha himself. Indeed, thy warriors then became all cheerless and their understandings were all confused.' "[32]

SECTION XC.

"Dhritarāshtra said,—'When the van of my army thus slaughtered by the diadem-decked (Arjuna) broke and fled, who were those heroes that advanced against Arjuna?[1] (Did any of them actually fight with Arjuna, or) did all, abandoning their resolutions, enter the *Çakata* array, getting behind the fearless Drona resembling a solid wall?'[2]

"Sanjaya said,—'When Indra's son Arjuna, O sinless one, began, with his excellent arrows, to break and incessantly slay that force of ours, many heroes were either slain, or becoming

dispirited, fled away. None, in that battle, was capable of even looking at Arjuna.[3-4] Then thy son Duççāsana, O king, beholding that state of the troops, became filled with wrath and rushed against Arjuna for battle.[5] That hero of fierce prowess, cased in a beautiful coat of mail made of gold and his head covered with a turban decked with gold,[6] caused Arjuna to be surrounded by a large elephant force which seemed capable of devouring the whole Earth.[7] With the sound of the elephants' bells, the blare of conchs, the twang of bowstrings, and the grunts of the tuskers,[8] the Earth, the points of the compass, and the welkin, seemed to be entirely filled. That space of time became fierce and awful.[9] Beholding those huge beasts with extended trunks filled with wrath and rushing quickly towards him, like winged mountains, urged on with hooks,[10] Dhananjaya, that lion among men uttering a leonine shout, began to pierce and slay that elephant force with his shafts.[11] And like a *Makara* penetrating into the vasty deep surging into mountain waves when agitated by the tempest, the diadem-decked (Arjuna) penetrated into that elephant host.[12] Indeed, Pārtha, that subjugator of hostile cities, was then seen by all on every side to resemble the scorching Sun that rises, transgressing the rule about direction and hour, on the day of the universal destruction.[13] And in consequence of the sound of horse-hoofs, the rattle of car-wheels, the shouts of combatants, the twang of bow-strings,[14] the noise of diverse musical instruments, the blare of *Pāñchajanya* and *Devadatta*, and the roar of *Gāndiva*,[15] men and elephants were dispirited and deprived of their senses. And men and elephants were riven by Savyasāchin with his shafts whose touch resembled that of snakes of virulent poison.[16] And those elephants, in that battle, were pierced all over their bodies with sharp shafts, numbering thousands upon thousands, sped from *Gāndiva*.[17] While thus mangled by the diadem decked (Arjuna), they uttered loud noises and incessantly fell down on the earth like mountains shorn of their wings.[18] Others struck at the jaw or frontal globes or temples, with long shafts, uttered cries resembling those of cranes.[19] The diadem decked (Arjuna) began to cut off, with his straight arrows, the heads of warriors standing on the necks of elephants.[20]

Those heads decked with ear-rings, constantly falling on the Earth, resembled a multitude of lotuses that Pārtha was culling for an offer to his gods.[21] And while the elephants wandered on the field, many warriors were seen to hang from their bodies, divested of armour, afflicted with wounds, covered with blood, and looking like painted pictures.[22] In some instances two or three warriors, pierced by one arrow winged with beautiful feathers and well-shot (from *Gāndiva*), fell down on the Earth.[23] Many elephants, deeply pierced with long shafts, fell down, vomiting blood from their mouths, with the riders on their backs, like hills overgrown with forests tumbling down through some convulsion of nature.[24] And Pārtha, by means of his straight shafts, cut into fragments the bowstrings, standards, bows, yokes, and shafts of the car-warriors opposed to him.[25] None could notice when Arjuna took up his arrows, when he fixed them on the bowstring, when he drew the string, and when he let them off. All that could be seen was that Pārtha seemed to dance on his car with his bow incessantly drawn to a circle.[26] Elephants, deeply pierced with long shafts and vomiting blood from their mouths, fell down, as soon as they were struck, on the Earth.[27] And in the midst of that great carnage, O monarch, innumerable headless trunks were seen to stand up.[28] Arms, with bows in grasp, or whose fingers were cased in leathern fences, holding swords, or decked with *Angadas* and other ornaments of gold, cut off from trunks, were seen lying about.[29] And the field of battle was strewn with innumerable *Upashkaras* and *Adhishtānas*, and shafts, and crowns, crushed car-wheels, and broken *Akshas*, and yokes, and warriors armed with shields and bows, and floral garlands, and ornaments, and robes, and fallen standards.[30-31] And in consequence of those slain elephants and steeds, and the fallen bodies of Kshatriyas, the Earth there assumed an awful aspect.[32] Dusçāsana's force, thus slaughtered, O king, by the diadem-decked (Arjuna), fled away. Their leader himself was in great pain,[33] for Dusçāsana, greatly afflicted by those shafts, and overcome by fear, entered, with his division, the *Çakata* array, seeking Drona as his deliverer.[34]

Section XCI.

"Sanjaya said,—'Slaying the force of Dusçāsana, the mighty-car-warrior Savyasāchin, desirous of getting at the ruler of the Sindhus, proceeded against the division of Drona.[1] Having approached Drona who was stationed at the entrance of the array, Pārtha, at Krishna's request, joined his hands and said these words unto Drona:[2]—Wish me well, O Brāhmana, and bless me, saying,—*Swasti!* Through thy grace I wish to penetrate into this impenetrable array![3] Thou art to me even as my sire, or even as king Yudhishthira the just, or even as Krishna! I tell thee this truly![4] O sire, O sinless one, even as Açwatthāman deserves to be protected by thee, I also deserve to be protected by thee, O foremost of regenerate ones![5] Through thy grace, O foremost of men, I desire to slay the ruler of the Sindhus in battle! O lord, see that my vow is accomplished![6]—'

"Sanjaya continued,—'Thus addressed by him, the preceptor, smiling, replied unto him, saying,—O Vibhatsu, without vanquishing me, thou shalt not be able to vanquish Jayadratha![7]—Telling him this much, Drona, smiling, covered him with showers of sharp arrows, as also his car and steeds and standard and charioteer.[8] Then Arjuna, baffling Drona's arrowy showers with his own arrows, rushed against Drona, shooting mightier and more awful shafts.[9] Observant of Kshatriya duties, Arjuna then pierced Drona in that battle with nine arrows.[10] Cutting the shafts of Arjuna by his own shafts, Drona then pierced both Krishna and Arjuna with many shafts that resembled poison or fire.[11] Then, while Arjuna was thinking of cutting off Drona's bow with his arrows, the latter, endued with great valor, fearlessly and quickly cut off, with his shafts, the bowstring of the illustrious Phālguna. And he also pierced Phālguna's steeds and standard and charioteer.[12-13] And the heroic Drona covered Phālguna himself with many arrows, smiling the while. Meantime, stringing his large bow anew,[14] Pārtha, that foremost of all persons convers-

ant with arms, getting the better of his preceptor, quickly shot six hundred arrows as if he had taken and shot only one arrow.[15] And once more he shot seven hundred other arrows, and then a thousand arrows incapable of being resisted, and ten thousands of other arrows. All these slew many warriors of Drona's array.[16] Deeply pierced with those weapons by the mighty and accomplished Pārtha acquainted with all modes of warfare, many men and steeds and elephants fell down deprived of life.[17] And car-warriors, afflicted by those shafts, fell down from their foremost of cars, deprived of horses and standards and destitute of weapons and life.[18] And elephants fell down like summits of hills, or masses of clouds, or large houses, loosened, dispersed, or burnt down by the thunder, the wind, or the fire.[19] Struck with Arjuna's shafts, thousands of steeds fell down like swans on the breast of Himavat, struck down by the force of watery currents.[20] Like the Sun, that rises at the end of the *Yuga*, drying up with his rays vast quantities of water, the son of Pāndu, by his showers of weapons and arrows, slew vast numbers of car-warriors and steeds and elephants and foot soldiers.[21] Then like the clouds covering the Sun, the Drona-cloud, with its arrowy showers, covered the Pāndava-Sun, whose rays in the shape of thick showers of arrows were scorching in the battle the foremost ones among the Kurus.[22] And then the preceptor struck Dhanajaya at the breast with a long shaft shot with great force and capable of drinking the life of every foe.[23] Then Arjuna, deprived of strength, shook in all his limbs like a hill during an Earthquake. Soon, however, regaining his fortitude, Vibhatsu pierced Drona with many winged arrows.[24] Then Drona struck Vāsudeva with five arrows. And he struck Arjuna with three and seventy arrows, and his standard with three.[25] Then, O king, the valorous Drona, getting the better of his disciple, within the twinkling of an eye made Arjuna invisible by means of his arrowy showers.[26] We then beheld the shafts of Bharadwāja's son falling in continuous lines, and his bow also was seen to present the wonderful aspect of being incessantly drawn to a circle.[27] And those shafts, countless in number, and winged with *Kanka* feathers, shot by Drona in that battle, incessantly fell, O king, on Dhananjaya

and Vāsudeva.[28] Beholding then that battle between Drona and the son of Pāndu, Vāsudeva of great intelligence began to reflect upon the accomplishment of the (important) task.[29] Then Vāsudeva, addressing Dhananjaya, said these words :—O Pārtha, O Pārtha, O thou of mighty arms, we should not waste time![30] We must go on, avoiding Drona, for a more important task awaits us!—In reply Pārtha said unto Krishna,—O Keçava, as thou pleasest![31]—Then keeping the mighty-armed Drona to their right, Arjuna proceeded onwards. Turning his face round, Vibhatsu proceeded, shooting his shafts.[32] Then Drona, addressing Arjuna, said,—Whither dost thou proceed, O son of Pāndu! Is it not true that thou ceasest not (to fight) till thou hast vanquished thy foe?[33]—

"'Arjuna answered,—Thou art my preceptor and no foe! I am thy disciple and, therefore, like to thy son! Nor is there the man in the whole world who can vanquish thee in battle![34]—'

"Sanjaya continued,—'Saying these words, the mighty-armed Vibhatsu, desirous of slaying Jayadratha, quickly proceeded against the (Kaurava) troops.[35] And while he penetrated into thy army, those high-souled princes of Pānchāla, *viz.*, Yudhāmanyu and Uttamaujas, followed him as the protectors of his wheels.[36] Then, O king, Jaya, and Kritavarman of the Sātwata race, and the ruler of the Kāmvojas, and Crutāyus, began to oppose the progress of Dhananjaya.[37] And these had ten thousand car-warriors for their followers. The Abhishāhas, the Curasenas, the Civis, the Vasātis,[38] the Māvellakas, the Lilithyas, the Kaikayas, the Madrakas, the Nārāyana-Gopālas, and the various tribes of the Kāmvojas[39] who had before been vanquished by Karna, all of whom were regarded as very brave, placing Bharadwāja's son at their head, and becoming regardless of their lives, rushed towards Arjuna,[40] for resisting that angry hero burning with grief on account of the death of his son, that warrior resembling all-destroying Death himself, clad in mail, conversant with all modes of warfare, prepared to throw away his life in the thick of battle,[41]—that mighty bowman of great prowess, that tiger among men,—who resembled an infuriate leader of an elephantine herd, and who seemed ready to devour the whole hostile army![42]. The battle then that

commenced was exceedingly fierce and made the hair stand on end, between all those combatants on the one side and Arjuna on the other, desiring to encounter each other.[43] And all of them, uniting together, began to resist that bull among men advancing for the slaughter of Jayadratha, like medicines resisting a raging disease.'"[44]

SECTION XCII.

"Sanjaya said,—'Held in check by them, that foremost of car-warriors, *viz.*, Pārtha of great might and prowess, was quickly pursued by Drona from behind.[1] The son of Pāndu, however, like diseases scorching the body, blasted that army, scattering his sharp shafts and resembling on that account the Sun himself scattering his countless rays of light.[2] And steeds were pierced, and cars with riders were broken and mangled, and elephants were overthrown. And umbrellas were cut off and displaced, and vehicles were deprived of their wheels.[3] And the combatants fled on all sides, exceedingly afflicted with arrows. Even thus progressed that fierce battle between those warriors and Arjuna encountering each other. Nothing could be distinguished. With his straight shafts, Arjuna, O monarch, made the hostile army tremble incessantly.[4-5] Firmly devoted to truth, Arjuna then, of white steeds, desirous of accomplishing his vow, rushed against that foremost of car-warriors, *viz.*, Drona of red steeds.[6] Then the preceptor Drona struck his disciple, *viz.*, the mighty bowman Arjuna, with five and twenty straight shafts capable of reaching the very vitals.[7] Thereupon Vibhatsu, that foremost of all wielders of weapons, quickly rushed against Drona, shooting arrows capable of baffling the force of counter arrows shot at him.[8] Invoking into existence then the *Brahma* weapon, Arjuna of immeasurable soul baffled with his straight shafts those shot so speedily at him by Drona.[9] The skill we then beheld of Drona was exceedingly wonderful, since Arjuna, though young, and though struggling vigorously, could not pierce Drona with a single shaft.[10] Like a mass of clouds pouring torrents of rain, the Drona cloud rained showers of arrows on the Pārtha mount-

ain.[11] Possessed of great energy, Arjuna received that arrowy downpour, O king, by invoking the *Brahma* weapon, and cut off all those arrows by arrows of his own.[12] Drona then afflicted Pārtha of white steeds with five and twenty arrows. And he struck Vāsudeva with seventy arrows on the chest and arms.[13] Pārtha then, of great intelligence, smiling the while, resisted the preceptor in that battle who was incessantly shooting sharp arrows.[14] Then those two foremost of car-warriors, while thus struck by Drona, avoided that invincible warrior, who resembled the raging *Yuga* fire.[15] Avoiding those sharp shafts shot from Drona's bow, the diadem-decked son of Kunti, adorned with garlands of flowers, began to slaughter the host of the Bhojas.[16] Indeed, avoiding the invincible Drona who stood immovable like the Maināka mountain, Arjuna took up his position between Kritavarman and Sudakshina the ruler of the Kāmvojas.[17] Then that tiger among men, *viz.*, the ruler of the Bhojas, coolly pierced that invincible and foremost descendant of Kuru with ten arrows winged with *Kanka* feathers.[18] Then Arjuna pierced him, O monarch, in that battle with a hundred arrows. And once more he pierced him with three other arrows, stupifying that hero of the Sātwata race.[19] The ruler of the Bhojas then, laughing the while, pierced Pārtha and Vāsudeva each with five and twenty arrows.[20] Arjuna then, cutting off Kritavarman's bow, pierced him with one and twenty arrows resembling blazing flames of fire or angry snakes of virulent poison.[21] Then Kritavarman, that mighty car-warrior, taking up another bow, pierced Arjuna in the chest, O Bhārata, with five arrows.[22] And once more he pierced Pārtha with five sharp arrows. Then Pārtha struck him in return in the centre of the chest with nine arrows.[23] Beholding the son of Kunti obstructed before the car of Kritavarman, he of Vrishni's race thought that no time should be wasted.[24] Then Krishna, addressing Pārtha, said,—Do not show any mercy to Kritavarman! Disregarding thy relationship (with him), crush and slay him![25]—Then Arjuna, stupifying Kritavarman with his arrows, proceeded, on his swift steeds, to the division of the Kāmvojas.[26] Seeing Arjuna of white steeds penetrate into the Kāmvoja force, Kritavarman

became filled with wrath. Shaking his bow with arrow fixed thereon, he then encountered the two Pānchāla princes.[27] Indeed, Kritavarman, with his arrows, resisted those two Pānchāla princes as they advanced, following Arjuna for protecting his wheels.[28] Then Kritavarman the ruler of the Bhojas pierced them both with sharp shafts, striking Yudhāmanyu with three, and Uttamaujas with four.[29] Those two princes in return each pierced him with ten arrows. And once more Yudhāmanyu shooting three arrows and Uttamaujas shooting three,[30] cut off Kritavarman's standard and bow. Then the son of Hridikā, taking up another bow, and becoming infuriate with rage,[31] deprived both those warriors of their bows and covered them with arrows. Then those two warriors, taking up and stringing two other bows, began to pierce Kritavarman.[32] Meanwhile Vibhatsu penetrated into the hostile army. But those two princes, resisted by Kritavarman, obtained no admittance[33] into the Dhārtarāshtra host, although those bulls among men struggled vigorously. Then Arjuna of white steeds quickly afflicted in that battle the divisions opposed to him.[34] That slayer of foes, however, slew not Kritavarman although he had got him within reach. Beholding Pārtha thus proceeding, the brave king Crutāyudha,[35] filled with wrath, rushed at him, shaking his large bow. And he pierced Pārtha with three arrows, and Janārddana with seventy.[36] And he struck the standard of Pārtha with a very sharp arrow having a razor-like head. Then Arjuna, filled with wrath, deeply pierced his antagonist with ninety straight shafts like (a rider) striking a mighty elephant with the hook. Crutāyudha, however, could not, O king, brook that act of prowess on the part of Pāndu's son.[37-38] He pierced Arjuna in return with seven and seventy shafts. Arjuna then cut off Crutāyudha's bow and then his quiver,[39] and angrily struck him on the chest with seven straight shafts. Then king Crutāyudha, deprived of his senses by wrath, took up another bow[40] and struck the son of Vāsava with nine arrows on the latter's arms and chest. Then Arjuna, that chastiser of foes, laughing the while, O Bhārata, afflicted Crutāyudha with many thousands of arrows. And that mighty car-warrior quickly slew also the latter's steeds and chariot-

cer.[41-42] Endued with great strength, the son of Pāndu then pierced his foe with seventy arrows. Then the valiant king Crutāyudha, abandoning that steedless car,[43] rushed in that encounter against Pārtha, uplifting his mace. The heroic king Crutāyudha was the son of Varuna,[44] having for his mother that mighty river of cool water called Parnāçā. His mother, O king, had, for the sake of her son, begged Varuna, saying,[45]—Let this my son become unslayable on Earth!—Varuna, gratified (with her), had said,—I give him a boón highly beneficial to him,[46] *viz.*, a celestial weapon, by virtue of which this thy son will become unslayable on Earth by foes! No man can have immortality.[47] O foremost of rivers, every one who hath taken birth must inevitably die! This child, however, will always be invincible by foes in battle,[48] through the power of this weapon. Therefore, let thy heart's fever be dispelled!—Having said these words, Varuna gave him, with *mantras*, a mace.[49] Obtaining that mace, Crutāyudha became invincible on Earth. Unto him, however, the illustrious Lord of the waters again said,[50]—This mace should not be hurled at one who is not engaged in fight. If hurled at such a person it will come back and fall upon thyself. O illustrious child, (if so hurled) it will then course in an opposite direction and slay the person hurling it![51]—It would seem that when his hour came, Crutāyudha disobeyed that injunction. With that hero-slaying mace he attacked Janārddana.[52] The valiant Krishna received that mace on one of his well-formed and stout shoulders. It failed to shake Caurin like the wind failing to shake the mountains of Vindhya.[53] That mace, returning unto Crutāyudha himself, struck that brave and wrathful king staying on his car, like an ill-accomplished act of sorcery injuring the performer himself,[54] and slaying that hero, fell down on the Earth. Beholding the mace turn back and Crutāyudha slain,[55] loud cries of *Alas* and *Oh* arose there among the troops, at the sight of Crutāyudha, that chastiser of foes, slain by a weapon of his own.*[56] And because, O monarch, Crutāyudha had hurled that mace at Janārddana who was not engaged in fighting,

* The original is pleonastic.—T.

it slew him who had hurled it.[57] And Crutāyudha perished on the field even in the manner that Varuna had indicated. Deprived of life he fell down on the Earth before the eyes of all the bowmen.[58] While falling down, that dear son of Parnāçā shone resplendent like a tall banian with spreading boughs broken by the wind.[59] Then all the troops and even all the principal warriors fled away, beholding Crutāyudha, that chastiser of foes, slain.[60] Then the son of the ruler of the Kāmvojas, *viz.*, the brave Sudhakshina, rushed on his swift steeds against Phālguna that slayer of foes.[61] Pārtha then, O Bhārata, sped seven shafts at him. Those shafts, passing through the body of that hero, entered the Earth.[62] Deeply pierced by those shafts sped in battle from *Gāndiva*, Sudakshina pierced Arjuna in return with ten shafts winged with *Kanka* feathers.[63] And piercing Vāsudeva with three shafts, he once more pierced Pārtha with five. Then, O sire, Pārtha, cutting off Sudakshina's bow, lopped off the latter's standard.[64] And the son of Pāndu pierced his antagonist with a couple of broad-headed arrows of great sharpness. Sudakshina, however, piercing Pārtha once more with three arrows, uttered a leonine shout.[65] Then the brave Sudakshina, filled with wrath, hurled at the wielder of *Gāndiva* a terrible dart made wholly of iron and decked with bells.[66] That dart, blazing as a large meteor, and emitting sparks of fire, approaching that mighty car-warrior, pierced him through and fell down on the Earth.[67] Deeply struck by that dart and overcome with a swoon, Arjuna soon enough recovered. Then that hero of mighty energy, licking the corners of his mouth,[68] that son of Pāndu, of inconceivable feats, pierced his foe, with his steeds, standard, bow, and charioteer, with four and ten shafts winged with *Kanka* feathers.[69] With other arrows, countless in number, Pārtha then cut Sudakshina's car into fragments. And then the son of Pāndu pierced Sudakshina, the prince of the Kāmvojas, whose purpose and prowess had both been baffled, with a sharp arrow in the chest. Then the brave prince of the Kāmvojas, his coat of mail cut off, his limbs weakened, his diadem and *Angadas* displaced, fell, head downwards, like a pole of Indra when hurled from an engine. Like a beautiful *Karnikāra* tree in the

spring, gracefully growing on a mountain summit with beautiful branches, lying on the Earth when uprooted by the wind, the prince of the Kāmvojas lay on the bare ground, deprived of life, though deserving of the costliest bed.'[70-73] Decked with costly ornaments, handsome, possessed of eyes that were of a coppery hue, and bearing on his head a garland of gold endued with the effulgence of fire, the mighty-armed Sudakshina, the son of the ruler of the Kāmvojas, overthrown by Pārtha with his shafts, and lying on the Earth, reft of life, looked resplendent like a beautiful mountain with a level top. Then all the troops of thy son fled away, beholding Crutāyudha, and Sudakshina the prince of the Kāmvojas, slain.' "[74-76]

SECTION XCIII.

"Sanjaya said,—'Upon the fall of Sudakshina and of the heroic Crutāyudha, O monarch, thy warriors, filled with wrath, rushed with speed at Pārtha.[1] The Abhishahas, the Curasenas, the Civis, the Vasātis, began, O king, to scatter their arrowy showers on Dhananjaya.[2] The son of Pāndu then consumed by means of his arrows six hundred of them at once. Thereupon those warriors, terrified, fled away like smaller animals from a tiger.[3] Rallying, they once more surrounded Pārtha, who was slaying his foes and vanquishing them in battle.[4] Dhananjaya then, with shafts sped from *Gāndiva*, speedily felled the heads and arms of the combatants thus rushing upon him.[5] Not an inch of the field of battle was unstrewn with fallen heads, and the flights of crows and vultures and ravens that hovered over the field seemed to form a cloudy canopy.[6] Seeing their followers thus exterminated, Crutāyush and Achyutāyush were both filled with wrath. And they continued to contend vigorously with Dhananjaya. Endued with great might, proud, heroic, of noble lineage, and possessed of strength of arms, those two bowmen, O king, solicitous of winning great fame and desirous, for the sake of thy son, to compass the destruction of Arjuna, quickly showered upon the latter their arrowy downpours from at once his right and left.[7-9] Those angry heroes, with a thousand straight shafts, covered Arjuna

like two masses of clouds filling a lake.[10] Then that foremost of car-warriors, *viz.*, Crutāyush, filled with wrath, struck Dhananjaya with a well-tempered and sharp-pointed lance.[11] That crusher of foes, then, *viz.*, Arjuna, deeply pierced by his mighty foe, swooned away in that battle, stupifying Keçava also (by that act).[12] Meanwhile, the mighty car-warrior Achyutāyush forcibly struck the son of Pāndu with a keen-pointed spear.[13] By that act he seemed to pour an acid upon the wound of the high-souled son of Pāndu. Deeply pierced therewith, Pārtha supported himself by seizing the flagstaff.[14] Then a leonine shout was sent forth by all thy troops, O monarch, in the belief that Dhananjaya was deprived of life.[15] And Krishna also was scorched with grief upon beholding Pārtha senseless. Then Keçava comforted Dhananjaya with soothing words.[16] Then those foremost of car-warriors, (*viz.*, Crutāyush and Achyutāyush), of true aim, pouring their arrowy showers on all sides, in that battle, made Dhananjaya and Vāsudeva of Vrishni's race invisible with their car and car-wheels and *Kuvaras*, their steeds and flagstaff and banner. And all this seemed wonderful.[17-18] Meanwhile, O Bhārata, Vibhatsu slowly regained his senses, like one come back from the very abode of the king of the dead.[19] Beholding his car with Keçava overwhelmed with arrows, and seeing also those two antagonists of his staying before him like two blazing fires,[20] the mighty car-warrior Pārtha then invoked into existence the weapon named after Cakra. From that weapon flowed thousands of straight shafts.[21] And those shafts struck Crutāyush and Achyutāyush, those mighty bowmen. And the arrows shot by the latter, pierced by those of Pārtha, coursed through the welkin.[22] And the son of Pāndu, quickly baffling those arrows by the force of his own arrows, began to career over the field, encountering mighty car-warriors. Meanwhile Crutāyush and Achyutāyush were, by Arjuna's arrowy showers, deprived of their arms and heads. And they fell down on the Earth like a couple of tall trees broken by the wind.[23-24] And the death of Crutāyush and the slaughter of Achyutāyush created a surprise equal to what men would feel at the sight of the ocean becoming dry.[25] Then slaying fifty car-warriors amongst

the followers of those two princes, Pārtha proceeded against the Bharata army, slaying many foremost of warriors.[26] Beholding both Crutāyush and Achyutāyush slain, their sons, those foremost of men, *viz.*, Niyatāyush and Dirghāyush, O Bhārata, both filled with rage, rushed against the son of Kunti, scattering shafts of diverse kinds, and much pained by the calamity that had happened to their sires.[27-28] Arjuna, excited with rage, in a moment despatched them both towards Yama's abode, by means of straight shafts.[29] And those bulls among Kshatriyas (that were in the Kuru army) were perfectly unable to resist Pārtha who agitated the Dhārtarāshtra ranks like an elephant agitating the waters of a lake filled with lotuses.[30] Then thousands of trained elephant-riders amongst the Angas, O monarch, filled with rage, surrounded the son of Pāndu with their elephant force.[31] Urged by Duryodhana, many kings also of the West and the South, and many others headed by the ruler of the Kalingas, also surrounded Arjuna, with their elephants huge as hills.[32] Pārtha, however, with shafts sped from *Gāndiva*, quickly cut off the heads and arms, decked with ornaments, of those advancing combatants.[33] The field of battle, strewn with those heads and arms decked with *Angadas*, looked like golden stones entwined by snakes.[34] And the arms of warriors cut off therewith, while falling down, looked like birds dropping down from trees.[35] And the elephants, pierced with thousands of arrows and shedding blood (from their wounds), looked like hills in the season of rains with liquified red chalk streaming down their sides.[36] Others, slain by Pārtha with sharp shafts, lay prostrate on the field. And many *Mlecchas* on the backs of elephants, of diverse kinds of ugly forms,[37] robed in diverse attires, O king, and armed with diverse kinds of weapons, and bathed in blood, looked resplendent as they lay on the field, deprived of life by means of diverse kinds of arrows.[38] And thousands of elephants along with their riders and those on foot that urged them forwards, struck with Pārtha's shafts, vomitted blood,[39] or uttered shrieks of agony, or fell down, or ran ungovernably in all directions. And many, exceedingly frightened, trod down and crushed their own men.[40] And many, which were kept

as reserves and which were fierce as snakes of virulent poison, did the same.[41] And many terrible Yavanas and Pāradas and Cakas and Vālhikas, and *Mlecchas* born of the cow (belonging to Vaçishtha), of fierce eyes, accomplished in smiting, looking like messengers of Death, and all conversant with the deceptive powers of the *Asuras*, and many Darvātisāras and Daradas and Pundras numbering by thousands, in hundreds and thousands of bands, and together forming a force that was countless,[42-43] began to shower their sharp shafts upon the son of Pāndu. Accomplished in various modes of warfare, those *Mlecchas* covered Arjuna with their arrows.[44] Upon them Dhananjaya also quickly poured his arrows. And those arrows, shot from *Gāndiva*, looked like flights of locusts, as they coursed through the welkin.[45] Indeed, Dhananjaya, having by his arrows caused a shade over the troops like that of the clouds, slew, by the force of his weapons, all the *Mlecchas* with heads completely shaved or half-shaved or covered with mattled locks, impure in habits, and of crooked faces. Those dwellers of hills, pierced with arrows,[46-47] those denizens of mountain caves, fled away in fear. And ravens and *Kankas* and wolves, with great glee, drank the blood of those elephants and steeds and their *Mleccha* riders overthrown on the field by Pārtha with his sharp shafts. Indeed, Arjuna caused a fierce river to flow there whose current consisted of blood. (Slain) foot-soldiers and steeds and cars and elephants constituted its embankments. The showers of shafts poured constitued its rafts and the hair of the combatants formed its moss and weeds.[48-50] And the fingers cut off from the arms of warriors, formed its little fishes. And that river was as awful as Death itself at the end of the *Yuga*. And that river of blood flowed towards the region of Yama. And the bodies of slain elephants, floating on it, obstructed its current.[51] And the Earth was covered all over with the blood of Kshatriyas and of elephants and steeds and their riders, and of car-warriors, and became one bloody expanse like to what is seen when Indra showers a heavy down-pour covering uplands and lowlands alike. And that bull among Kshatriyas despatched six thousand horsemen and again a thousand foremost of Kshatriyas in that battle into the jaws of Death. Thousands of well-equipt

elephants, pierced with arrows,[52-54] lay prostrate on the field like hills struck down by thunder. And Arjuna careered over the field, slaying steeds and car-warriors and elephants, like an elephant of rent temples crushing a forest of reeds. As a conflagration, urged by the wind, consumes a dense forest of trees and creepers and plants and dry wood and grass, even so did that fire, *viz.*, Pāndu's son Dhanajaya, having shafts for its flames and urged on by the Krishna wind, angrily consume thy forest of warriors. Making the terraces of cars empty, and causing the Earth to be strewn with human bodies,[55-58] Dhananjaya seemed to dance, bow in hand, in the midst of those vast masses of men. Deluging the Earth with blood by means of his shafts endued with the strength of the thunder,[59] Dhananjaya, excited with wrath, penetrated into the Bharata host. While thus proceeding, Crutāyush the ruler of the Amvashthas resisted him.[60] Arjuna then, O sire, speedily felled, with keen shafts equipt with *Kanka* feathers, the steeds of Crutāyush struggling in battle.[61] And cutting off, with other shafts, the bow also of his antagonist, Pārtha careered over the field. The ruler of the Amvashthas then, with eyes troubled in wrath, took up a mace[62] and approached the mighty car-warrior Pārtha and Keçava also in that battle. Then that hero, uplifting his mace, stopped the (progress of Arjuna's) car by its strokes, and struck Keçava also therewith. Then that slayer of hostile heroes, *viz.*, Arjuna, beholding Keçava struck with that mace, became filled with wrath. And then, O Bhārata, that hero, with his shafts equipt with wings of gold, covered the ruler of the Amvashthas, that foremost of car-warriors, armed with mace, like the clouds covering the risen Sun. With other shafts, Pārtha then cut off the mace of that high-souled warrior into fragments, reducing it almost to dust. And all this seemed highly wonderful. Beholding that mace of his cut off into fragments, the ruler of the Amvashthas took up another huge mace,[63-67] and repeatedly struck both Arjuna and Keçava therewith. Then Arjuna, with a couple of sharp broad-faced arrows, cut off the uplifted arms of Crutāyush which held the mace, those arms that looked like a couple of Indra's standards, and with another winged arrow, he cut off the head of that warrior. Thus slain, Crutāyush fell

down, O king, filling the Earth with a loud noise,[68-69] like a tall standard of Indra when the strings, tying it to the engine on which it is set, are cut off. Surrounded then on all sides by ranks of cars and by hundreds upon hundreds of elephants and cars, Pārtha became invisible like the Sun covered with clouds.'"[70]

SECTION XCIV.

"Sanjaya said,—'After the son of Kunti, impelled by the desire of slaying the ruler of the Sindhus, had penetrated (into the Bharata host), having pierced through the irresistible divisions of both Drona and the Bhojas,[1] after the heir of the ruler of the Kāmvojas, *viz.*, prince Sudakshina, had been slain, after Savyasāchin had killed the valiant Crutāyudha also,[2] after the (Kuru) ranks had fled away and confusion had set in on all sides, thy son, beholding his army broken, repaired to Drona.[3] Quickly coming on his car to Drona, Duryodhana said:—That tiger among men (*viz.*, Arjuna), having crushed this vast host, hath already passed through it![4] Aided by thy judgment, think now what should be done next for the slaughter of Arjuna in view of this awful carnage![5] Blessed be thou, adopt such measures that that tiger among men may not succeed in slaying Jayadratha! Thou art our sole refuge![6] Like a raging conflagration consuming heaps of dry grass and straw, the Dhananjaya-fire, urged by the wind of his wrath, is consuming the grass and straw constituted by my troops![7] O scorcher of foes, seeing the son of Kunti pass, having pierced through this host, those warriors that are protecting Jayadratha have become doubtful (of their ability to resist Pārtha).[8] O foremost of those acquainted with *Brahma*, it was the settled conviction of the kings that Dhananjaya would never, with life, succeed in transgressing Drona![9] O thou of great splendour, when, however, Pārtha has pierced through thy division in thy very sight, I regard my army to be very weak. Indeed, I think that I have no troops![10] O thou that art highly blessed, I know thou art devoted to the welfare of the Pāndavas! I lose my reason, O regenerate one, in

thinking what should be done!"[11] To the best of my power, O regenerate one, I behave myself well with thee! To the best of my power I also seek to gratify thee! Thou, however, dost not bear all this in mind!"[12] O thou of immeasurable prowess, although we are ever devoted to thee, still thou never seekest our welfare! Thou art always well-pleased with the Pāndavas and always engaged in doing us evil!"[13] Though deriving thy livelihood from us, still thou art engaged in doing evil to us! I was not aware that thou art but a razor steeped in honey!"[14] If thou hadst not granted me the boon about humiliating and checking the Pāndavas, I would never have prevented the ruler of the Sindhus from returning to his own country!"[15] Fool that I am, expecting protection from thee, I assured the ruler of the Sindhus, and through my folly offered him as a victim to Death!"[16] A man may escape, having entered the very jaws of Death. But there is no escape for Jayadratha, when once he comes within reach of Dhanajaya's arms!"[17] O thou that ownest red steeds, do that by which the ruler of the Sindhus may yet be saved! Do not give way to wrath on hearing the delirious ravings of my afflicted self! O, protect yet the ruler of the Sindhus!"[18]—

"'Drona said,—I do not find fault with thy words! Thou art as dear to me as Açwatthāman himself! I tell thee truly! Act, however, now according to my words, O king!"[19] Of all drivers of cars, Krishna is the foremost. His steeds also are the foremost of their species. Obtaining only a very small space, Dhananjaya can pass very quickly through it.[20] Seest thou not that the shafts of the diadem-decked (Arjuna), countless in number, shot from his bow, are falling full two miles behind his car as he is proceeding?[21] Burdened with the weight of years, I am now incapable of going so fast. The whole army of the Pārthas again is now close upon our van!"[22] Yudhishthira also should be seized by me. Even so, O thou of mighty arms, hath been the vow made by me in the presence of all bowmen and in the midst of all the Kshatriyas!"[23] O king, he is now staying at the head of his troops, abandoned by Dhananjaya! I shall not, therefore, abandoning the gate of our array, fight with Phālguna"[24] It is meet that thyself,

properly supported, shouldst fight with that foe of thine, who is alone, and who is thy equal in lineage and feats! Do not fear! Go and fight with him! Thou art the ruler of the world![25] Thou art a king! Thou art a hero! Possessed of fame, thou art accomplished in vanquishing (thy foes)! O brave subjugator of hostile towns, go thyself to that spot where Dhananjaya the son of Prithā is!—[26]

"'Duryodhana said,—O preceptor, how is it possible for me to resist Dhananjaya who has transgressed even thee that art the foremost of all wielders of arms?[27] The very chief of the celestials, armed with the thunder, is capable of being vanquished in battle, but Arjuna, that subjugator of hostile towns, cannot be vanquished in battle![28] He by whom Hridikā's son (Kritavarman), the ruler of the Bhojas, and thyself equal unto a celestial, have both been vanquished by the power of his weapons, he by whom Crutāyush hath been slain,[29] as also Sudakshina, and king Crutāyudha too, he by whom both Crutāyush and Achyutāyush and myriads of *Mlecchas* also have been slain,[30] how can *I* contend in battle with that invincible son of Pāndu, that accomplished master of weapons, who is even like an all-consuming fire?[31] How also dost thou think me competent to fight with him today? I am dependent on thee like a slave! Protect my fame![32]

"'Drona said,—Thou sayest truly, O thou of Kuru's race, that Dhananjaya is irresistible! I, however, will do that by which thou shalt be able to bear him![33] Let all the bowmen in the world behold today the wonderful fact of the son of Kunti being held in check by thee in the very sight of Vāsudeva![34] This thy armour of gold, O king, I will tie on thy body in such a way that no weapon used by man will be able to strike thee in battle![35] If even the three worlds with the *Asuras* and the celestials, the *Yakshas*, the *Uragas*, and the *Rākshasas*, together with all human beings, fight with thee today, thou needst still entertain no fear![36] Neither Krishna, nor the son of Kunti, nor any other wielder of weapons in battle, will be able to pierce this armour of thine with arrows![37] Cased in that coat of mail, quickly go thou today against the angry Arjuna in battle! He will not be able to bear thee![38]—'

"Sanjaya said,—'Having said these words, Drona, that foremost of persons conversant with *Brahma*, touching water, and duly uttering certain *mantras*, speedily donned that highly wonderful and bright armour on Duryodhana's body, for the victory of thy son in that dreadful battle, and causing (by that act) all persons there to be filled with amazement.[39-40] And Drona said,—Let the *Vedas*, and Brahman, and the Brāhmanas, bless thee! Let all the higher classes of reptiles be a source of blessing to thee, O Bhārata![41] Let Yayāti, and Nahusha, and Dhundumāra, and Bhagiratha, and the other royal sages, all do what is beneficial to thee![42] Let blessings be to thee from creatures having but one leg, and from those that have many legs! Let blessings be to thee, in this great battle, from creatures that have no legs![43] Let Swāhā, and Swadhā, and Cachi, also, all do what is beneficial to thee! O sinless one, let Lakshmi and Arandhati too do what is beneficial to thee![44] Let Asita, and Devala, and Vicwāmitra, and Angiras, and Vaçishtha, and Kaçyapa, O king, do what is beneficial to thee![45] Let Dhātri, and the lord of the worlds, and the points of the compass, and the regents of those points, and the six-faced Kārtikeya, all give thee what is beneficial![46] Let the divine Vivaswat benefit thee completely! Let the four elephants, of the four quarters, the Earth, the firmament, the planets,[47] and he who is underneath the Earth and holds her (on his head), O king, *viz.*, Cesha, that foremost of snakes, give thee what is for thy benefit![48] O son of Gāndhāri, formerly the *Asura* named Vritra, displaying his prowess in battle, had defeated the best of celestials in battle. The latter, numbering thousands upon thousands, with mangled bodies,[49]—those denizens of heaven,— with Indra at their head, deprived of energy and might all repaired to Brahman and sought his protection, afeared of the great *Asura* Vritra![50] And the gods said,—[O best of gods, O foremost of celestials, be thou the refuge of the gods now crushed by Vritra! Indeed, rescue us from this great fear![51]—Then Brahman, addressing Vishnu staying beside him as also those best of celestials headed by Cakra, said unto them that were all cheerless, these words fraught with truth:[52]—[Indeed, the gods with Indra at their

head, and the Brāhmanas also, should ever be protected by me! The energy of Tashtri is invincible from which Vritra hath been created.[53] Having in days of yore performed ascetic penances for a million of years, Tashtri then, ye gods, created Vritra, obtaining permission thereto from Maheçwara.[54] That mighty foe of yours hath succeeded in smiting you through the grace of that god of gods! Without going to the place where Cankara stayeth, ye cannot see the divine Hara![55] Having seen that god, ye will be able to vanquish Vritra! Therefore, go ye without delay to the mountains of Mandara! There stayeth that origin of ascetic penances, that destroyer of Daksha's sacrifice,[56] that wielder of *Pināka*, that lord of all creatures, that slayer of the *Asura* called Bhaganetra!]—Thus addressed by Brahman, the gods, proceeding to Mandara with Brahman in their company,[57] beheld there that heap of energy, that Supreme god endued with the splendour of a million Suns. Seeing the gods, Maheçwara welcomed them and enquired what he was to do for them.[58]—[The sight of my person can never be fruitless! Let the fruition of your desires proceed from this!]—Thus addressed by him, the dwellers of heaven replied,[59]—[We have been deprived of our energy by Vritra! Be thou the refuge of the dwellers of heaven! Behold, O lord, our bodies beaten and bruised by his strokes! We seek thy protection! Be thou our refuge, O Maheçwara!][60]—The god of gods, called Sarva, then said,—[Ye gods, it is well known to you how this action, fraught with great strength, terrible, and incapable of being resisted by persons destitute of ascetic merit, originated, springing from the energy of Tashtri, (the divine artificer)![61] As regards myself, it is certainly my duty to render aid to the dwellers of heaven! O Cakra, take this effulgent armour from off my body. And, O chief of the celestials, put it on, mentally uttering these *mantras!*]—[62]

"'Drona continued,—Having said these words, the boon-giving (Civa) gave that armour with the *mantras* (to be uttered by the wearer). Protected by that armour, Cakra proceeded against the host of Vritra in battle.[63] And although diverse kinds of weapons were hurled at him in that dreadful battle, yet the joints of that armour could not be cut open.[64] Then

the lord of the celestials slew Vritra, and afterwards gave unto Angiras that armour whose joints were made up of *mantras*.[65] And Angiras imparted those *mantras* to his son Vrihaspati having a knowledge of all *mantras*. And Vrihaspati imparted the knowledge to Agniveçya of great intelligence.[66] And Agniveçya imparted it to me, and it is with the aid of those *mantras*, O best of kings, that I, for protecting thy body, tie this armour on thy body![67]—'

"Sanjaya continued,—'Having said these words, Drona, that bull among preceptors, once more addressed thy son of great splendour, saying,[68]—O king, I put this armour on thy body, joining its pieces with the aid of *Brahma* strings. In days of yore Brahman himself had thus put it on Vishnu in battle![69] Even as Brahman himself had put this celestial armour on Cakra in the battle caused by the abduction of Tārakā, I put it on thee![70]—Having thus, with *mantras*, donned that armour duly on Duryodhana, the regenerate Drona sent the king to battle.[71] And the mighty-armed king, eased in armour by the high-souled preceptor, and accompanied by a thousand car-warriors of the Trigarta country, all accomplished in smiting,[72] and a thousand infuriate elephants endued with great prowess, and a hundred thousand horse, and many other mighty car-warriors,[73] proceeded towards the car of Arjuna. And the mighty-armed king proceeded, with the noise of diverse kinds of musical instruments, against his foe, like Virochana's son (Vali in days of yore).[74] Then, O Bhārata, a loud uproar arose among thy troops, beholding the Kuru king proceeding like a fathomless ocean.'"[75]

SECTION XCV.

"Sanjaya said,—'After that bull among men, *viz.*, Duryodhana, had set out from behind, following Pārtha and him of Vrishni's race, O king, both of whom had penetrated into the Kaurava army,[1] the Pāndavas, accompanied by the Somakas, quickly rushed against Drona with loud shouts. And then commenced the battle (between them and Drona's troops).[2] And the battle that took place between the Kurus and the Pāndavas at the gate of the array, was fierce and awful, making

the hair to stand on end. The sight filled the spectators with wonder.[3] O king, the Sun was then in the meridian. That encounter, O monarch, was truly such that we had never seen or heard of its like before.[4] The Pārthas headed by Dhrishtadyumna, all accomplished in smiting and arrayed properly, covered the troops of Drona with showers of arrows.[5] Ourselves also, placing Drona, that foremost of all wielders of weapons, at our head, covered the Pārthas headed by Prishata's son with our shafts.[6] The two hosts, adorned with cars and looking beautiful, then appeared like two mighty masses of clouds in the summer sky, driven towards each other by opposite winds.[7] Encountering each other, the two hosts increased their impetuosity, like the rivers Gangā and Yamunā swollen with water during the season of rains.[8] Having diverse kinds of weapons for the winds that ran before them, teeming with elephants and steeds and cars, charged with lightning constituted by the maces wielded by the warriors, the fierce and mighty cloud formed by the Kuru host,[9] urged on by the Drona-tempest, and pouring incessant shafts that constituted its torrents of rain, sought to quench the raging Pāndava-fire.[10] Like an awful hurricane in summer agitating the ocean, that best of Brāhmanas, *viz.*, Drona, agitated the Pāndava host.[11] Exerting themselves with great vigor, the Pāndavas rushed towards Drona alone for piercing his host, like a mighty torrent of water towards a strong embankment for sweeping it away.[12] Like an immovable hill resisting the fiercest current of water, Drona, however, resisted in that battle the enraged Pāndavas and Pānchālas and Kekayas.[13] Many other kings also, endued with great strength and courage, attacking them from all sides, began to resist the Pāndavas.[14] Then that tiger among men, *viz.*, the son of Prishata, uniting with the Pāndavas, began repeatedly to strike Drona, for piercing the hostile host.[15] Indeed, as Drona showered his arrows on Prishata's son, even so did the latter shower his on Drona.[16] Having scimitars and swords for the winds that blew before it, well-equipt with darts and lances and sabres, with the bowstring constituting its lightning, and the (twang of the) bow for its roars, the Dhrishtadyumna-cloud[17] poured on all sides torrents of weapons as its showers of stones.

Slaying foremost of car-warriors and large numbers of steeds, the son of Prishata seemed to deluge the hostile divisions (with his arrowy downpours).[18] And the son of Prishata, by his arrows, turned Drona away from all those tracks amid the car-divisions of the Pāndavas through which that hero attempted to pass striking the warriors there with his shafts.[19] And although Drona struggled vigorously in that battle, yet his host, encountering Dhrishtadyumna, became divided into three bodies.[20] One of these retreated towards Kritavarman the chief of the Bhojas, another towards Jaiasandha; and another, fiercely slaughtered the while by the Pāndavas, proceeded towards Drona himself.[21] Drona, that foremost of car-warriors, repeatedly united his troops. The mighty warrior Dhrishtadyumna as often smote and separated them.[22] Indeed, the Dhārtarāshtra force, divided into three bodies, was slaughtered by the Pāndavas and the Srinjayas fiercely, like a herd of cattle in the woods by many beasts of prey, when unprotected by herdsmen.[23] And people thought that in that dreadful battle, it was Death himself who was swallowing the warriors first stupified by Dhrishtadyumna.[24] As a kingdom of a bad king is destroyed by famine and pestilence and robbers, even so was thy host afflicted by the Pāndavas.[25] And in consequence of the rays of the Sun falling upon the weapons and the warriors, and of the dust raised by the soldiers, the eyes of all were painfully afflicted.[26] Upon the Kaurava host being divided into three bodies during that dreadful carnage by the Pāndavas, Drona, filled with wrath, began to consume the Pānchālas with his shafts.[27] And while engaged in crushing those divisions and exterminating them with his shafts, the form of Drona became like that of the blazing *Yuga* fire.[28] That mighty car-warrior pierced cars, elephants, and steeds, and foot-soldiers, in that battle, each with only a single arrow, (and never employing more than one in any case).[29] There then was no warrior in the Pāndava army who was capable of bearing, O lord, the arrows shot from the bow of Drona.[30] Scorched by the rays of the Sun and blasted by the shafts of Drona, the Pāndava divisions there began to reel about on the field.[31] And thy host also, similarly slaughtered by Prishata's son, seemed to blaze up at every point like a dry

forest one fire.[32] And while both Drona and Dhrishtadyumna were slaughtering the two hosts, the warriors of both armies, in utter disregard of their lives, fought everywhere to the utmost extent of their prowess.[33] Neither in thy host nor in that of the enemy, O bull of Bharata's race, was there a single warrior who fled away from the battle through fear.[34] Those uterine brothers, *viz.*, Vivingçati and Chitrasena and the mighty car-warrior Vikarna, surrounded Kunti's son Bhimasena on all sides.[35] And Vinda and Anuvinda of Avanti, and Kshemadhurti of great prowess, supported thy three sons (who contended against Bhimasena).[36] King Vālhika of great energy and noble parentage, that mighty car-warrior, with his own troops and counsellors, resisted the sons of Draupadi.[37] Caivya the chief of the Govāsanas, with a thousand foremost warriors, faced the son, of great prowess, of the king of the Kāçis and resisted him.[38] King Calya the ruler of the Madras surrounded the royal Yudhishthira the son of Kunti. who resembled a blazing fire.[39] The brave and wrathful Dusçāsana, properly supported by his own divisions, angrily proceeded, in that battle, against Sātyaki, that foremost of car-warriors.[40] I myself, with my own troops, cased in mail and equipt with weapons, and supported by four hundred foremost of bowmen, resisted Chekitāna.*[41] Cakuni with seven hundred Gāndhāra warriors armed with bows, darts and swords, resisted the son of Mādri, *(viz.,* Sahadeva).[42] Vinda and Anuvinda of Avanti, those two great bowmen, who had, for the sake of their friend (Duryodhana), uplifted their weapons, disregarding their lives, encountered Virāta the king of the Matsyas.[43] King Vālhika, exerting himself vigorously, resisted the mighty and unvanquished Cikhandin the son of Yajnasena, that hero capable of resisting all foes.[44] The chief of Avanti, with the Sauviras and the cruel Pravadrakas, resisted the wrathful Dhrishtadyumna the prince of the Pānchālas.[45] Alāyudha quickly rushed against the brave *Rākshasa* Ghatotkacha of cruel deeds who was wrath-

* This *sloka* occurs in all the texts. It would seem, therefore, that Sanjaya was not always a witness only of the battle for narrating what he saw to Dhritarāshtra, but somtimes at least took part in the battle.

fully advancing to battle.[46] The mighty car-warrior Kuntibhoja, accompanied by a large force, resisted Alamvusha, that prince of *Rākshasas*, of fierce mein.[47] Thus, O Bhārata, hundreds of separate encounters between the warriors of thy army and theirs took place.

"'As regards the ruler of the Sindhus, he remained in the rear of the whole army, protected by many foremost of bowmen and car-warriors numbering Kripa amongst them.[48] And the ruler of the Sindhus had for the protectors of his wheels two of the foremost warriors, *viz*, the son of Drona on his right, O king, and the *Suta's* son (Karna) on the left.[49] And for protecting his rear he had a number of warriors headed by Somadatta's son, *viz*., Kripa, and Vrishasena, and Cala, and the invincible Calya,[50] who were conversant with policy and were mighty bowmen accomplished in battle. And the Kuru warriors, having made these arrangements for the protection of the ruler of the Sindhus, fought (with the Pāndavas.)' "[51]

SECTION XCVI.

"Sanjaya said,—'Listen, O king, to me as I describe to thee the wonderful battle that then took place between the Kurus and the Pāndavas.[1] Approaching Bharadwāja's son who was staying at the gate of his array, the Pārthas battled vigorously for piercing through Drona's division.[2] And Drona also, accompanied by his forces, desirous of protecting his own array, battled with the Pārthas, seeking glory.[3] Vinda and Anuvinda of Avanti, excited with wrath and desirous of benefiting thy son, struck Virāta with ten shafts.[4] Virāta also, O king, approaching those two warriors of great prowess staying in battle, fought with them and their followers.[5] The battle that took place between these was fierce in the extreme, and blood ran in it like water. And it resembled an encounter in the woods between a lion and a couple of mighty elephants with rent temples.[6] The mighty son of Yajnasena forcibly struck king Vālhika in that battle with fierce and sharp shafts capable of penetrating into the very vitals.[7] Vālhika also, filled with wrath, deeply pierced Yajnasena's son with nine straight shafts

of golden wings and whetted on stone.[8] And that battle between those two warriors became exceedingly fierce, characterised as it was by dense showers of shafts and darts. And it enhanced the fears of the timid and the joy of heroes.[9] The arrows shot by them entirely covered the welkin and all the points of the compass so that nothing could any longer be discerned.[10] And Caivya the king of the Govāsanas, at the head of his troops, fought in that battle with that mighty car-warrior the prince of the Kāçis, like an elephant battling with another.[11] The king of the Vālhikas, excited with wrath, fighting against those (five) mighty car-warriors, *viz.*, the sons of Draupadi, looked resplendent like the mind contending against the five senses.[12] And those five princes also, O foremost of embodied beings, fought with that antagonist of theirs, shooting their arrows from all sides, like the objects of the senses for ever battling with the body.[13] Thy son Dusçāsana struck Sātyaki of Vrishni's race with nine straight shafts of keen points.[14] Deeply pierced by that strong and great bowman, Sātyaki of prowess incapable of being baffled, was partially deprived of his senses.[15] Comforted soon, he of Vrishni's race then quickly pierced thy son, that mighty car-warrior, with ten shafts winged with *Kanka* feathers.[16] Piercing each other deeply and afflicted with each other's shafts, they looked resplendent, O king, like two *Kinçukas* decked with flowers.[17] Afflicted with the arrows of Kuntibhoja, Alamvusha, filled with wrath, looked like a beautiful *Kinçuka* graced with its flowering burthen.[18] The *Rākshasa* then, having pierced Kuntibhoja with many arrows, uttered awful shouts at the head of thy host.[19] And as those heroes fought with each other in that battle, they seemed to all the troops to resemble Cakra and the *Asura* Jambha in days of old.[20] The two sons of Mādri, filled with wrath, fiercely grinded with their shafts the Gāndhāra prince Cakuni who had offended against them greatly.[21] The carnage, O monarch, that set in was awful. Originated by thee, nurtured by Karna,[22] and kept up by thy sons, the fire of wrath (of the Pāndavas) hath swelled now, O monarch, and is ready to consume the whole Earth.[23] Forced to turn his back on the field by the two sons of Pāndu with their shafts, Cakuni;

unable to put forth his valour, knew not what to do.[24] Beholding him turn back, those mighty car-warriors, *viz.*, the two sons of Pāndu, once more showered their arrows on him like two masses of clouds pouring torrents of rain on a mighty hill.[25] Struck with countless straight shafts, the son of Suvala fled towards the division of Drona, borne by his swift steeds.[26] The brave Ghatotkacha rushed towards the *Rākshasa* Alāyudha in that battle, with impetuosity much short of what he was capable.[27] The battle between those two became beautiful to behold, like that which in days of yore had taken place between Rāma and Rāvana.[28] King Yudhishthira, having in that battle pierced the ruler of the Madras with five hundred arrows, once more pierced him with seven.[29] Then commenced that battle between them which was exceedingly wonderful, O monarch, which resembled that, in days of yore, between the *Asura* Camvara and the chief the celestials.[30] Thy sons Vivingçati and Chitrasena and Vikarna, surrounded by a large force, battled with Bhimasena.' "[31]

SECTION XCVII.

"Sanjaya said,—'When that fierce battle making the hair to stand on end, commenced, the Pāndavas rushed against the Kauravas who had been divided into three bodies.[1] Bhimasena rushed against the mighty-armed Jalasandha, and Yudhishthira, at the head of his troops, rushed, in that battle, against Kritavarman.[2] And Dhrishtadyumna, O king, scattering his shafts like the Sun shooting his rays, rushed against Drona.[3] Then commenced that battle between all the bowmen, eager for the encounter, of the Kurus and the Pāndavas excited with wrath.[4] And during the progress of that terrible carnage, when all the warriors were battling with one another fearlessly,[5] the mighty Drona fought with the mighty prince of the Pānchālas. And the clouds of arrows he shot in that encounter filled all spectators with wonder.[6] And Drona and the prince of the Pānchālas, cutting off the heads of men by thousands, scattered them on the field of battle, making the latter resemble a forest of lotuses.[7] In every division were soon strewn on the ground robes

and ornaments and weapons, and standards and coats of mail.[8] And golden coats of mail dyed with blood looked like clouds charged with lightning.[9] Other mighty car-warriors, drawing their large bows measuring full six cubits long, felled with their shafts elephants and steeds and men.[10] In that dreadful encounter of arms between brave and high-souled warriors, swords and shields and bows and heads and coats of mail were seen lying scattered about.[11] Innumerable headless trunks were seen to rise up, O king, in the midst of that fierce battle.[12] And vultures and *Kankas* and crows and jackalls and swarms of other carnivorous animals, O sire, were seen there,[13] eating the flesh of fallen men and steeds and elephants, or drinking their blood, or dragging them by the hair, or licking or pecking, O king, at their marrow,[14] or dragging their bodies and severed limbs, or rolling their heads on the ground.[15] Warriors skilled in battle, accomplished in weapons, and firmly resolved on fight, struggled vigorously in the combat, solicitous only of fame.[16] Many were the combatants that careered over the field, performing the diverse evolutions of swordsmen. With sabres and darts and lances and spears and axes,[17] with maces and spiked clubs and other kinds of weapons, and with even bare arms, men who had entered the arena of battle, filled with rage, slew one another.[18] And car-warriors fought with car-warriors, and horsemen with horsemen, and elephants with foremost of elephants, and foot-soldiers with foot-soldiers.[19] And many infuriate elephants, as if perfectly mad, uttered loud shrieks and slew one another, after the manner they do in sporting arenas.[20]

"'During the progress, O king, of that battle in which the combatants fought without any regard for one another, Dhrishtadyumna caused his own steeds to be mixed up with those of Drona.[21] Those steeds endued with the speed of the wind, that were white as pigeons and red as blood, thus mixed with one another in battle, looked exceedingly beautiful.[22] Indeed, they looked resplendent like coulds charged with lightning. Then that slayer of hostile heroes, *viz.*, the heroic Dhrishtadyumna, the son of Prishata beholding, Drona, O Bhārata, arrived so near, cast off his bow and took up his sword and shield, for achieving a difficult feat.[23-24] Seizing the shaft of Drona's car,

he entered into it. And he stayed sometimes on the middle of the yoke and sometimes on its joint,[25] and sometimes behind the steeds.* And while he was moving, armed with sword, quickly upon the backs of those red steeds of Drona,[26] the latter could not detect an opportunity for striking him. All this seemed wonderful to us. Indeed, like the swoop of a hawk in the woods from desire of food,[27] seemed that sally of Dhrishtadyumna from his own car for the destruction of Drona. Then Drona cut off, with a hundred arrows, the shield, decked with a hundred moons, of Drupada's son, and then his sword, with ten other arrows. And the mighty Drona then, with four and sixty arrows, slew the steeds of his antagonist.[28-29] And with a couple of broad-headed shafts he cut off the latter's standard and umbrella also, and then slew both his *Pārshni* charioteers. And then, with great speed, drawing his bowstring to his ear, he shot at him a fatal shaft like the wielder of the thunder hurling the thunder (at a foe). But soon Sātyaki, with four and ten sharp shafts, cut off that fatal arrow of Drona.[30-31] And thus the Vrishni hero, O sire, rescued Dhrishtadyumna who had been seized by that lion among men, that foremost of preceptors, like a deer seized by the king of the forests.[32] Even thus did that bull amongst the Cinis rescue the prince of the Pānchālas. Beholding Sātyaki rescue the prince of the Pānchālas in that dreadful battle,[33] Drona quickly shot at him six and twenty arrows. The grandson of Cini then, in return, pierced Drona in the centre of the chest with six and twenty arrows while the latter was engaged in devouring the Srinjayas. Then all the Pānchāla car-warriors, desirous of victory, upon the Sātwata hero proceeding against Drona, quickly withdrew Dhrishtadyumna from the battle.'"[34-35]

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* The words *tatçainyānyabhyapujayan* seem to be unmeaning in this connection. The Bengali translators, unable to do anything with them, have left them out.—T.

Section XCVIII.

"Dhritarāshtra said,—'After that shaft of Drona had been cut off and Dhrishtadyumna thus rescued, O Sanjaya, by Yuyudhāna, that foremost one of the Vrishni race,[1] what did that great bowman, that foremost of all wielders of weapons, *viz.*, Drona, do in battle unto that tiger among men, *viz.*, the the grandson of Cini?'[2]

"Sanjaya said,—'Then Drona, like a mighty snake, having wrath for his poison, his stretched bow for his wide-open mouth, his sharp shafts for his teeth and whetted arrows for his fangs, with eyes red as copper from rage, and breathing hard,—that mighty hero among men, perfectly fearless,—borne on his red steeds of great speed that seemed to soar into the skies or get at the top of a mountain, rushed towards Yuyudhāna, scattering his arrows equipt with golden wings.[3-5] Then that subjugator of hostile cities, that hero of Cini's race, invincible in battle, beholding that irresistible Drona-cloud having showers of arrows for its watery downpour, the rattle of car-wheels for its roar, the outstretched bow for its volume, long shafts for its lightning flashes, darts and swords for its thunder, wrath for the winds preceding it, and urged on by those steeds that constituted the hurricane (impelling it forwards), rush towards him, addressed his charioteer and smilingly said,[6-8]—O *Suta*, proceed quickly and cheerfully, urging the steeds to their greatest speed, against that heroic Brāhmana fallen off from the duties of his order, that refuge of Dhritarāshtra's son, that dispeller of the (Kuru) king's sorrows and fears, that preceptor of all the princes, that warrior ever boastful of his prowess![9-10]—Then the excellent steeds of silvery hue belonging to him of Madhu's race, endued with the speed of the wind, quickly proceeded towards Drona.[11] Then those two chastisers of foes, *viz.*, Drona and Cini's grandson, fought with each other, each striking the other with thousands of shafts.[12] Those two bulls among men filled the welkin with their arrowy showers. Indeed, the two heroes covered the ten points of the compass with

their shafts.[13] And they poured on each other their shafts like two clouds pouring their contents (on the Earth) on the expiration of summer. The Sun became invisible. The very wind ceased to blow.[14] And in consequence of those showers of shafts filling the welkin, a continuous and thick gloom was caused there that became unbearable to the other heroes.[15] And when the shafts of Drona and Cini's grandson had caused that gloom there, none beheld any cessation in shooting in either of them. They were both quick in the use of weapons, and they were both looked upon as lions among men. The sound produced by those torrent of arrows, shot by both, striking against one another,[16-17] was heard to resemble the sound of the thunder hurled by Cakra. The forms of heroic warriors pierced with long shafts looked like those of snakes, O Bhārata, bit by snakes of virulent poison. Brave warriors incessantly heard the twangs of their bows and the sounds of their palms[18-19] to resemble the sound of thunder falling upon summits of mountains. The cars of both those warriors, O king, their steeds, and their charioteers,[20] pierced with shafts of golden wings, became beautiful to behold. Fierce was the downpour, O monarch, of shafts that were bright and staight and that looked resplendent like snakes of virulent poison freed from their sloughs. The umbrellas of both were cut off, as also the standards of both.[21-22] And both of them were covered with blood, and both were inspired with the hope of victory. With blood trickling down every limb of theirs, they resembled a couple of elephants with secretions trickling down their bodies.[23] And they continued to strike each other with fatal shafts. The roars and shouts and other cries, of the soldiers, the blare of conchs and the beat of drums,[24] ceased, O king, for none uttered any sound. Indeed, all the divisions became silent, and all the warriors stopped from fighting.[25] People, filled with curiosity, became spectators of that single combat. Car-warriors and elephant-riders and horsemen and foot-soldiers,[26] surrounding those two bulls among men, witnessed their encounter with steadfast eyes. And the elephant divisions stood still; and so also the horse divisions;[27] and so also the car-divisions. All stood still, disposed in array. Variegated with pearls and corals, decked with gems and gold,[28]

adorned with standards and ornaments, with coats of mail made of gold, with triumphal banners, with the rich housings of elephants, with fine blankets,[29] with bright and sharp weapons, with yak-tails, graced with gold and silver, on the heads of steeds,[30] with garlands round the frontal globes of elephants and rings round their tusks, O Bhārata, the Kuru and the Pāndava hosts then looked like a mass of clouds at the close of summer, decked with rows of cranes and myriads of fireflies (under them) and adorned with rainbows and flashes of lightning. Both our men and those of Yudhishthira,[31-32] beheld that battle between Yuyudhāna and the high-souled Drona; the gods also, headed by Brahman and Soma, and the *Siddhas*, and the *Chāranas*, and the *Vidyādharas*, and the great Snakes, saw it, stationed on their foremost of sky-ranging cars. And beholding the diverse motions forward and backward, of those lions among men, and their acts of striking each other, the spectators were filled with wonder. And both endued with great strength, Drona and Sātyaki, displaying their lightness of hand in the use of weapons, began to pierce each other with shafts. Then he of Daçārha's race, with his mighty shafts, cut off those of the illustrious Drona in that battle, and then, within a moment, the latter's bow also. Within, however, the twinkling of an eye, the son of Bharadwāja took up another bow and stringed it. Even that bow of his was cut off by Sātyaki. Drona then, with great speed, waited with another bow in hand.[33-38] As often, however, as Drona stringed his bow, Sātyaki cut it off. And this he did for full nine and seven times. Beholding then that superhuman feat of Yuyudhāna in battle, Drona, O monarch, thought in his mind,—This force of weapons that I see in this foremost one among the Sātwatas exists in Rāma and Dhananjaya and was seen also in Kārttavirya and that tiger among men, *viz.*, Bhishma!—The son of Bharadwāja, therefore, mentally applauded the prowess of Sātyaki.[39-41] Beholding that lightness of hand equal unto that of Vāsava himself, that foremost of regenerate ones, that first of all persons conversant with weapons, was highly gratified with Mādhava. And the gods also, with Vāsava at their head, were gratified with it.[42] The gods and the *Gandharvas*, O monarch, had

never before witnessed that lightness of hand of the quickly moving Yuyudhāna,[43] although they and the *Siddhas* and the *Chāranas* had been acquainted with the feats of which Drona was capable. Then Drona, that foremost of persons acquainted with weapons, that grinder of Kshatriyas, taking up another bow, aimed some weapons. Sātyaki, however, baffling those weapons with the illusion of his own weapons,[44-45] struck him some sharp shafts. All this seemed highly wonderful. Beholding that superhuman feat of his in battle, that feat of which nobody else was capable,[46] and which displayed very great skill, those amongst thy warriors that were judges of skill, applauded it. Sātyaki shot the same weapons that Drona shot.[47] Beholding this, that scorcher of foes, *viz.*, the preceptor, fought with a little less boldness than usual. Then that master of military science, O king, filled with wrath,[48] invoked celestial weapons for the destruction of Yuyudhāna. Beholding that terrible and foe-slaughtering *Agneya* weapon, Sātyaki,[49] that mighty bowman, invoked another celestial weapon, *viz.*, the *Vāruna*. Seeing them both take up celestial weapons, loud cries of *oh* and *alas* arose there.[50] The very creatures having the sky for their element ceased to range through it. Then the *Vāruna* and the *Agneya* weapons, which had thus been grafted on their shafts,[51] coming against each other (become fruitless).* Just at that time the Sun passed down in his course. Then king Yudhishthira, and Bhimasena the son of Pāndu,[52] and Nakula, and Sahadeva, desirous of protecting Sātyaki, and the Matsyas, and the Cālweya troops, speedily proceeded towards Drona. Then thousands of princes placing Duṣçāsana at their head,[53-54] hastily proceeded towards Drona (for protecting him) who was surrounded by foes. Then, O king, commenced a fierce battle between them and thy bowmen.[55] The Earth was covered with dust and with showers of arrows shot (by both sides). And everything being thus covered, nothing could anylonger be discerned. Indeed, when

* The celestial weapons were forces dependent on *mantras*. Ordinary shafts, inspired with these *mantras*, were converted into celestial weapons.—T.

the troops were thus overwhelmed with dust, the battle proceeded in utter disregard (of persons and rules).'"[56]

SECTION XCIX.

"Sanjaya said,—'When the Sun turned in his downward course towards the summit of the Asta hills, when the welkin was covered with dust, when the heat of the solar orb abated,[1] the day began to fade fast. As regards the soldiers, some rested, some fought on, some returned to the encounter, desirous of victory.[2] And while the troops, inspired with hope of victory, were thus engaged, Arjuna and Vāsudeva proceeded towards the place where the ruler of the Sindhus was.[3] The son of Kunti, by means of his shafts, made (through the hostile soldiers) a way sufficiently wide for his car. And it was in this way that Janārddana proceeded, (guiding the car).[4] Thither where the car of the high-souled son of Pāndu proceeded, thither thy troops, O monarch, broke and yielded a way.[5] And he of Daçārha's race, endued with great energy, displayed his skill in driving cars by showing diverse kinds of circling motions.[6] And the shafts of Arjuna, engraved with his name, well-tempered, resembling the *Yuga* fire, tied round with catgut, of straight joints, thick, far-reaching, and made either of (cleft) bamboo (or their branches) or wholly of iron, taking the lives of diverse foes, drank in that battle, with the birds (of prey assembled there) the blood of living creatures.[7-8] Standing on his car as Arjuna shot his shafts full two miles ahead, those shafts pierced and despatched his foes just as that car itself came up to the spot.*[9] Hrishikeça proceeded, borne by those yoke-bearing steeds endued with the speed of Garuda or the wind, with such speed that he caused the whole universe to wonder at it.[10] Indeed, O king, the car of Surya himself, or that of Rudra, or that of Vaiçravana, never goeth so fast.[11] Nobody else's car had ever before moved with such speed in battle as Arjuna's car moving with the celerity of a wish cher-

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* In other words Arjuna's car shot as quickly through the enemy as the arrows themselves sped from it.—T.

ished in the mind.[12] Then Keçava, O king, that slayer of hostile heroes, having taken the car to battle, quickly urged the steeds, O Bhārata, through the (hostile) troops.[13] Arrived in the midst of that throng of cars, those excellent steeds bore Arjuna's car with difficulty, suffering as thy did from hunger, thirst, and toil,[14] and mangled as they had been with the weapons of many heroes delighting in battle. They frequently, however, described beautiful circles as they moved,[15] proceeding over the bodies of slain steeds and men, over broken cars, and the bodies of dead elephants looking like hills by thousands.[16]

"'Meanwhile, O king, the two heroic brothers of Avanti, (*viz.*, Vinda and Anuvinda), at the head of their forces, beholding the steeds of Arjuna to be tired, encountered him.[17] Filled with joy, they pierced Arjuna with four and sixty shafts, and Janārddana with seventy, and the four steeds (of Arjua's car) with a hundred arrows.[18] Then Arjuna, O king, filled with wrath, and having a knowledge of the vital parts of the body, struck them both in the battle, with nine straight shafts, every one of which was capable of penetrating into the very vitals.[19] Thereupon the two brothers, filled with rage, covered Vibhatsu and Keçava with showers of shafts and uttered leonine roads.[20] Then Pārtha of white steeds, with a couple of broad-headed shafts, quickly cut off in that battle the beautiful bows of the two brothers and then their two standards bright as gold.[21] Vinda and Anuvinda then, O king, taking up two other bows and becoming infuriate with anger, began to grind the son of Pāndu with their arrows.[22] Then Dhananjaya the son of Pāndu, exceedingly enraged, once more, with a couple of shafts, quickly cut off those two bows also of his foes.[23] And with a few other arrows whetted on stone and equipt with wings of gold, Arjuna then slew their steeds, their charioteers, the two combatants that protected their rear, with those that followed the latter.[24] And with another broad-headed arrow sharp as a razor, he cut off the head of the eldest brother, who fell down on the Earth, deprived of life, like a tree broken by the wind.[25] The mighty Anuvinda then, endued with great prowess, beholding Vinda slain, left his steedless car, having taken up a mace.[26] Then that foremost of car-warriors, *viz.*, the brother of Vinda,

apparently dancing as he advanced with that mace in his arms, proceeded in that battle for avenging the slaughter of his elder brother.[27] Filled with rage, Anuvinda struck Vāsudeva on the forehead with that mace. The latter, however, trembled not but stood still like the mountain Maināka.[28] Then Arjuna, with six arrows, cut off his neck and two legs and two arms and head. Thus cut off (into fragments, the limbs of) Anuvinda fell down like so many hills.[29] Beholding them both slain, their followers, O king, filled with rage, rushed (towards Arjuna), scattering hundreds of arrows.[30] Slaying them soon, O bull of Bharata's race, Arjuna looked resplenent like a fire consuming a forest on the expiry of winter.[31] Passing over those troops with some difficulty, Dhananjaya then shone brightly like the risen Sun transgressing the clouds under which it was hid.[32] Beholding him the Kauravas were filled with fright. But recovering soon enough, they rejoiced once more and rushed at him from all sides, O bull of Bharata's race![33] Understanding that he was tired and that the ruler of the Sindhus was yet at a distance, they surrounded him, uttering leonine roars.[34] Beholding them filled with wrath, Arjuna, that bull among men, smilingly addressed him of Daçārha's race in soft words, and said,[35]—Our steeds are afflicted with arrows and tired. The ruler of the Sindhus is still at a distance. What do you think is the best that should be done now?[36] Tell me O Krishna, truly! Thou art always the wisest of persons! The Pāndavas having thee for their eyes will vanquish their foes in battle![37] That which seems to me should be done next, truly shall I say unto thee! Unyoking the steeds to their ease, pluck off their arrows, O Mādhava![38]—Thus addressed by Pārtha, Keçava replied unto him,—I also am, O Pārtha, of the same opinion which thou hast expressed!—[39]

"'Arjuna then said,—I will hold in check the whole army O Keçava! Do thou properly perform that which should be next done![40]—'

"Sanjaya continued,—'Alighting then from the terrace of his car, Dhananjaya, taking up his bow *Gāndiva*, fearlessly stood there like an immovable hill.[41] Beholding Dhananjaya standing on the ground, and regarding it a good opportunity,

the Kshatriyas, desirous of victory and uttering loud shouts, rushed towards him.[42] Him standing alone they surrounded with a large throng of cars, all stretching their bows and showering their shafts on him.[43] Filled with wrath they displayed diverse kinds of weapons and entirely shrouded Pārtha with their shafts like the clouds shrouding the Sun.[44] And the great Kshatriya warriors impetuously rushed against that bull among Kshatriyas, that lion among men, like infuriate elephants rushing towards a lion.[45] The might then that we beheld of Pārtha's arms was exceedingly great, since, filled with rage, alone, he succeeded in resisting those countless warriors.[46] The puissant Pārtha, baffling with his own weapons those of foes, quickly covered all of them with countless shafts.[47] In that part of the welkin, O monarch, in consequence of the clash of those dense showers of shafts, a fire was generated emitting incessant sparks.[48] There in consequence of hostile heroes, countless in number, all filled with wrath, and all great bowmen united together for a common purpose, seeking victory in battle, aided by steeds covered with blood and breathing hard, and by infuriate and foe-grinding elephants uttering loud shrieks, the weather became exceedingly hot.[49-50] That uncrossable, wide, and limitless Ocean of cars, incapable of being agitated, having arrows for its current, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conchs and the beat of drums for its roar, cars for its surging waves, head-gears of combatants for its tortoises, umbrellas and banners for its froth, and the bodies of slain elephants for its (submarine) rocks, Pārtha resisted with his arrows, becoming, as it were, a continent.[51-53] Then, in course of that battle, the mighty-armed Janārddana, fearlessly addressing that dear friend of his, that foremost of men, *viz.*, Arjuna, said unto him,[54]—There is no well here in the field of battle, O Arjuna, for the steeds to drink from! The steeds want water for drink, but not for a bath![55]—Thus addressed by Vāsudeva, Arjuna cheerfully said, —Here is it!—And so saying, he pierced the Earth with a weapon and made an excellent lake from which the steeds could drink.[56] And that lake abounded with swans and ducks,

and was adorned with *Chakravākas*. And it was wide and full of transparent water, and abounded with full-blown lotuses of the foremost species.[57] And it teemed with diverse kinds of fish. And fathomless in depth, it was the resort of many a *Rishi*. And the celestial *Rishi* Nārada came to have a look at that lake created there in a moment.[58] And Pārtha, capable of achieving wonderful works like (the celestial artificer) Tashtri himself, also constructed there an arrowy hall, having arrows for its beams and rafts, arrows for its pillars, and arrows for its roof.[59] Then Govinda, laughing in joy, said,—*Excellent, Excellent*,—upon seeing the high-souled Pārtha create that arrowy hall.'"[60]

SECTION C.

"Sanjaya said,—'After the high-souled son of Kunti had created that water, after he had commenced to hold in check the hostile army, and after he had built also that arrowy hall,[1] Vāsudeva of great splendour, alighting from the car, unyoked the steeds pierced and mangled with arrows.[2] Beholding that sight never seen before, loud uproars of applause were heard there, uttered by the *Siddhas* and the *Chāranas* and by all the warriors.[3] Mighty car-warriors (assembled together) were unable to resist the son of Kunti even when he fought on foot. All this seemed highly wonderful.[4] Although throngs upon throngs of cars, and myriads upon myriads of elephants and steeds, rushed towards him, yet Pārtha felt no fear but fought on, prevailing upon all his foes.[5] All the (hostile) kings shot showers of shafts at the son of Pāndu. That slayer of hostile heroes, however, *viz.*, the son of Vāsava, of virtuous soul, felt no anxiety whatever.[6] Indeed, the valiant Pārtha received hundreds of arrowy showers and maces and lances coming towards him as the Ocean receives hundreds upon hundreds of rivers flowing towards it.[7] With the impetuous might of his own weapons and the strength of his arms, Pārtha received the foremost of shafts shot at him by those foremost of kings.[8] Although staying on the ground, and alone, he succeeded yet in baffling all those kings on their cars like that

one fault, avarice, destroying a host of accomplishments.[9] The Kauravas, O king, applauded the highly wonderful prowess of Pārtha as also of Vāsudeva, saying,[10]—What more wonderful incident hath ever taken place in this world or will ever take place than this, *viz.*, that Pārtha and Govinda, in course of battle, have unyoked their steeds?[11] Displaying fierce energy on the field of battle and the greatest assurance, those best of men have inspired us with great fright![12]—Then Hrishikeça of eyes like lotus petals, smiling with the coolest assurance as if, O Bhārata, he were in the midst of women (and not armed foes), after Arjuna had created in the field of battle that hall made of arrows, led the steeds into it, in the very sight, O monarch, of all thy troops![13-14] And Krishna, who was well-skilled in grooming horses, then removed their fatigue, pain, froth, trembling, and wounds.*[15] Then plucking out their arrows and rubbing those steeds with his own hands, and walking them duly, he caused them to drink.[16] Having caused them to drink and having bathed them properly and made them eat and removed their fatigue and pain, he once more carefully yoked them to that foremost of cars.[17] Then that foremost one among all wielders of weapons, *viz.*, Caurin, of great energy, mounting on that car with Arjuna, proceeded with great speed.[18] Beholding the car of that foremost of car-warriors once more equipt with those steeds whose thirst had been slaked, the foremost ones among the Kuru army once more became cheerless.[19] They began to sigh, O king, like snakes whose fangs had been pulled out. And they said,—Oh, fie, fie on us! Both Pārtha and Krishna have gone,[20] in the very sight of all the Kshatriyas, riding on the same car, and clad in mail, and slaughtering our troops with as much ease as boys sporting with a toy![21] Indeed, those scorchers of foes have gone away in the very sight of all the kings, displaying their prowess and unimpeded by our shouting and struggling combatants![22]—Seeing them gone away, other warriors said,—Ye Kauravas, speed ye for the

* The Bengal reading of the first line is vicious. The Bombay reading is *Vamathum, Vepathum, Vānān*. The first word means the froth in the mouths of steeds.—T.

slaughter of Krishna and the diadem-decked (Arjuna)![23] Yoking his steeds unto his car in the very sight of all (our) bowmen, he of Daçārha's race is proceeding towards Jayadratha, slaughtering us in battle![24]—And some lords of Earth there, O king, said amongst themselves, having seen that highly wonful incident in battle never seen before,[25]—Alas, through Duryodhana's fault, these warriors, king Dhritarāshtra, the Kshatriyas, and the whole Earth, fallen into great distress,[26] are being distroyed! King Duryodhana understands it not!—Thus spoke many Kshatriyas. Others, O Bhārata, said,[27]—The ruler of the Sindhus hath already been despatched to Yama's abode! Of false sight and unacquainted with means, let Duryodhana now do what should be done for that king![*28]—Meanwhile the son of Pāndu, seeing the Sun coursing towards the setting hills, proceeded with greater speed towards the ruler of the Sindhus, on his steeds whose thirst had been slaked.[29] The (Kuru) warriors were unable to resist that mighty-armed hero, that foremost of all wielders of weapons, as he proceeded like the Destroyer himself in wrath.[30] That scorcher of foes, *viz.*, the son of Pāndu, routing the warriors (before him), agitated that army like the lion agitating a herd of deer, as he proceeded for getting at Jayadratha.[31] Penetrating into the hostile army, he of Daçārha's race urged the steeds with great speed, and blew his conch *Pānchajanya* which was of the hue of the clouds.[32] The shafts shot before by the son of Kunti began to fall behind him, so swiftly did those steeds, endued with the speed of the wind, drew that car.[33] Then many kings, filled with rage, and many other Kshatriyas, surrounded Dhananjaya who was desirous of slaying Jayadratha.[34] When the (Kuru) warriors thus proceeded towards that bull among men, *(viz.*, Arjuna) who had stopped for a moment, Duryodhana, proceeding quickly, followed Pārtha in that great battle.[35] Many warriors, beholding the car whose rattle resembled the roar of the clouds and which was equipt with that terrible standard bearing the ape and whose banner floated upon the wind, became exceedingly cheerless.[36]

* *I. e.*, his funeral obsequies. The vernacular translators do not see the intended joke.—*T.*

Then when the Sun was almost completely shrouded by the dust (raised by the combatants), the (Kuru) warriors, afflicted with shafts, became incapable of even gazing, in that battle, at the two Krishnas.' "[87]

SECTION CI.

"Sanjaya said,—'O monarch, beholding Vāsudeva and Dhananjaya penetrate into their host having already pierced through many divisions, the kings of thy army, fled away in fear,[1] A little while after, however, those high-souled ones, filled with rage and shame, and urged on by their might, became cool and collected, and proceeded towards Dhananjaya.[2] But they, O king, who, filled with rage and vindictiveness, proceeded against the son of Pāndu in battle, returned not, like rivers never returning from the Ocean.[3] Seeing this, many ignoble Kshatriyas incurred sin and hell by flying away from battle, like atheists turning away from the *Vedas*.*[4] Transgressing that throng of cars, those two bulls among men at last issued out of it and looked like the Sun and the Moon freed from the jaws of *Rāhu*.[5] Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net.[6] Having forded through that impenetrable division of Drona, the way through which was obstructed by dense showers of weapons, those two high-souled heroes looked like *Yuga*-Suns risen (on the welkin).[7] Piercing through and through those dense showers of weapons and freed from that imminent danger, those high-souled heroes, themselves obstructing the welkin with thick clouds of weapons, seemed like persons escaped from a raging conflagration or like two fishes from the jaws of a *makara*. And they agitated the (Kuru) host like a couple of *makaras* agitating the ocean.[8-9] Thy warriors and thy sons, while Pārtha and Krishna were yet in the midst of Drona's division, had thought that the two would never be able to issue out of it.[10] Beholding, however, those

* I give the sense of this verse, without giving a closely literal version.—T.

two heroes of great splendour issue out of Drona's division, they no longer, O monarch, hoped for Jayadratha's life![11] Hitherto they had strong hopes of Jayadratha's life, for they had thought, O king, that the two Krishnas would never be able to escape from Drona and Hridikā's son.[12] Frustrating that hope those two scorchers of foes had, O monarch, crossed the division of Drona as also the almost uncrossable division of the Bhojas.[13] Beholding them, therefore, ford through those divisions and look like two blazing fires, thy men became possessed with despair and no longer hoped for Jayadratha's life![14] Then those two fearless heroes, *viz.*, Krishna and Dhananjaya, those enhancers of the fears of foes, began to converse between themselves about the slaughter of Jayadratha.[15] And Arjuna said,—This Jayadratha hath been placed in their midst by six of the foremost car-warriors among the Dhārtarāshtras. The ruler of the Sindhus, however, shall not escape me if once he is seen by me![16] If Cakra himself with all the celestials become his protector in battle, yet shall we slay him!—Thus did the two Krishnas talk.[17] Even so, O mighty-armed one, did they converse amongst themselves while looking after the ruler of the Sindhus. (Having heard what they said), thy sons set up a loud wail.[18] Those two chastisers of foes then looked like a couple of thirsty elephants of great quickness of motion refreshed with drinking water after having passed through a desert.[19] Beyond death and above decrepitude, they then looked like two merchants that have passed over a mountainous country abounding with tigers and lions and elephants.[20] Indeed, beholding them freed (from Drona and Krivarman), thy warriors regarded the color of Pārtha's and Krishna's face to be such. And thy men then, from all sides, set up a loud wail.[21] Freed from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other lords of Earth, Pārtha and Krishna looked like two blazing Suns.[22] Indeed, those two chastisers of foes, freed from Drona's division which resembled the very Ocean, seemed to be filled with joy like persons that have safely crossed the vasty deep.[23] Freed from those dense showers of weapons, from those divisions protected by Drona and Hridikā's son, Keçava and Arjuna looked like Indra and Agni of blazing efful-

gence.[24] The two Krishnas, piereed with the sharp shafts of Bharadwāja's son and with bodies dripping with blood, looked resplendent like two mountains decked with flowering *Karnikāras*.[25] Having forded that wide lake, of which Drona contituted the alligator, darts formed the fierce snakes, shafts the *Makaras*, and Kshatriyas the deep waters,[26] having issued out of that cloud constituted by Drona's weapons, whose thunders were the twang of bows and the sound of palms, and whose lightning flashes were constituted by maces and swords, Pārtha and Krishna looked like the Sun and the Moon freed from darkness.[27] Having erossed the region obstracted by the weapons of Drona, all ereatures regarded those mighty and famous bowmen, *viz.*, the two Krishnas, as persons who had forded, with the aid of their arms, the five rivers, (*viz.*, the Catadru, the Vipāça, the Rāvati, the Chandrabhāgā, and the Vitastā) having the Oeean for their sixth when full of water during the season of rains and abounding with large alligators.[28-29] Casting their eyes, from desire of slaughter, on Jayadratha who was not far off from them, the two heroes looked like two tigers waiting from desire of falling upon a *Ruru* deer.[30] Sueh was then the color of their faees that thy warriors, O monareh, regarded Jayadratha as one already slain.[31] Possessed of red eyes, O mighty-armed one, and staying together, Krishna and the son of Pāndu, at sight of Jayadratha, were filled with joy and roared repeatedly.[32] Indeed, O monareh, the splendour then of Caurin standing with reins in hand and of Pārtha armed with bow, was like that of the Sun or the fire.[33] Freed from the division of Drona, their joy, at sight of the ruler of the Sindhus, was like that of a couple of hawks at sight of a piece of flesh.[34] Beholding the ruler of the Sindhus not far off, they rushed in wrath towards him like a couple of hawks swooping down towards a piece of meat.[35] Seeing Hriçikeça and Dhananjaya transgress (the divisions of Drona), thy valiant son, *viz.*, king Duryodhana, whose armour had been bound on his person by Drona, and who was well versed in grooming and guiding horses, rushed, on a single car, O lord, for the protection of the Sindhus.[36-37] Leaving those mighty bowmen, *viz.*, Krishna and Pārtha, behind, thy son, O king, turned back,

facing Keçava of lotus-like eyes.[38] When thy son thus outran Dhananjaya, diverse musical instruments were joyfully blown and beat among all thy troops.[39] And leonine roars also were uttered, mingled with the blare of conchs, beholding Duryodhana staying in the face of the two Krishnas.[40] They also, O king, resembling blazing fires, that stood as the protectors of Jayadratha, were filled with joy upon beholding thy son in battle.[41] Seeing Duryodhana transgress them with his followers, Krishna, O monarch, said unto Arjuna these words suited to the occasion.' "[42]

SECTION CII.

"'Vāsudeva said,—Behold, O Dhananjaya, this Suyodhana who hath transgressed us! I regard this as highly wonderful! There is no car-warrior equal to him.[1] His arrows are far-reaching. He is a great bowman. Accomplished in weapons, he is exceedingly difficult to vanquish in battle. The mighty son of Dhritarāshtra strikes hard, and is conversant with all modes of warfare.[2] Brought up in great luxury, he is much regarded by even the foremost of car-warriors. He is well accomplished, and, O Pārtha, he always hates the Pāndavas![3] For these reasons, O sinless one, I think, thou shouldst now fight with him. Upon him resteth, as upon a stake at dice, victory or the reverse![4] Upon him, O Pārtha, vomit that poison of thy wrath which thou hast cherished so long! This mighty car-warrior is the root of all the wrongs of the Pāndavas![5] He is now within reach of thy shafts. Look after thy success! Why hath king Duryodhana, desirous as he is of kingdom, come to battle with thee?[6] By good luck it is that he is now arrived within reach of thy arrows! Do that, O Dhananjaya, by which he may be deprived of very life![7] Reft of his senses through pride of affluence, he hath never felt any distress! O bull among men, he doth not know also thy prowess in battle![8] Indeed, the three worlds with the celestials, the *Asuras*, and human beings, cannot venture to vanquish thee in battle! What need be said, therefore, of the single Duryodhana?[9] By good luck it is, O Pārtha, that he hath approached the vicinity of

thy car! O mighty-armed one, slay him as Purandara slew Vritra![10] O sinless one, this Duryodhana hath endeavoured to bring evil on you! By deceit he cheated king Yudhishthira at dice![11] O giver of honors, sinless though you all are, this prince of sinful soul has always done various cruel acts towards you![12] Nobly resolved upon battle O Pārtha slay without any scruple this wicked wight, who is ever wrathful and ever cruel, and who is the very embodiment of avarice![13] Remembering the deprivation of your kingdom by deceit, your exile into the woods, and the wrongs of Krishnā, put forth thy prowess, O son of Pāndu![14] By good luck it is that he stayeth within the range of thy shafts. By good luck it is that staying before thee he endeavours to resist thy purpose![15] By good luck it is that he knows today that he will have to fight with thee in battle! By good luck it is that all your purposes, even those that are not presently entertained by you, will be crowned with fruition![16] Therefore, O Pārtha, slay this wretch of his race, *viz.*, the son of Dhritarāshtra, in battle, as Indra had, in days of yore, slain the *Asura* Jambha in the battle between the celestials and the *Asuras*![17] If he is slain by thee, thou canst then pierce through this masterless host! Cut the very root of these wicked-souled wretches! Let the *avabhritha* of this hostility be now accomplished![*18]—'

"Sanjaya continued,—'Thus addressed, Pārtha replied unto Keçava, saying,—So be it. Even this should be done by me! Disregarding everything else, proceed thither where Duryodhana is![19] Putting forth my prowess in battle, I will cut off the head of that wretch who hath for such a long period enjoyed our kingdom without a thorn in his side![20] Shall I not succeed, O Keçava, in avenging the insult, in the shape of dragging her by the hair, offered unto Draupadi undeserving as she was of that wrong?[21]—Thus conversing with each other, the two Krishnas, filled with joy, urged those excellent white

* *Avabhritha* is the final bath undergone, on completion of a sacrifice, by the person performing the sacrifice. The slaughter of Duryodhana would, according to Krishna, be the *avabhritha* of the sacrifice of battle.—T.

steeds of theirs, desirous of getting at king Duryodhana.[23] As regards thy son, O bull of Bharata's race, having approached the presence of Pārtha and Krishna, he entertained no fear, although, O sire, every circumstance was calculated to inspire fear.[23] And the Kshatriyas there, on thy side, highly applauded him then, for he proceeded to face Arjuna and Hrishikeça for resisting them.[24] Indeed, beholding the king in battle, a loud shout was heard there, O monarch, uttered by the entire Kuru army.[25] When that terrible and awful shout arose there, thy son, pressing his foe hard, opposed his progress.[26] Held in check by thy son armed with bow, the son of Kunti became filled with rage, and that chastiser of foes, *viz.*, Duryodhana, also became highly enraged with Pārtha.[27] Beholding both Duryodhana and Dhananjaya enraged with each other, all the Kshatriyas, of fierce forms, began to look at them from all sides.[28] Seeing Pārtha and Vāsudeva both filled with rage, thy son, O sire, desirous of battle, smilingly challenged them.[29] Then he of Daçārha's race became filled with joy, and Dhananjaya also, the son of Pāndu, became cheerful. Uttering loud roars, they both blew their foremost of conchs.[30] Seeing them thus cheerful, all the Kauravas became hopeless of thy son's life.[31] Indeed, all the Kuravas, and many even amongst the enemy, became possessed with grief, and regarded thy son as a libation already poured into the mouth of the (sacred) fire.[32] Thy warriors, seeing Krishna and the Pāndava so cheerful, loudly exclaimed, afflicted with fear,—*The king is slain !—The king is slain !*[33]— Hearing that loud uproar of the warriors, Duryodhana said,— Let your fears be dispelled ! I will despatch the two Krishnas unto the regions of Death ![34]—Having told all his warriors these words, king Duryodhana then, expectant of success, addressed Pārtha angrily and said these words :[35]—If, O Pārtha, thou art begotten by Pāndu, exhibit upon me, without loss of time, all the weapons, celestial and earthly, that thou hast learnt ![36] Put forth quickly all thy might and prowess, and all that Keçava also hath of either, upon *me* ! I wish to see thy manliness ![37] They speak of many feats achieved by thee out of our view. Show me those feats that have won the applause of many as endued with great heroism !—' "[38]

Section CIII.

"Sanjaya said,—'Saying these words, king Duryodhana pierced Arjuna with three shafts of great impetuosity and capable of penetrating into the very vitals. And with four others he pierced the four steeds of his foe.[1] And he pierced Vāsudeva in the centre of the chest with ten shafts, and cutting off, with a broad-headed arrow, the whip in the latter's hands, he felled it on the ground.[2] Then Pārtha, coolly and without losing a moment, shot at him four and ten shafts whetted on stone and equipt with beautiful feathers. All those shafts, however, were repelled by Duryodhana's armour.[3] Beholding their fruitlessness, Pārtha once more sped at him nine and five arrows of keen points. But these too were repelled by Duryodhana's armour.[4] Seeing eight and twenty arrows of his become abortive, that slayer of hostile heroes, *viz.*, Krishna, said unto Arjuna, these words:[5]—I see a sight never before witnessed by me, like the walking of hills! Shafts sped by thee, O Pārtha, are becoming abortive![6] O bull of Bharata's race, hath thy *Gāndiva* decayed in power? Have the might of thy grasp and the power of thy arms become less than what they were![7] Is not this to be thy last meeting with Duryodhana? Tell me, O Pārtha, for I ask thee![8] Great hath been my amazement, O Pārtha, upon seeing all these shafts of thine fall towards Duryodhana's car without producing the slightest effect![9] Alas, what misfortune is this that these terrible shafts of thine that are endued with the might of the thunder and that always pierce the bodies of foes, fail of effect![10]—

"'Arjuna said,—I think, O Krishna, that this armour hath been put on Duryodhana's body by Drona! This armour, tied as it hath been, is impenetrable to my weapons![11] In this armour, O Krishna, inhereth the might of the three worlds. Only Drona knoweth it, and from that best of men I also have learnt it![12] This armour is not capable of being pierced by my weapons! Maghavat himself, O Govinda, cannot pierce it with his thunder![13] Knowing it all, O Krishna, why seekest thou to

confound me? That which occurred in the three worlds, that which, O Keçava, exists now,[14] and that which is in the womb of futurity, are all known to thee! Indeed, O slayer of Madhu, no one also knoweth this better than thou dost![15] This Duryodhana, O Krishna, cased by Drona in this armour, is staying fearlessly in battle, wearing this coat of mail.[16] That, however, which one wearing such armour should do, is not known to him, O Mādhava! He weareth it only like a woman.[17] Behold now, O Janārddana, the might of my arms and that of my bow too! Though protected by such a coat of mail, I will still vanquish the Kuru prince![18] The chief of the celestials gave this effulgent armour to Angiras. From the latter it was obtained by Vrihaspati. And from Vrihaspati it was got by Purandra.[19] The lord of the celestials once more gave it to me with the *mantras* to be uttered in wearing it. Even if this armour were divine, if it were created by Brahman himself, still the wretch Duryodhana, struck with my arrows, shall not be protected by it!—"[20]

"Sanjaya continued,—'Having said these words, Arjuna inspired some arrows with *mantras*, and began to draw them on the bowstring. And while he was thus drawing them on the bowstring,[21] the son of Drona cut them off with a weapon that was capable of baffling every weapon. Beholding those shafts of his thus frustrated from a distance by that utterer of *Brahma* (*viz.*, Açwatthāman),[22] Arjuna, owning white steeds, filled with amaze, represented unto Keçava, Saying,—I cannot, O Janārddana, twice use this weapon,[23] for if I do so, it will slay my own self and my own troops!—Meanwhile Duryodhana, O king, pierced each of the Krishnas in that battle with nine shafts resembling snakes of virulent poison. And once more the Kuru king showered his shafts on Krishna and the son of Pāndu.[24-25] Beholding these dense showers of arrows (shot by their king), thy warriors were filled with joy. They beat their musical instruments and uttered leonine roars.[26] Then Pārtha, excited with rage in that battle, licked the corners of his mouth. Casting his eyes on his enemy's body he saw not any part that was not well covered with that impenetrable armour.[27] With some sharp-pointed shafts then, well shot from his bow and each of which resembled Death himself, Arjuna slew his antagonist's steeds

and then his two *Pārshni* charioteers.[28] And soon also the valiant Pārtha cut off Duryodhana's bow and the leathern fence casing his fingers. Then Savyasāchin commenced to cut off his enemy's car into fragments.[29] And with a couple of keen arrows he made Duryodhana earless. And then Arjuna pierced both the palms of the Kuru king.[30] Beholding that great bowman afflicted with the shafts of Dhananjaya and fallen into great distress, many warriors rushed to the spot, desirous of rescuing him.[31] These, with many thousands of cars, well-equipt elephants and horse, as also with large bodies of foot-soldiers excited with wrath, encompassed Dhananjaya.[32] Covered with dense showers of weapons and encompassed by large bodies of men, neither that car of theirs nor Arjuna and Govinda could any longer be seen.[33] Then Arjuna, by the might of his weapons, began to slaughter that host. And car-warriors and elephants, by hundreds, deprived of limbs, fell fast on the field.[34] Slain or in the act of being slain, these failed to reach the excellent car. Indeed, the car on which Arjuna rode stood motionless full two miles from the besieging force on every side.[35] Then the Vrishni hero (Krishna), without taking any time, said unto Arjuna these words:—Draw thy bow quickly and with great force, for I will blow my conch.[36]—Thus addressed, Arjuna, drawing his bow *Gāndiva* with great force, began to slaughter the foe, shooting dense showers of shafts and making a loud noise by stretching the bowstring with his fingers.[37] Keçava meanwhile forcibly and very loudly blew his conch *Pānchajanya*, his face covered with sweat and his eyelashes covered with dust.[38] In consequence of the blare of that conch and of the twang of *Gāndiva*, the Kuru warriors, strong or weak, all fell down on the ground.[39] The car of Arjuna then, freed from that press, looked resplendent like a cloud driven by the wind. (Beholding Arjuna), the protectors of Jayadratha, with their followers, became filled with rage.[40] Indeed, those mighty bowmen, the protectors of the ruler of the Sindhus, suddenly beholding Pārtha, uttered loud shouts, filling the Earth with that noise.[41] The whiz of their arrows mingled with other fierce noises and the loud blare of their conchs. Those high-souled warriors uttered leonine shouts.[42] Hearing that awful uproar raised by thy troops, Vāsu-

deva and Dhananjaya blew their conchs.[43] With the loud blare (of their conchs), the whole Earth, with her mountains and seas and islands and the nether regions, O monarch, seemed to be filled.[44] Indeed, that blare, O best of the Bharatas, filled all the points of the compass, and was echoed back by both the armies.[45] Then thy car-warriors, beholding Krishna and Dhananjaya, became very much frightened. Soon, however, they recovered and put forth their activity.[46] Indeed, the great car-warriors of thy host, beholding the two Krishnas, those highly blessed persons, cased in mail, rushed towards them in wrath. The sight thus presented became a wonderful one.'"[47]

SECTION CIV.

"Sanjaya said,—'Thy warriors, as soon as they beheld those foremost of persons of the Vrishni-Andhaka and the Kuru races, lost no time, each striving to be first, in proceeding against them from desire of slaughtering them. And so Vijaya also rushed against those foes of his.[1] On their great cars decked with gold, cased in tiger-skins, producing deep rattle, and resembling blazing fires, they rushed, illumining the ten points of the compass,[2] armed, O king, with bows the backs of whose staves were decked with gold, and which, in consequence of their splendour, were incapable of being looked at, and uttering loud cries, and drawn by angry steeds.[3] Bhuriçravas, and Cala, and Karna, and Vrishasena, and Jayadratha, and Kripa, and the ruler of the Madras, and that foremost of car-warriors, *viz.*, the son of Drona,[4] these eight great car-warriors, as if devouring the skies (as they proceeded) illumined the ten points of the compass with their splendid cars cased in tiger-skins and decked with golden moons.[5] Clad in mail and filled with wrath, and mounted upon their cars the rattle of whose wheels resembled the roar of masses of clouds, they covered Arjuna on every side with showers of sharp shafts.[6] Beautiful steeds of the best breed, endued with great speed, bearing those great car-warriors, looked resplendent as they illumined the ten points of the compass.[7] Their cars dragged by foremost steeds of great fleetness born in diverse countries and of diverse species,

some bred in mountainous regions, some in rivers, and some in the country of the Sindhus,[8] many foremost of car-warriors among the Kurus, desirous, O king, of rescuing thy son, quickly rushed towards Dhananjaya's car from every side.[9] Those foremost of men, taking up their great conchs, blew them, filling, O king, the welkin and the Earth with her seas (with that blare).[10] Then those foremost ones among the gods, *viz.*, Vāsudeva and Dhananjaya, also blew their foremost of conchs on Earth.[11] The son of Kunti blew *Devadatta*, and Keçava blew *Pānchajanya*. The loud blast of *Devadatta*, sent forth by Dhananjaya,[12] filled the Earth, the welkin, and the ten points of the compass. And so *Pānchajanya* also, blown by Vāsudeva,[13] surpassing all sounds, filled the sky and the Earth. And while that awful and fierce noise continued,[14] a noise that inspired the timid with fear and the brave with joy, and while drums and *Jharjharas* and cymbals [15] and *Mridangas*, O great king, were beat by thousands, great car-warriors invited to the Kuru side and solicitous of Duryodhana's welfare,[16] those great bowmen, filled with rage and unable to bear the loud blasts of Arjuna's and Krishna's conchs, those kings from diverse realms supported by their respective troops,[17] in rage blew their great conchs, desiring to answer with their own blasts the blasts of Keçava and Arjuna.[18] The Kuru army then, urged forward by that blare of conchs, had its car-warriors, elephants, and steeds filled with anxiety and fear. Indeed, O lord, that host looked as if they that comprised it were all ill.[19] The agitated Kuru host, echoing with that blare of conchs blown by brave warriors, seemed to be like the welkin resounding with the noise of thunder and fallen down (through some convulsion of nature).*[20] That loud uproar, O monarch, resounded through the ten points and frightened that host like the developed incidents at the end of the *Yuga* frightening all living creatures.[21] Then Duryodhana and those eight great car-warriors appointed for the protection of Jayadratha all surrounded the son of the Pāndu.[22] The son of Drona struck Vāsudeva with three and seventy

* *Praviddham* means fallen down or loosened from its usual place. Thus Nilakantha.—T.

shafts. Arjuna himself with three broad-headed shafts, and his standard and (four) steeds with five others.[23] Beholding Janārddana pierced, Arjuna, filled with rage, struck Açwatthāman with six hundred shafts.[24] Then piercing Karna with ten arrows and Vrishasena with three, the valiant Dhananjaya cut off Calya's bow with arrow fixed on the string, at the handle.[25] Calya then, taking up another bow, pierced the son of Pāndu. And Bhuriçravas pierced him with three arrows whetted on stone and equipt with golden wings.[26] And Karna pierced him with two and thirty arrows, and Vrishasena with seven. And Jayadratha pierced Arjuna with three and seventy shafts, and Kripa pierced him with ten.[27] And the ruler of the Madras also pierced Phālguna in that battle with ten arrows. And the son of Drona pierced him with sixty arrows.[28] And he once more pierced Pārtha with five arrows, and Vāsudeva with twenty. Then that tiger among men, *viz.*, Arjuna owning white steeds and having Krishna for his driver,[29] pierced each of those warriors in return, displaying the lightness of his hand. Piercing Karna with a dozen shafts and Vrishasena with three,[30] Pārtha cut off Calya's bow at the handle. And piercing the son of Somadatta with three arrows, and Calya with ten,[31] he pierced Kripa with five and twenty arrows, and the ruler of the Sindhus with a hundred.[32] Pārtha struck Drona's son with seventy arrows. Then Bhuriçravas, filled with rage, cut off the goad in Krishna's hand,[33] and struck Arjuna with three and twenty shafts. Then Dhananjaya, of white steeds, filled with rage, mangled those enemies of his with hundreds upon hundreds of arrows, like a mighty tempest tearing masses of clouds.' "[34]

SECTION CV.

"Dritarāshtra said,—'Describe to me, O Sanjaya, the diverse kinds of standards resplendent with great beauty, of both the Pārthas and our warriors (in that battle).'[1]

"Sanjaya said,—'Hear, O king, of the diverse kinds of standards of those high-souled warriors. Listen to me as I describe their forms and names.'[2] Indeed, O king, upon the cars of those foremost of car-warriors were seen diverse kinds of standards

that shone like blazing fires![3] Made of gold, or decked with gold, or adorned with garlands of gold, and each looking like the golden mountain (Meru), diverse kinds of standards were there that were highly beautiful. And those standards of the warriors had attached all around them excellent banners.[4-5] Indeed, having banners of diverse hues attached to them all around, those standards looked exceedingly beautiful. Those banners, again, moved by the wind,[6] looked like fair ladies dancing in the midst of the sporting arena. Endued with the splendours of the rainbow, those banners, O bull of Bharata's race,[7] of those car-warriors, floating in the breeze, highly adorned their cars. The standard, bearing the sign of the ape of fierce face and tail like that of the lion,[8] belonging to Dhananjaya, seemed to inspire fear in that battle. That standard, O king, of the wielder of *Gandiva*, bearing that foremost of apes, and adorned with many banners, frightened the Kuru host. Similarly, the lion-tailed standard-top of Drona's son, O Bhārata, we saw, was endued with the effulgence of the rising Sun. Decked with gold, floating in the breeze, possessed of the splendours of the rainbow,[9-11] the standard-mark of Drona's son appeared on high, inspiring the foremost of Kuru warriors with joy. The standard of Adhiratha's son bore the mark of an elephant-rope made of gold.[12] It seemed, O king, in battle to fill the whole welkin. The banner, adorned with gold and floral garlands, attached to the standard of Karna in battle,[13] moved by the wind, seemed to dance upon his car. The preceptor of the Pāndavas, that Brāhmana given to ascettic penances, *viz.*, Kripa the son of Gotama, had for his mark an excellent bovine bull. That high-souled one, O king, with that bovine bull, looked as resplendent,[14-15] as the Destroyer of the three cities looks resplendent with his bull.* Vrishasena had a peacock made of gold and adorned with jewells and gems.[16] And it stood on his standard as if in the act of crowing, and always adorned the van of the army. With that peacock, the

* *Tripura* means the three cities, constructed by the *Asura* artificer Maya. The *Asura*, however, who owned those cities is also called *Tripura*. It was Mahādeva who destroyed the three cities with all their population. *Vide* the close of the *Harivança*.—T.

car of the high-souled Vrishasena shone,[17] like the car, O king, of Skanda (the celestial generalissimo) shining with his peacock. Calya the ruler of the Madras, we saw, had on his standard-top, an unrivalled and beautiful ploughshare made of gold and looking like a flame of fire. That ploughshare, O sire, looked resplendent on his car,[18-19] like the presiding goddess of corn herself endued with beauty and producing every seed. A silver boar adorned the standard-top of the ruler of the Sindhus. Decked with golden garlands, it was of the splendour of a white crystal.* With that silvern mark on his banner, the ruler of the Sindhus looked as resplendent,[20-21] as Surya in days of yore in the battle between the celestials and the *Asuras*. The standard of Somadatta's son devoted to sacrifices, bore the sign of the sacrificial stake. It was seen to shine like the Sun or the Moon. That sacrificial stake, made of gold, O king, of Somadatta's son, looked resplendent[22-23] like the tall stake erected in that foremost of sacrifices called the *Rājasuya*. The standard of Calya, O monarch, bearing a huge silvern elephant was adorned on all sides with peacocks made of gold. That standard, O bull of Bharata's race, adorned thy troops[24-25] like the huge white elephant adorning the host of the celestial king. On the standard decked with gold, of king Duryodhana, was an elephant adorned with gems.[26] Tinkling with the sound of a hundred bells, O king, that standard stood upon the excellent car of that hero. And, O king, thy son, that bull among the Kurus, looked resplendent, O monarch, with that tall standard in battle. These nine excellent standards stood erect among thy divisions. The tenth standard seen there was of Arjuna, decked with that huge ape.[27-29] And with that standard, Arjuna looked highly resplendent like Himavat with a blazing fire (on its top). Then many mighty car-warrriors, all chastisers of foes, quickly took up their beautiful, bright, and large bows for the sake of (resisting) Arjuna. Similarly Pārtha also, that achiever of celestial feats, took up his foe-destroying bow *Gān-*

* The true reading is *alohita* and not *lohita*. *Arka* here is crystal and not the Sun. It was a silvern boar, which could not, evidently, be like the Sun.—T.

diva, in consequence, O king, of thy evil policy. Many royal warriors, O king, were then slain in that battle owing to thy fault,[30-32] rulers of men come from different realms, invited (by thy sons). And with them perished many steeds and many elephants. Then those mighty car-warriors headed by Duryodhana (on one side) and that bull amongst the Pāndavas on the other, uttered loud roars and began the encounter. And the feat that Kunti's son having Krishna for his charioteer achieved there was highly wonderful, inasmuch as, alone, he encountered fearlessly all those warriors united together. And that mighty-armed hero looked resplendent as he stretched his bow *Gāndiva*,[32-35] desirous of vanquishing all those tigers among men and of slaying the ruler of the Sindhus. With his shafts shot in thousands, that tiger among men, *viz.*, Arjuna,[36] that scorcher of foes, made all those warriors invisible (by means of his arrowy showers). On their side, those tigers among men, those mighty car-warriors, also made Pārtha invisible by means of their clouds of shafts shot from all sides. Beholding Arjuna, that bull of Kuru's race, covered by those lions among men with their shafts, loud was the uproar made by thy troops!"[37-38]

SECTION CVI.

"Dhritarāshtra said,—'After Arjuna had got the ruler of the Sindhus within sight, what, O Sanjaya, did the Pānchālas, attacked by Bharadwāja's son, do, encountering the Kurus?'[1]

"Sanjaya said,—'On the afternoon of that day, O monarch, in the battle that took place between the Pānchālas and the Kurus, Drona became, as it were, the stake (for which each fought on to win or lose).[2] The Pānchālas, O sire, desirous of slaying Drona, cheerfully uttered loud roars and shot dense showers of arrows.[3] Indeed, that encounter between the Pānchālas and the Kurus, fierce, awful, and highly wonderful as it was, resembled that in days of yore between the gods and the *Asuras*.[4] Indeed, all the Pānchālas with the Pāndavas, obtaining Drona's car (within reach) used many mighty weapons, desirous of piercing through his array.[5] Car-warriors stationed

on their cars, causing the Earth to shake under them, and showering their arrowy downpours, rushed towards Drona's car, without much speed.[6] Then that mighty car-warrior among the Kaikayas, *viz.*, Vrihatkshatra, incessantly scattering keen shafts that resembled the thunder in force, proceeded towards Drona.[7] Then Kshemadhurti of great fame quickly rushed against Vrihatkshatra, shooting keen arrows by thousands.[8] Beholding this, that bull among the Chedis, *viz.*, Dhrishtaketu, endued with great might, quickly proceeded against Kshemadhurti like Mahendra proceeding against the *Asura* Camvara.[9] Seeing him rush with great impetuosity like the Destroyer himself with wide open mouth, that mighty bowman, *viz.*, Viradhanwan, proceeded against him with great speed.[10] King Yudhishthira staying there at the head of his division from desire of victory, was resisted by the valiant Drona himself.[11] Thy son Vikarna, O lord, endued with great prowess, proceeded against the rushing Nakula of great prowess, that warrior accomplished in battle.[12] That scorcher of foes, *viz.*, Durmukha, covered the advancing Sahadeva with many thousands of swiftly-coursing shafts.[13] The heroic Vyaghradatta resisted that tiger among men, *viz.*, Sātyaki, making him repeatedly tremble by means of his sharp and keen-pointed shafts.[14] The son of Somadatta resisted the (five) sons of Draupadi, those tigers among men, those great car-warriors, wrathfully shooting mighty shafts.[15] That mighty car-warrior, *viz.*, Rishyaçringa's fierce son (the *Rākshasa* Alamvusha), of awful mien, resisted the advancing Bhimasena filled with wrath.[16] The encounter that then took place between that man and *Rākshasa* resembled, O king, the battle in days of yore between Rāma and Rāvana.[17] Then, O Bhārata, Yudhishthira, that chief of the Bharatas, struck Drona with ninety straight shafts in all his vital parts.[18] Enraged by the famous son of Kunti, Drona struck him in return, O chief of the Bharatas, in the centre of the chest, with five and twenty shafts.[19] And once more, in the very sight of all the bowmen, Drona struck him, with his steeds, charioteer, and standard, with twenty shafts.[20] Pāndu's son, of virtuous soul, displaying great lightness of hand, baffled with his own arrowy showers those arrows shot by Drona.[21] Then the great bowman

Drona, filled with rage, cut off the bow of the high-souled king Yudhishthira the just.[22] Then that great car-warrior (*viz.*, the the son of Bharadwāja) speedily covered the bowless Yudhishthira with many thousands of shafts.[23] Beholding the king made invisible by the shafts of Bharadwāja's son, all creatures thought that Yudhishthira was dead.[24] And some thought that the king had fled from before Drona. And many cried out, O king, saying,—Alas, the king hath been slain by the high-souled Brāhmana![25]—Then king Yudhishthira the just, fallen into great distress, having laid aside that bow cut off by Bharadwāja's son in battle,[26] took up another excellent, bright, and tougher bow. And that hero then cut off in that encounter all those shafts shot in thousands by Drona. All this seemed exceedingly wonderful. Having cut off those shafts, O king, Yudhishthira, with eyes red in wrath,[27-28] took up in that battle a dart capable of riving even a mountain. Equipt with a golden staff, of awful mien, having eight bells attached to it, and exceedingly terrible,[29] the mighty Yudhishthira, taking it up, uttered a loud roar. And with that roar, O Bhārata, the son of Pāndu inspired all creatures with fear.[30] Beholding that dart upraised by king Yudhishthira the just, all creatures, as if with one accord, said,—Good be to Drona![31]—Hurled from the king's arms, that dart resembling a snake just freed from its slough, coursed towards Drona, illumining the welkin and all the directions cardinal and subsidiary, like a she-snake with fiery mouth. Beholding it coursing towards him impetuously, O king, Drona,[32-33] that foremost of all persons acquainted with weapons, invoked into existence the weapon called *Brahma*. That weapon, reducing that dart of terrible mien into dust,[34] coursed towards the car of the illustrious son of Pāndu. Then, O O sire, king Yudhishthira of great wisdom baffled that weapon of Drona thus coursing towards him by himself invoking the *Brahma* weapon. And then piercing Drona himself in that battle with five straight shafts,[35-36] he cut off, with a sharp razor-faced shaft, the large bow of Drona. Then Drona, that grinder of Kshatriyas, throwing aside that broken bow,[37] hurled with great force, O sire, a mace at the son of Dharma. Beholding that mace impetuously coursing towards him, Yudhish-

thira,[38] O chastiser of foes, filled with rage, took up a mace. Then those two maces, both hurled with great force, encountering each other in mid air,[39] produced by their collision sparks of fire and then fell down on the Earth. Then Drona, filled with fury, slew, O sire, the steeds of Yudhishthira, with four excellent shafts of keen points. And with another broad-headed shaft he cut off the king's bow resembling a pole erected to the honor of Indra.[40-41] And with another shaft he cut off the standard of Yuhisdthira, and with three he afflicted the Pāndava himself. Then king Yudhishthira, speedily jumping down from that steedless car, stood weaponless and with arms upraised, O bull of Bharata's race! Beholding him carless, and especially weaponless,[42-43] Drona, O lord, stupified his foes, or rather the whole army. Firmly adhering to his vow, and endued with great lightness of hands, Drona shot showers of sharp shafts,[44] and rushed towards the king like a furious lion towards a deer. Beholding Drona, that slayer of foes, rush towards him,[45] cries of *Oh* and *Alas* suddenly rose from the Pāndava army. And many cried out, saying,—The king is slain by Bharadwāja's son![46]—Loud wails of this kind were heard, O Bhārata, among the Pāndava troops. Meanwhile king Yudhishthira the son of Kunti, getting up on the car of Sahadeva retreated from the field, borne away by swift steeds.'"[47]

SECTION CVII.

"Sanjaya said,—'Kshemadhurti, O monarch, pierced the advancing Vrihatkshatra of great valor, that prince of the Kaikayas, with many arrows in the chest.[1] King Vrihatkshatra then, O monarch, desirous of piercing through Drona's division, quickly struck his antagonist with ninety straight-shafts.[2] Kshemadhurti, however, filled with rage, cut off, with a sharp, well-tempered, and broad-headed shaft, the bow of that high-souled prince of the Kaikayas.[3] Having cut off his bow, Kshemadhurti then, with a keen and straight shaft, quickly pierced in that encounter that foremost of all bowmen.[4] Then Vrihatkshatra, taking up another bow and smiling (at his foe), soon made the mighty car-warrior Kshemadhurti shaft, the bow with

less and carless.[5] And with another broad-headed shaft that was well-tempered and sharp, he cut off, from the trunk of his royal antagonist his head blazing with (a pair of) ear-rings.[6] That head, graced with curly locks and a diadem, suddenly cut off, fell down on the Earth and looked resplendent like a luminary fallen from the firmament.[7] Having slain his foe, the mighty car-warrior Vrihatkshatra became filled with joy and fell with great force upon thy troops for the sake of the Pārthas.[8] The great bowman Viradhanwan, O Bhārata, endued with great prowess, resisted Dhrishtaketu who was advancing against Drona.[9] Encountering each other, those two heroes having arrows for their fangs, and both endued with great activity, struck each other with many thousands of arrows.[10] Indeed, those two tigers among men fought with each other like two leaders of elephantine herds in the deep woods, with fury.[11] Both endued with great energy, they fought, each desirous of slaying the other, like two enraged tigers in a mountain cave.[12] That combat, O monarch, became exceedingly fierce. Deserving to be witnessed, it became highly wonderful. The very *Siddhas* and the *Chāranas*, in large numbers, witnessed it with wonder-waiting eyes.[13] Then Viradhanwan, O Bhārata, with a laugh, cut off in rage Dhrishtaketu's bow in twain by means of broad-headed arrows.[14] Abondoning that broken bow, the ruler of the Chedis, that mighty car-warrior, took up a fierce dart made of iron and equipt with a golden staff.[15] Bending with his hands, O Bhārata, that dart of fierce energy towards the car of Viradhanwan, Dhrishtaketu hurled it carefully and with great force.[16] Struck with great force by that hero-slaying dart, and his heart pierced by it through, Viradhanwan quickly fell down on the Earth from his car.[17] Upon the fall of that hero, that mighty car-warrior among the Trigartas, thy army, O lord, was broken by the Pāndavas.[18] (Thy son) Durmukha sped sixty shafts at Sahadeva, and uttered a loud shout in that battle, challenging that son of Pāndu.[19] The son of Mādri then, filled with rage, pierced Durmukha with many keen arrows, smiling the while, the brother striking the brother.[20] Beholding the mighty Durmukha fighting furiously, Sahadeva then, O Bhārata, once more struck him with nine shafts.[21] Endued with great strength

Sahadeva then cut off Durmukha's standard with a broad-headed arrow, and struck down his four steeds with four other arrows.[22] And then with another broad-headed arrow well-tempered and sharp, he cut off, from his trunk, the head of Durmukha's charioteer that blazed with a pair of ear-rings.[23] And cutting off Durmukha's large bow with a razor-faced arrow, Sahadeva pierced Durmukha himself in that battle with five arrows.[24] Durmukha then, cheerlessly jumping down from that steedless car, mounted the car, O Bhārata, of Niramitra.[25] Then that slayer of hostile heroes, *viz.*, Sahadeva, filled with rage, slew in that great battle Niramitra in the midst of his division with a broad-headed arrow.[26] Thereupon prince Niramitra, the son of the ruler of the Trigartas, fell down from his car, afflicting thy army with great grief.[27] Slaying him, the mighty-armed Sahadeva looked resplendent like Rāma the son of Daçaratha after slaying the mighty *(Rākshasa)* Khara.[28] Beholding that mighty car-warrior, *viz.*, prince Niramitra, slain, loud cries of *Oh* and *Alas* arose, O monarch, among the Trigarta warriors.[29] Nakula, O king, in a moment vanquished thy son Vikarna of large eyes. This seemed highly wonderful.[30] Vyaghradatta, by means of his straight shafts, made Sātyaki invisible with his steeds and driver and standard in the midst of his division.[31] The brave grandson of Cini, baffling those shafts with great lightness of hand, felled Vyaghradatta by means of his arrows, with his steeds and driver and standard.[32] Upon the fall, O lord, of that prince of the Magadhas, the latter, struggling vigorously, rushed against Yuyudhāna from all sides.[33] Scattering their shafts and lances by thousands, and short arrows and spears and mallets and thick clubs,[34] those brave warriors fought in that battle with that invincible hero of the Sātwata race. Endued with great might, the invincible Sātyaki, that bull among men, with the greatest ease and laughing the while, vanquished them all. The Māghadas were nearly exterminated. A small remnant flew from the field.[35-36] Beholding this, thy army, already afflicted with the arrows of Yuyudhāna, broke, O lord! Then that foremost one of Madhu's race, having slaughtered in battle thy troops,[37] that illustrious hero, looked resplendent as he shook his bow. Thy

army, O king, was thus routed by that high-souled one of the Sātwata race.[53] Indeed, frightened by that hero of long arms, none approached him for fight. Then Drona filled with rage, and rolling his eyes, himself rushed impetuously towards Sātyaki of feats incapable of being baffled.'"[54]

SECTION CVIII.

"Sanjaya said,—'The illustrious son of Somadatta pierced each of the sons of Draupadi, those great bowmen, with five arrows, and once more with seven arrows.[1] Much afflicted, O lord, by that fierce warrior, they were stupified and knew not for sometime what to do.[2] Then that crusher of foes, *viz.*, Catānika the son of Nakula, piercing Somadatta's son, that bull among men, with a couple of arrows, uttered in joy a loud roar.[3] The other brothers then, struggling vigorously, quickly pierced the wrathful son of Somadatta, each with three straight shafts.[4] Then the illustrious son of Somadatta, O monarch, sped at them five shafts, piercing each of them in the chest with one shaft.[5] Then those five brothers, thus pierced by that high-souled warrior with his shafts, surrounded that hero on every side and began to pierce him deeply with their shafts.[6] Then the son of Arjuna, filled with rage, despatched, with keen shafts, the four steeds of Saumadatti to the regions of Yama.[7] And the son Bhimasena, cutting off the bow of the illustrious son of Somadatta, uttered a loud shout and pierced his foe with many sharp arrows.[8] The son of Yudhishthira then, cutting off Saumadatti's standard, felled it on the Earth, while the son of Nakula felled the enemy's charioteer from his niche in the car.[9] Then the son of Sahadeva, ascertaining the foe to be on the point of leaving the field in consequence of the acts of the brothers, cut off, with a razor-faced arrow, the head of that illustrious warrior.[10] That head, decked with ear-rings of gold, fell on the Earth and adorned the field like the Sun of brilliant effulgence that rises at the end of the *Yuga*.[11] Beholding the head of the high-souled son of Somadatta thus falling on the ground, thy troops, O king, inspired with fear, fled in all directions.'[12]

"'The *Rikshasa* Alamvusha in that battle, filled with rage, fought with the mighty Bhimasena like Rāvana's son (Indrajit) with (Rāma's brother) Lakshmana.[13] Beholding that *Rākshasa* and that human warrior engaged in fight, all creatures experienced both joy and wonder.[14] Then Bhima, O king, laughing the while, pierced that wrathful prince of *Rākshasas, viz.*, Rishyaçringa's son (Alamvusha), with nine keen shafts.[15] Then that *Rākshasa*, thus pierced in battle, uttered a loud and awful sound, and rushed, with all his followers, against Bhima.[16] Piercing Bhima then with five straight shafts, he quickly destroyed, in that battle, thirty cars supporting Bhima.[17] And once more destroying four hundred cars of Bhimasena, the *Rākshasa* pierced Bhimasena himself with winged arrows. The mighty Bhima, deeply pierced by the *Rākshasa*,[18] sat down on the terrace of his car, overcome by a swoon. The son of the Wind-god then, recovering his senses, became filled with rage.[19] Drawing his excellent and terrible bow that was capable of bearing a great strain, he afflicted Alamvusha, in every part of his body, with keen shafts.[20] Thereupon the *Rākshasa* who resembled a huge mass of antimony, looked resplendent, O king, like a flowering *Kinçuka*.[21] Whilst being struck in that battle with those shafts sped from the bow of Bhima, the *Rākshasa* recollected the slaughter of his brother (Vaka) by the illustrious Pāndava.[22] Assuming then an awful form, he addressed Bhima, saying,—Wait a little in this battle, O Pārtha! Behold today my prowess![23] O thou of wicked understanding, that foremost of *Rākshasas, viz.*, the mighty Vaka, was my brother! It is true he was slain by thee! But that took place out of my sight![24]—Having said these words unto Bhima, Alamvusha made himself invisible, and began to cover Bhimasena with a dense shower of arrows.[25] Upon the disappearance of the *Rākshasa*, Bhima, O monarch, covered the welkin with straight shafts.[26] Thus afflicted by Bhima, Alamvusha soon returned to his car. And soon again, he entered into the bowels of the Earth, and once more becoming little he suddenly soared into the sky.[27] Alamvusha assumed countless forms. Now becoming subtile and now huge and now gross, he began to roar like the clouds.[28] And he uttered diverse kinds of words and

speeches all around. And from the welkin there fell thousands of arrowy torrents,[29] as also darts, and *Kunapas*, and lances, and pikes, and axes, and spears, and rockets, and spiked maces, and short arrows, and battle-axes,[30] and rocks, and scimitars, and treacle, and swords, and thunders also. That awful downpour of arrows caused by the *Rākshasa*,[31] slew the troops of Pāndu's son on the field of battle. And in consequence of that arrowy downpour, many elephants also of the Pāndava army were slain,[32] and many steeds also, O king, and many foot-soldiers. And many car-warriors fell down from their cars, slain by the *Rākshasa's* shafts.[33] And a river was caused there whose waters were blood and whose eddies were constituted by cars. And it abounded with elephants that constituted its alligators. And the umbrellas of car-warriors constituted its swans, and the flesh and marrow of animals, its mire. And it teemed with the (cut off) arms of human beings, that constituted its snakes. And it was haunted by many *Rākshasas* and other cannibals. And it wafted away, O king, countless Chedis and Pānchālas and Srinjayas.[34-35] Beholding him, O monarch, careering so fearlessly in that battle and seeing his prowess, the Pāndavas became filled with anxiety.[36] And joy filled the hearts of thy troops then. And amongst the latter, loud and terrible sounds of musical instruments, making the hair to stand on end, arose.[37] Hearing that loud uproar made by thy troops, the son of Pāndu could not bear it as a snake cannot bear the sound of human palms.[38] With eyes red as copper in rage, with glances that like fire consumed every thing, the son of the Wind-god, like Tashtri himself, aimed the weapon known by the name of Tashtri.[39] From that weapon were produced thousands of arrows on all sides. And in consequence of those arrows, a universal rout was seen among thy troops.[40] That weapon, shot in battle by Bhimasena, destroying the effective illusion produced by the *Rākshasa*, greatly afflicted the *Rākshasa* himself.[41] Struck in every part of his body by Bhimasena, the *Rākshasa* then, abandoning Bhimasena, fled towards the division of Drona.[42] Upon the defeat of that prince of *Rākshasas* by the high-souled Bhima, the Pāndavas caused every point of the compass to resound with their

leonine roars.[43] And filled with joy, they worshipped the mighty son of Marut, like the Maruts worshipping Cakra after the defeat in battle of Prahlāda.' "[44]

SECTION CIX.

"Sanjaya sāid,—'(Having fled away from Bhima, Alamvusha, in another part of the field, careered fearlessly in battle). And while he was thus fearlessly careering in battle, the son of Hidimvā rushed impetuously at him and pierced him with keen shafts.[1] The battle between those two lions among *Rākshasas* became terrible. Both of them invoked into existence diverse illusions like Cakra and Camvara (in days of old).[2] Alamvusha, excited with rage, attacked Ghatotkacha. Indeed, the encounter between those two foremost of *Rākshasas*[3] resembled that of old between Rāma and Rāvana, O lord! Then Ghatotkacha, having pierced Alamvusha in the centre of the chest with twenty long shafts, repeatedly roared like a lion. Smilingly, O king, Alamvusha also, repeatedly piercing the invincible son of Hidimvā, uttered loud roars in joy, filling the entire welkin. Then those two foremost of *Rākshasas*, both endued with great might, became filled with rage.[4-6] They fought with each other, displaying their powers of illusion, but without any of them getting any advantage over the other. Each, creating a hundred illusions, stupified the other.[7] Both accomplished in producing illusions in battle, they fought with each other, producing illusions. The illusions, O king, that Ghatotkacha displayed in battle,[8] were all destroyed, O monarch, by Alamvusha producing similar illusions of his own. Beholding that prince of *Rākshasas, viz.*, Alamvusha, who was accomplished in producing illusions, fight in that manner, the Pāndavas became filled with rage. Filled with anxiety, they then caused him to be surrounded by many foremost of car-warriors.[9-10] Bhimasena and others, O monarch, all rushed in rage against him. Hemming him, O sire, on all sides by means of numberless cars,[11] they shrouded him from every side with shafts like men in a forest encompassing an elephant with blazing brands. Baffling that shower of weapons by means of the illusion of his own wea-

pons,[12] Alamvusha freed himself from that press of cars like an elephant from a forest conflagration. Then drawing his terrible bow whose twang resembled the thunder of Indra,[13] he pierced the son of the Wind-god with five and twenty shafts, and Bhimasena's son with five, and Yudhishthira with three, and Sahadeva with seven, and Nakula with three and seventy, and each of the five sons of Draupadi with five shafts, and uttered a loud roar.[14-15] Then Bhimasena pierced him in return with nine shafts, and Sahadeva with five. And Yudhishthira pierced the *Rākshasa* with a hundred shafts.[16] And Nakula pierced him with four and sixty shafts, and each of the sons of Draupadi pierced him with three shafts. The son of Hidimvā, having pierced him with five hundred shafts,[17] Alamvusha once more pierced him with seventy, and that mighty warrior then uttered a loud roar. With that loud roar of Ghatotkacha the Earth shook,[18] O king, with her mountains and forests and with her trees and waters. Deeply pierced on all sides by those great bowmen and mighty car-warriors,[19] Alamvusha pierced each of them in return with five arrows. Then that *Rākshasa*, O chief of the Bharatas, *viz.*, the son of Hidimvā, fillled with rage, pierced that other angry *Rākshasa* in battle with many shafts. Then that mighty prince of *Rākshasas*, *viz.*, Alamvusha, deeply pierced,[20-21] quickly shot countless shafts equipt with wings of gold and whetted on stone. Those shafts, perfectly staight, all entered the body of Ghatotkacha,[22] like angry snakes of great strength entering a mountain summit. Then the Pāndavas, O king, filled with anxiety, and Hidimvā's son Ghatotkacha also, sped at their foe from every side clouds of keen shafts. Thus struck in battle by the Pāndavas desirous of victory,[23-24] Alamvusha, mortal as he was, did not know what to do. Then that delighter in battle, *viz.*, the mighty son of Bhimasena,[25] beholding that state of Alamvdsha, set his heart upon his destruction. He rushed with great impetuosity towards the car of that prince of *Rākshasas*,[26] that car which resembled a burnt mountain summit or a broken heap of antimony. The son of Hidimvā, inflamed with wrath, flew from his own car to that of Alamvusha, and seized the latter.[27] He then took him up from the car like Gāruda taking up a snake. Thus dragging him up

with his arms, he began to whirl him repeatedly,[28] and then crushed him into pieces, hurling him down on the Earth like a man crushing an earthen pot into fragments by hurling it against a rock. Endued with strength and activity, and possessed of great prowess,[29] the son of Bhimasena, inflamed with wrath in battle, inspired all the troops with fear. All his limbs broken and bones reduced to fragments, the frightful *Rākshāsa* Alamvusha, thus slain by the heroic Ghatotkacha, resembled a tall *Çāla* uprooted and broken by the wind. Upon the slaughter of that wanderer of the night, the Pārthas became very cheerful.[30-31] And they uttered leonine roars and waved their garments. Thy brave warriors, however, beholding that mighty prince of *Rākshasas*, *viz.*, Alamvusha, slain and lying like a crushed mountain, uttered cries, O monarch, of *Oh* and *Alas*.[32-33] And people, possessed with curiosity, went to view that *Rākshasa* lying helplessly on the Earth like a piece of charcoal (no longer capable of burning).[34] The *Rākshasa* Ghatotkacha then, that foremost of mighty beings, having thus slain his foe, uttered a loud shout like Vāsava after slaying (the *Asura)* Vala.[35] Having achieved that exceedingly difficult feat, Ghatotkacha was much applauded by his sires as also by his relatives. Indeed, having felled Alamvusha like an *Alamvusha* fruit, he rejoiced exceedingly with his friends.[36] There arose then a loud uproar (in the Pāndava army) of conchs and of diverse kinds of arrows. Hearing that noise, the Kauravas uttered loud shouts in reply, filling the whole Earth with its echoes.' "[37]

SECTION CX.

"Dhritarāshtra said,—'Tell me, O Sanjaya, how Yuyudhāna rushed against the son of Bharadwāja in battle. I feel a great curiosity to hear it!'[1]

'Sanjaya said,—'Listen, O thou of great wisdom, to the account of that battle, that makes the hair stand on end, between Drona and the Pāndavas headed by Yuyudhāna![2] Beholding the (Kuru) army slaughtered, O sire, by Yuyudhāna, Drona himself rushed towards that warrior of unbaffled prowess,

called also by the name of Sātyaki.[3] Sātyaki pierced that mighty car-warrior, *viz.*, the son of Bharadwāja, thus advancing against him, with five and twenty small arrows.[4] Drona also, possessed of great prowess in battle, with deliberate aim, quickly pierced Yuyudhāna with five whetted arrows equipt with wings of gold.[5] Those arrows, piercing the hard armour of the foe and drinking his life blood, entered the Earth, O king, like sighing snakes.[6] The long-armed Sātyaki then, inflamed with rage like an elephant struck with the hook, pierced Drona with fifty long arrows that resembled flames of fire.[7] Then Bharadwāja's son, thus quickly pierced in battle by Yuyudhāna, pierced the carefully exerting Sātyaki in return with many arrows.[8] Then that great bowman, endued with great might, and filled with rage, once more afflicted that hero of the Sātwata race with many straight shafts.[9] Thus struck in that battle by the son of Bharadwāja, Sātyaki, O monarch, knew not what to do.[10] Then, O king, Yuyudhāna's face became cheerless, seeing the son of Bharadwāja shoot countless keen arrows.[11] Beholding Sātyaki thus situated, thy sons and troops, O king, becoming exceedingly cheerful, repeatedly uttered leonine roars.[12] Hearing that terrible uproar and beholding that hero of Madhu's race thus afflicted, king Yudhishthira, O monarch, addressing all his soldiers, said,[13]—That foremost one among the Vrishnis, *viz.*, the brave Sātyaki of prowess incapable of being baffled, is about to be devoured by the heroic Drona like the Sun by *Rāhu*![14] Go and rush ye to the spot were Sātyaki is battling!—The king, addressing Dhrishtadyumna of the Pānchāla race, said,[15]—Rush thou with speed at Drona! Why dost thou tarry, O son of Prishata! Seest thou not the great danger to ourselves that has already arisen from Drona?[16] Drona is a great bowman. He is sporting with Yuyudhāna in battle like a boy with a bird bound in a string![17] Let all of you, headed by Bhimasena, and accompanied by thee, proceed thither where Sātyaki's car is![18] Behind you I will follow with my troops! Rescue Sātyaki today who is already within the jaws of the Destroyer![19]—Having said these words, O Bhārata, king Yudhishthira with all his troops rushed towards Drona for the sake of Yuyudhāna.[20] Blessed be thou, great was the uproar

made there by the Pāndavas and the Srinjayas all fighting with Drona only.[21] Together approaching, O tiger among men, that mighty car-warrior, *viz.*, the son of Bharadwāja, they covered him with showers of keen arrows equipt with the feathers of *Kankas* and peacocks.[22] Drona, however, received all those heroes smilingly like a householder receiving guests, arrived of their own will, with seats and water.[23] With the shafts of Bharadwāja's bow-wielding son, those heroes were well gratified like guests, O king, with the hospitality they receive in the houses (of good hosts).[24] And none of them, O lord, could even gaze at the son of Bharadwāja who then resembled the thousand-rayed Sun at midday.[25] Indeed, Drona, that foremost of all wielders of weapons, scorched all those great bowmen with showers of arrows like the Sun scorching (everything below) with his burning rays.[26] Thus struck, O king, by Drona, the Pāndavas and the Srinjayas beheld no protector, like elephants sunk in a morass.[27] The mighty arrows of Drona, as they coursed (through the welkin), looked like the rays of the Sun blasting everything around.[28] In that encounter, five and twenty warriors among the Pānchālas were slain by Drona, who were all regarded as *Mahārathas* and all approved (as such) by Dhrishtadyumna.[29] And amongst all the troops of the Pāndavas and the Pānchālas, men quietly beheld the brave Drona slaying the foremost of warriors in succession.[30] Having slain a hundred warriors amongst the Kekayas and routing them on all sides, Drona stood, O monarch, like the Destroyer himself with wide-open mouth.[31] The mighty-armed Drona vanquished the Pānchālas, the Srinjayas, the Matsyas, and the Kekayas, O monarch, by hundreds and thousands.[32] Pierced by the arrows of Drona, the clamour made by them resembled that made in the woods by the denizens of the forest when encompassed by a conflagration.[33] The gods, *Gandharvas*, and the *Pitris*, said,—Behold, the Pānchālas, and the Pāndavas, with all their troops, are flying away![34]—Indeed, when Drona was thus engaged in slaughtering the Somakas in battle, none ventured to advance against him, and none succeeded in piercing him.[35] And while that dreadful encounter, so destructive of great heroes, continued, Prithā's son (Yudhishthira) suddenly heard the blare of

Pānchajanya.[36] Blown by Vāsudeva, that prince of conchs gave loud blasts. Indeed, while the heroic protectors of the ruler of the Sindhus were fighting,[37] and while the Dhārtarāshtras were roaring in front of Arjuna's car, the twang of *Gāndiva* could not be heard.[38] The royal son of Pāndu repeatedly swooned, and thought,—Without doubt, all is not well with Pārtha, since that prince of conchs (*Pānchajanya*) is yielding such blasts,[39] and since the Kauravas also, filled with joy, are incessantly uttering such shouts!—Thinking in this way, with an anxious heart,[40] Ajātaçatru the son of Kunti said unto him of the Sātwata race (*viz.*, Sātyaki) these words in a voice choked with tears. Though repeatedly stupified, king Yudhishthira, however, did not lose sight of what was to be done next. Addressing Cini's grandson, that bull of his clan, (Yudhishthira said),[41]—O grandson of Cini, the time for that eternal duty which the righteous ones of old have indicated (for friends) towards friends in seasons of distress, hath now come![42] O bull amongst the Cinis, reflecting within myself, I do not, O Sātyaki, see, amongst all my warriors, one who is a greater well-wisher to us than thou![43] He who is always well-affected, he who is always obedient, I think, he should be appointed to a grave commission in times of distress![44] As Keçava is ever the refuge of the Pāndavas, even so art thou, O thou of Vrishni's race, who art equal unto Keçava in prowes![45] I will, therefore, lay a burthen on thee! It behoveth thee not to frustrate my purpose![46] Arjuna is thy brother, friend, and preceptor! O bull among men, in this battle, render him aid in time of distress![47] Thou art devoted to truth! Thou art a hero! Thou art the dispeller of the fears of friends! Thou art celebrated in the world, in consequence of thy acts, O hero, as one that is truthful in speech![48] He, O grandson of Cini, who casteth away his body while fighting in battle for friends, is equal to him who giveth away to Brāhmanas the whole Earth![49] We have heard of various kings gone to heaven, having given away the whole of this Earth unto Brāhmanas with due rites![50] O thou of virtuous soul, I beg of thee, with joined hands, even this, *viz.*, that, O lord, attain thou the fruit of giving away (unto Brāhmanas) the whole Earth, or

something higher than that, (by incurring danger to thy life itself for aiding Arjuna)![51] There is one, *viz.*, Krishna, that dispeller of the fears of friends, who is ever willing to cast away his life in battle (for the sake of friends)! Thou, O Sātyaki, art the second![52] None but a hero can render aid unto a hero exerting valorously in battle, from desire of fame! An ordinary person cannot do so.[53] In this matter, there is none else save thee who can protect Arjuna![54] On one occasion, while applauding thy numerous feats, Arjuna, giving me great pleasure, repeatedly recited them![55] He said of thee that thou art endued with extreme lightness of hands, that thou art conversant with all modes of warfare, that thou art possessed of great activity and great prowess! He said,—[Sātyaki is endued with great wisdom, is acquainted with every weapon, is a hero, and is never stupified in battle![56] Of broad neck and broad chest, of mighty arms and broad cheeks, of great strength and great prowess, Sātyaki is a high-souled *Mahāratha*![57] He is my disciple and friend! I am dear to him, and he is dear to me! Becoming my ally, Yuyudhāna will crush the Kauravas![58] Even if Keçava and Rāma, and Aniruddha, and the mighty car-warrior Praddyumna, and Gada, and Sārana, and Cāmva, with all the Vrishnis, case themselves in mail for assisting us, O king, in the field of battle, I shall yet appoint that tiger among men, *viz.*, Sātyaki of unbaffled prowess, for our aid, since there is none equal to him![59-61]— Even this is what Dhananjaya told me in the Dwaita woods, in thy absence while truly describing thy merits in an assembly of righteous persons![62] It behoveth thee not, O thou of the Vrishni race, to falsify that expectation of Dhananjaya, and also of myself and Bhima![63] When, returning from to various *tirthas*, I proceeded to Dwārakā, there I witnessed thy reverence for Arjuna![64] While we were at Upaplava, I did not mark anybody else, O grandson of Cini, who showed us such affection as thou![65] Thou art of noble lineage and feelest reverence for us. For showing kindness, therefore, to one who is thy friend and preceptor, it behoveth thee, O thou of mighty arms, to act in a way deserving, O great bowman, of thy friendship and prowess and noble parentage and truthfulness,

O thou of Madhu's race![66-67] Suyodhana, cased in armour by Drona himself, hath suddenly gone, following Arjuna! The other great car-warriors of the Kauravas have, before that, followed Arjuna![68] Loud uproars are being heard against Arjuna's car! O grandson of Cini, it behoveth thee, O giver of honors, to go thither quickly![69] Bhimasena and ourselves, well-equipt and with all our forces, will resist Drona if he advance against thee![70] Behold, O grandson of Cini, the Bharata troops are flying away in battle, and as they are flying away, they are uttering loud wails![71] Like the very Ocean at full tide agitated by a mighty tempest, the Dhārtarāshtra host, O sire, is agitated by Savyasāchin![72] Behold, in consequence of countless cars and men and steeds moving quickly, the earthy dust raised is gradually spreading (over the field)![73] See, that slayer of hostile hosts, *viz.*, Phālguna, is encompassed by the Sindhu-Sauviras armed with pikes and lances and adorned with many heroes in their ranks![74] Without vanquishing this force it will not be possible to vanquish Jayadratha! These warriors are prepared to lay down their lives for the sake of the ruler of the Sindhus![75] Behold the invincible Dhārtarāshtra force, stationed there, that bristles with arrows and darts and tall standards, and that teems with steeds and elephants![76] Hear the beat of their drums and the loud blare of their conchs, the tremendous leonine shouts uttered by them, and the rattle of their car-wheels.[77] Hear the grunt of their elephants, the heavy tread of their foot-soldiers, and the clamp of their rushing cavalry, which all seem to make the very Earth tremble![78] Before him is the division of Jayadratha, and behind is that of Drona So great is the number of the foe that he is capable of afflicting the chief of the celestials himself.[79] Sunk in the midst of this fathomless host, Arjuna may lose his life! If he be slain in battle, how can one like me live?[80] Is this calamity to befal me when thou art alive? Dark-blue in color, young in years, of curly locks, and exceedingly handsome, is that son of Pāndu![81] Active in the use of weapons, and conversant with every mode of warfare, the mighty-armed Arjuna hath, O sire, penetrated into the Bharata host at sunrise! The day is about to end![82] O thou of Vrishni's race, I do not know whether he liveth or

not The vast Kuru host is like the ocean![83] O sire, Vibhatsu hath penetrated into it all alone! That army is incapable of being resisted by the very gods in battle![84] In today's battle, I fail to keep my judgment clear! Drona also is, with great might, afflicting my forces![85] Thou seest, O mighty-armed one, how that regenerate one is careering in battle! When several tasks present themselves together, thou art well skilled in selecting that which should be first attended to![86] It behoveth thee, O giver of honors, to accomplish with activity that task which is the gravest of all! Amongst all these tasks I myself think that this (*viz.*, aiding Arjuna) is the first that demands our attention![87] The rescue of Arjuna in battle should be first undertaken! I do not grieve for Him of Daçārha's race. He is the Protector and the Lord of the Universe![88] I tell thee truly that that tiger among men, O sire, is able to vanquish in battle the three worlds assembled together![89] What need I say, therefore, of this weak Dhārtarāshtra host? Arjuna, however, O thou of Vrishni's race, is being afflicted by countless odds in battle![90] He may yield up his life! It is for this that I am so cheerless! Go thou then in his track, since persons like thee should follow a person like him, at such a season, urged on by one like me! Amongst the foremost ones of the Vrishni race, two are regarded as *Atirathas*![91-94] They are the mighty-armed Praddyumna and thyself, O Sātwata, that are so famous! In weapons thou art equal to Nārāyana himself, and in strength to Sankarshana![95] In bravery, thou art equal to Dhananjaya, O tiger among men, and surpassest Bhishma and Drona, and every one accomplished in battle![94] O tiger among men, the wise speak of thee, saying, O Mādhava,—*There is nothing unachievable by Sātyaki!*[95]—O thou of great strength, do thou, therefore, that which I say unto thee, *viz.*, obey the wishes of all here, of myself and of Arjuna![96] It behoveth thee not, O mighty-armed one, to frustrate that wish! Reckless of thy very life, career thou in battle like a hero![97] O grandson of Cini, the scions of Daçārha's race never care to protect their lives in battle! Avoiding battle, or fighting from behind breast-works, or flying away from battle,[98]—these practices of cowards and wretches are never practised by the Dāçār-

has. The virtuous-souled Arjuna is thy superior, O bull among the Cinis![99] Vāsudeva is the superior of both thyself and the intelligent Arjuna! Casting my eyes on these two reasons, I say unto thee these words![100] Do not discard my words, I am the superior of thy superiors. That which I am saying unto thee is approved by Vāsudeva as also by Arjuna![101] I tell thee this truly! Go then to the spot where Dhananjaya is! Attending to these words of mine, O thou of prowess incapable of being baffled,[102] penetrate into this host of the wicked son of Dhritarāshtra! Having penetrated into it duly, encountering the great car-warriors, and display, O Sātwata, such feats as are worthy of thyself!"[103]

SECTION CXI.

"Sanjaya said,—'That bull amongst the Cinis, *viz.*, Sātyaki, hearing these words full of affection, agreeable, fraught with sweet sounds, opportune, delightful, and equitable, that were uttered by king Yudhishshthira the just, replied unto him, O chief of the Bharatas, saying,[1-2]—O thou of unfading glory, I have heard all the words thou hast said, words fraught with justice, delightful, and conducive to fame, for the sake of Phālguna![3] At such a time, indeed, beholding one devoted (to thee) like me, it behoveth thee, O king of kings, to command him as much as thou canst command Pārtha himself![4] As regards myself, I tell thee that I am prepared to cast away my life for the sake of Dhananjaya! Commanded, again, by thee, what is there that I would not do in great battle?[5] What need I say of this weak (Dhārtarāshtra) force? Urged by thee, I am prepared, O best of men, to battle with the three worlds including the gods, the *Asuras*, and men![6] Today I will fight with the entire army of Suyodhana, and vanquish it in battle! Truly do I say this unto thee, O king![7] Safely shall I reach Dhananjay, himself in safety, and after Jayadratha is slain, I shall, O king, come back into thy presence![8] I must, however, O king, inform thee of the words of Vāsudeva as also of the intelligent Arjuna![9] I was strongly and repeatedly solicited by Arjuna in the midst of all our warriors and in the hearing also of Vāsu-

deva (in these words)!"[10]—[Today, O Mādhava, nobly resolved on battle, protect thou the king carefully, till I slay Jayadratha![11] Making over the monarch to thee, O mighty-armed one, or to that great car-warrior Praddyumna, I can go with an easy heart towards Jayadratha![12] Thou knowest Drona in battle, that warrior who is ragarded as the foremost one among the Kurus! Thou knowest also the vow made by him in the presence of all, O lord![13] The son of Bharadwāja is always eager to seize the king! He is competent also in afflicting king Yudhishthira in battle![14] Charging thee with the protection of that best of men, *viz.*, king Yudhishthira the just, I will proceed today for the destruction of the ruler of the Sindhus![15] Slaying Jayadratha I shall soon come back, O Mādhava! See that Drona may not succeed in forcibly seizing king Yudhishthira the just in battle![16] If Yudhishthira be seized by Bharadwāja's son, O Mādhava, I shall not succeed in slaying Jayadratha, and great will be my grief![17] If that best of men, the truthful son of Pāndu, be seized, it is evident that we shall have again to go into the woods![18] My success, therefore, over Jayadratha, it is plain, will be productive of no benefit, if Drona, inflamed with rage, succeeds in seizing Yudhishthira in battle![19] O mighty-armed one, for doing what is agreeable to me, therefore, O Mādhava, as also for the sake of my success and fame, protect the king in battle![J][20]—Thou seest, therefore, O king, thou hast been made over to me as a trust by Savyasāchin, O lord, in consequence of his constant fear of Bharadwāja's son![21] O mighty-armed one, I myself daily see, O lord, that there is none, save Rukmini's son (Praddyumna), who can be a match for Drona in battle![22] I also am regarded to be a match for the intelligent son of Bharadwāja in battle. It is plain, therefore, I cannot dare falsify that reputation which I have, or disregard the commands of my preceptor (Arjuna), or leave thee, O king! The preceptor (Drona), cased as he is in impenetrable mail, in consequence of his lightness of arms,[23-24] obtaining thee in battle, will sport with thee as a child with a little bird! If Krishna's son bearing the *Makara* on his banner were here,[25] I could then have made thee over to him, for he would have protected thee as Arjuna himself! Thou shouldst

protect thyself! When I am gone, who will protect thee,[26] who, that is, that will advance against Drona while I proceed towards Arjuna? O king, let no fear be thine today on Arjuna's account![27] He never becomes cheerless under any burden howsoever heavy! Those warriors that are opposed to him, *viz.*, the Sauvirakas, the Saindhava-Pauravas,[28] they from the north, they from the south, and they O king, headed by Karna, that are regarded as foremost of car-warriors,[29] do not together come up to a sixteenth part of Arjuna! The whole Earth rising against him, with the gods, the *Asuras*, and men,[30] with all the tribes of *Rākshasas*, O king, with the *Kinnaras*, the great snakes, and in fact, all the mobile and the immobile creatures assembled together, is no match for Arjuna in battle![31] Knowing this, O king, let thy fear on Dhananjaya's account be dispelled! There where those two heroes and great bowmen, *viz.*, the two Krishnas, of prowess incapable of being baffled, are,[32] there the slightest obstacle cannot happen to their purpose! Think of the celestial puissance, the accomplishment in weapons, the resourcefulness, the wrath in battle, the gratefulness, and the compassion of thy brother! Think also, O king, of the wonderful knowledge of weapons that Drona will display in battle when I leave this place for going to Arjuna! The preceptor, O monarch, is eagerly solicitous of seizing thee![33-36] He is eagerly desirous also, O king, of making good his vow, O Bhārata! Be attentive, O king, to thy own protection! Who will protect thee when I am gone,[36] who is he, that is, confiding on whom I may go towards Prithā's son Phālguna? I tell thee truly, O great king, that without making thee over to somebody in this great battle, I will not surely go towards Arjuna, O thou of Kuru's race! Reflecting on this, from every point of view, with the aid of thy intelligence, O foremost of all intelligent persons, and ascertaining with thy intelligence what is for thy highest good, command me, O king![37-38]—

"'Yudhishthira, hearing these words, said—It is even so, O mighty-armed one, as thou sayest, O Mādhava! For all that, however, O sire, my heart doth not become easy on Arjuna's account![39] I shall take the greatest precautions in protecting myself! Commanded by me, go thou thither where

Dhananjaya hath gone![40] Weighing, with my judgment, my own protection in battle with the necessity there is of going towards Arjuna, the latter seems to me preferable.[41] Make thyself ready, therefore, to go thither whither Dhananjaya hath gone! The mighty Bhima will protect me![42] Prishata's son, with all his uterine brothers, and all these mighty kings, and the sons of Draupadi, will, without doubt, protect me![43] The five Kekaya brothers, and the *Rākshasa* Ghatotkacha, and Virāta, and Drupada, and the mighty car-warior Cikhandin,[44] and Dhrishtaketu of great strength, and Kuntibhoja, O sire, and Nakula, and Sahadeva, and the Pānchālas, and the Srinjayas,[45] —all these, O sire, will, without doubt, very carefully protect me! Drona at the head of his troops, and Kritavarman also, in battle,[46] will not succeed in beating us or afflicting me! That scorcher of foes, *viz.*, Dhrishtadyumna, displaying his prowess, will resist the angry Drona like the continent resisting the sea. There where Prishata's son, that slayer of hostile heroes, will remain,[47-48] there Drona will never be able to forcibly transgress our troops. This Dhristadyumna sprang from the fire, for the destruction of Drona, clad in mail, armed with bow and arrows and sword, and decked with costly ornaments. Go, O grandson of Cini, with an easy heart, do not be anxious on my account! Dhrishtadyumna will resist the angry Drona in battle!'"[49-50]—

SECTION CXII.

"Sanjaya said,—'Hearing these words of king Yudhishthira the just, that bull among the Cinis feared the censure of Arjuna if he left the king.[1] Seeing, however, the certainty of an imputation of cowardice by the people (if he disobeyed Yudhishthira), he said to himself,—Let not people say that I am afraid of proceeding towards Arjuna![2]—Reflecting repeatedly on this, Sātyaki, that hero invincible in battle, that bull among men, said these words unto king Yudhishthira the just:[3]—If thou thinkest that these arrangments will suffice for thy protection, O monarch, I will then do thy bidding and follow Vibhatsu![4] I tell thee truly, O king, that there is none in the three worlds that is dearer to me than Phālguna![5] I will follow in his

track at thy command, O giver of honors! There is a nothing that I will not do for thy sake![6] O best of men, the commands of my preceptor are always of weight with me. But thy commands are still weightier with me, O lord![7] Thy brothers, *viz.*, Krishna and Dhananjaya, are always engaged in doing what is agreeable to thee![8] Taking thy command on my head, for the sake of Arjuna, O lord, I will proceed, O bull among men, piercing through this impenetrable host![9] Darting wrathfully through this force of Drona like a fish through the sea, I will go thither, O monarch, were king Jayadratha,[10] depending upon his troops, stayeth in fear of the son of Pāndu, protected by those foremost of car-warriors, *viz.*, Drona's son and Karna and Kripa![11] The distance from here, O king, is three *Yojanas*, I think, of that spot where Pārtha stayeth, ready to slay Jayadratha![12] But though Pārtha is three *Yojanas* distant I shall yet follow in his track with a stout heart, and stay with him, O king, till Jayadratha's slaughter![13] What man is there that goes to battle without the commands of his superiors? And when one is commanded, O king, as I have been by thee, who is there like me that would not fight?[14] I know that place whither I shall have to go, O lord! Teeming as this Ocean-like host doth with plough-shares and darts and maces and shields and scimitars and swords and lances and foremost of shafts, I will today agitate this ocean. This elephant division, consisting of a thousand elephants, that thou seest,[15-16] all belonging to the breed known by the name of *Anjana*, and all endued with great prowess, which are all mounted by a large number of *Mlecchas* delighting in battle and accomplished in smiting,[17]—these elephants, O king, that are shedding their juicy secretions like rain-pouring clouds,—these never retreat if urged forward by those upon their backs![18] They cannot be vanquished, O king, unless they are slaughtered! Then again, those car-warriors, numbering thousands, that thou seest,[19] are all of royal lineage and are all *Mahārathas*. They are called *Rukmarathas*.* They are accomplished in weapons and in battling from cars, as also in fighting

* Owners of golden cars.—T.

from the backs of elephants, O monarch![20] Through masters of the science of weapons, they are accomplished in fighting with their fists. Skilled in battling with maces, masters also of the art of close fight,[21] they are equally clever in striking with scimitars and falling upon the foe with sword and shield. They are brave and learned, and animated by a spirit of rivalry.[22] Every day, O king, they vanquish vast numbers of men in battle. They are commanded by Karna and devoted to Dusçāsana.[23] Even Vāsudeva applauds them as great car-warriors. Always solicitous of Karna's welfare, they are obedient to him.[24] It is at Karna's command, O king, that returning from their pursuit of Arjuna and, therefore, unfatigued and unworn, those brave warriors, cased in impenetrable armour and armed with strong bows,[25] are certainly waiting for me, ordered by Duryodhana also! Crushing these in battle for thy good, O Kaurava,[26] I shall then follow in the track of Savyasāchin! Those other elephants, O king, seven hundred in number,[27] that thou seest, all cased in armour and ridden by Kirātas, and decked with ornaments, the king of the Kirātas, desirous of his life, had formerly presented to Savyasāchin, together with many servants in their train. These, O king, were formerly employed in doing thy business.[28-29] Behold the vicissitudes that time brings about, for these are now battling against thee! Those elephants are ridden by Kirātas difficult of defeat in battle.[30] They are accomplished in fighting from elephants, and are all sprung from the race of Agni. Formerly they were all vanquished in battle by Savyasāchin.[31] They are now waiting for me carefully, under the orders of Duryodhana. Slaying with my shafts, O king, these Kirātas difficult of defeat in battle,[32] I shall follow in the track of Arjuna who is intent on the slaughter of the ruler of the Sindhus. Those (other) huge elephants, sprung from the race of Anjana,[33] of impenetrable hides, well-trained, and adown whose cheeks and from whose mouths the juicy secretions are trickling down, and which are well adorned with armour made wholly of gold,[34] are very effective in battle and resemble Airāvat himself! They have come from the northern hills, and are ridden by fierce robbers[35] that are of strong limbs, that are all foremost of warriors, and that are cased in steel coats of

mail. There, amongst them, are persons born of the cow, or of the ape,[36] or of diverse other creatures, including those born of men. That division of the assembled *Mlecchas* that are all sinful and that come from the fastnesses of Himavat, seem at a distance to be of a smoky color. Obtaining these, and countless Kshatriyas,[37-38] as also Kripa, and Somadatta's son, and that foremost of car-warriors, *viz.*, Drona, and the ruler of the Sindhus, and Karna, he thinks lightly of the Pāndavas![39] Impelled by fate, he regards himself crowned with success. Those I have named will, however, today be within reach of my arrows.[40] They shall not escape me, O son of Kunti, even if they be endued with the speed of the mind. Much regarded always by Duryodhana, that prince who dependeth upon the prowess of others,[41] those warriors, afflicted with my clouds of shafts, will meet with destruction. Those other car-warriors, O king, whom thou seest, and who have golden standards,[42] and are difficult of being resisted, are called Kāmvojas! They are brave and accomplished, and firmly devoted to the science of weapons.[43] Desiring one another's welfare, they are all firmly united. They compose a full *Akshauhini* of wrathful warriors, O Bhārata,[44] and are staying carefully for my sake, well protected by the Kuru heroes. They are on the alert, O king, with their eyes on me![45] I shall certainly destroy them all, like fire destroying a heap of straw. Therefore, O king, let those that equip cars place quivers and all necessaries on my car in proper places. Indeed, in such a dreadful battle, diverse kinds of weapons ought to be taken.[46-47] Let the car be equipt (with necessaries) five times more than what professors of military science direct, for I shall have to encounter the Kāmvojas who resemble fierce snakes of virulent poison,[48] I shall have also to encounter the Kirātas who are armed with diverse weapons of warfare, who resemble virulent poison, who are accomplished in smiting,[49] who have always been well treated by Duryodhana, and who on that account are always intent on Duryodhana's welfare. I shall also have to encounter the Cakas endued with prowess equal to that of Cakra himself,[50] who are fierce as fire and difficult of being put down like a blazing conflagration.[51] Indeed, O king, I shall have to encounter in battle many war-

riors difficult of being resisted. For this, let well-known steeds of the foremost breed and graced with auspicious marks be yoked to my car, after causing their thirst to be slaked and after grooming them duly !—'[52]

"Sanjaya continued,—'After this, king Yudhishthira caused quivers full of shafts, and diverse kinds of weapons, and, indeed, all necessaries, to be placed on Satyaki's car.[53] Then people caused his four well-harnessed and excellent steeds to drink intoxicating wines.[54] And having caused those four steeds to drink and walk and bathe and eat, and having adorned them with golden garlands and plucked out their arrows,[55] those animals, that had (for these operations) been freed from the yoke, and that were of the hue of gold and well-trained and endued with great speed and cheerful and exceedingly docile, were duly yoked again unto his car.[56] And upon that car was set up a tall standard bearing a lion with golden manes. And that standard had attached round it banners of the hue of white clouds and graced with golden circles and pearls and corals. And an umbrella set upon a tall staff of gold was also placed upon that vehicle bearing a heavy weight of weapons.[57-58] After those steeds, adorned with trappings of gold, had been yoked to that car, the younger brother of Dāruka, who was the charioteer and the dear friend of Sātyaki,[59] came and represented unto the latter that the car had been duly equipt, like Mātali representing the equipment of the car unto Vāsava himself. Sātyaki then, having taken a bath and purified himself and undergone every auspicious ceremony,[60] gave *nishkas* of gold unto a thousand *Snātaka* Brāhmanas who uttered benedictions upon him. Blessed with those benedictions, Sātyaki, that foremost of handsome men,[61] that hero worthy of worship, having drunk *kairāta* honey, shone resplendent, with reddened eyes rolling in intoxication.[62] Having touched a brazen mirror and filled with great joy, his energy became doubled and he himself looked like a blazing fire.[63] Taking up on his shoulders his bow with arrows, that foremost of car-warriors, cased in armour and decked in ornaments, had the regenerate ones perform for him the rites of propitiation.[64] And fair maidens honored him by showering upon him fried paddy and perfumes and floral gar-

lands. And the hero then, with joined hands, worshipped the feet of Yudhishthira,[65] and the latter smelt his head. And having undergone all these rites, he then mounted his foremost of cars. Then those steeds, cheerful and strong and fleet as the wind,[66] and invincible, and belonging to the Sindhu breed, bore him on that triumphant car. Similarly, Bhimasena also, honored by king Yudhishthira the just, and reverentially saluting the monarch,[67] set out with Sātyaki. Beholding those two chastisers of foes on the point of penetrating thy host,[68] their enemies, *viz.*, thy troops, all stood still with Drona at their head. Then Sātyaki, seeing Bhima cased in mail and following him,[69] saluted that hero and spoke unto him these delightful words. Indeed, the heroic Sātyaki, with every limb filled with joy, said unto Bhima,[70].—Do thou, O Bhima, protect the king! Even this is thy duty above all things! Piercing through this host whose hour hath come, I will proceed.[71] Whether now or hence, the protection of the king is thy highest duty! Thou knowest my prowess, and I also know thine, O chastiser of foes![72] If, therefore, thou desirest my good, return, O Bhima!—Thus addressed by Sātyaki, Bhima replied,—Go then, for the success of thy object![73] O best of men, I will protect the king!—Thus addressed, he of Madhu's race answered Bhima, saying,[74]—Go back, O son of Prithā! My success is certain, since won over by my merits, thou, O Bhima, art today obedient to my wishes![75] Indeed, O Bhima, as these auspicious omens tell me, my victory is assured! After the sinful ruler of the Sindhus will have been slain by the high-souled son of Pāndu,[76] I shall embrace king Yudhishthira of virtuous soul!—Having said these words unto Bhima and dismissing him with an embrace, that illustrious warrior eyed thy troops like a tiger eyeing a herd of deer. Beholding him thus looking at thy army, O king,[77-78] thy troops became once more stupified and began to tremble violently. Then, O king, Sātyaki, desirous of seeing Arjuna at the command of king Yudhishthira the just, suddenly dashed against thy troops.'"[79]

SECTION CXIII.

"Sanjaya said,—'O king, when Yuyudhāna, from desire of battle, proceeded against thy troops, king Yudhishthira, surrounded by his forces,[1] followed Yuyudhāna for reaching the car of Drona. Then the son of the king of the Pānchālas, *viz.*, the invincible warrior Dhristadyumna,[2] and king Vasudāna, both loudly exclaimed within the Pāndava host,—Come, smite quickly, and rush against the foe,[3] so that Sātyaki, that warrior invincible in battle, may pass easily (through the Kaurava host)! Many mighty car-warriors will struggle for vanquishing him![4]—The great car-warriors (of the Pāndava army), saying this, fell impetuously upon their foes. Indeed, they all rushed, saying,—We will vanquish those that will endeavour to vanquish Sātyaki![5]—Then a loud uproar was heard about the car of Sātyaki. Thy son's host, however, covered with Sātyaki's shafts, fled away.[6] Indeed, O king, that host was broken into a hundred straggling bodies by him of the Sātwata race. And while that force was breaking, that mighty car-warrior, *viz.*, the (grandson) of Cini,[7] crushed seven heroic and great bowmen in the front ranks of the foe. And, O monarch, with his shafts that resembled blazing flames of fire, he despatched many other heroes, kings of diverse realms, unto the regions of Yama. He sometimes pierced a hundred warriors with one shaft, and sometimes one warrior with a hundred shafts.[8-9] Like the great Rudra destroying creatures, he slew elephants and elephant-riders, horses and horse-riders, and car-warriors with steeds and drivers.[10] None amongst thy troops ventured to advance against Sātyaki who was displaying such lightness of hand and who showered such clouds of shafts.[11] Struck with panic and crushed and grinded thus by that hero of long arms, those brave warriors all left the field at sight of that proud hero.[12] Although alone, they saw him multiplied manifold, and were stupified by his energy. And the Earth looked exceedingly beautiful with crushed cars and broken *nidas*,* O sire, and wheels, and fallen um-

* *Nidas* were niches or drivers' boxes.—Tr.

brellas and standards, and *anukarshas*, and banners, and headgears decked with gold, and human arms smeared with sandal-paste and adorned with *Angadas*, O king, and human thighs resembling trunks of elephants or the tapering bodies of snakes, and faces, beautiful as the moon and decked with ear-rings, of large-eyed warriors lying all about the field. And the ground there looked exceedingly beautiful with the huge bodies of fallen elephants cut off in diverse ways, like a large plain strewn with hills. Crushed by that hero of long arms, steeds, deprived of life and fallen down on the ground, looked beautiful in their traces made of burnished gold and decked with rows of pearls and in their curasses of handsome make and design.[18-19] Having slain diverse kinds of thy troops, he of the Sātwata race entered into thy host, agitating and routing thy army.[20] Then Sātyaki desired to go by that very track by which Dhananjaya had gone before him. Then Drona came and resisted him.[21] Encountering the son of Bharadwāja, Yuyudhāna, filled with rage, stopped not like a vast expanse of water upon encountering an embankment.[22] Drona, however, checking in that battle the mighty car-warrior Yuyudhāna, pierced him with five keen shafts capable of penetrating into the very vitals.[23] Sātyaki, however, O king, in that battle pierced Drona with seven shafts whetted on stone, equipt with golden wings and the feathers of the *Kanka* and the peacock.[24] Then Drona, afflicted Sātyaki, his steeds, and his driver, with six shafts. The mighty car-warrior Yuyudhāna could not brook that feat of Drona.[25] Uttering a leonine shout, he then pierced Drona with ten shafts, and then with six, and then with eight others.[26] And once more Yuyudhāna pierced Drona with ten shafts, his charioteer with one, and his four steeds with four.[27] And with another shaft, O sire, Sātyaki struck Drona's standard. Then Drona speedily covered Sātyaki, his car, steeds, driver, and standard, with swiftly coursing shafts countless in number like a flight of locusts. Similarly Yuyudhāna fearlessly covered Drona with countless shafts of great speed. Then Drona, addressing Yuyudhāna, said,—Thy preceptor (Arjuna) hath, like a coward, gone away, leaving the battle,[28-29] avoiding me who was fighting with him, proceeding by my flank! O thou of Madhu's race

if like thy preceptor, thou too dost not quickly avoid me in this battle, thou shalt not escape me with life today, engaged as I am in battle with thee!—[31]

"'Sātyaki, hearing these words, answered,—At the command of king Yudhishthira the just, I shall follow in the track of Dhananjaya! Blessed be thou, O Brāhmana, I would lose time (if I fight with thee)![32] A disciple should always tread in the way trod by his preceptor. I shall, therefore, follow in the track that has been trod by my preceptor![33]—'

"Sanjaya continued,—'Having said this much, the grandson of Cini avoided the preceptor and suddenly proceeded onwards, O king! And addressing his charioteer, he said,[34]—Drona will, by every means, endeavour to check my progress! Proceed carefully, O *Suta*, in battle, and listen to these grave words of mine![35] Yonder is seen the host, of great splendour, of the Avantis! Next to them is the mighty host of the Southerners.[36] And next to it is the great host of the Vālhikas. By the side of the Vālhikas stands resolved for fight the mighty host commanded by Karna![37] O charioteer, all these hosts are different from one another, but relying upon one another they protect one another on the field of battle![38] Arrived at the space left open between these divisions, cheerfully urge thou the steeds! Indeed, O charioteer, bear me thither, making the steeds adopt a tolerable speed,[39]—thither, that is, where are seen the Vālhikas with diverse weapons uplifted in their arms, and the countless Southerners headed by the *Suta's* son,[40] and whose division is seen to present a serried array of elephants and steeds and cars and in which stand foot-soldiers raised from diverse realms![41]—Having said this much unto his driver, avoiding the Brāhmana (Drona), he proceeded, telling his charioteer,—Pass through the open space between those two divisions towards the fierce and mighty host of Karna![42]—Drona, however, excited with wrath, pursued him behind, shooting at him countless shafts. Indeed, the preceptor closely followed the highly blessed Yuyudhāna who advanced without any desire of turning back.[43] Smiting the great host of Karna with whetted arrows, Sātyaki penetrated into the vast and limitless army of the Bharatas.[44] When Yuyudhāna, however,

entered that army, the troops (opposed to him) fled away. At this, the wrathful Kritavarman came forward to resist Sātyaki.[45] The valiant Sātyaki, striking the advancing Kritavarman with six shafts, quickly slew his four steeds with four other shafts.[46] And once again he pierced Kritavarman in the centre of the chest with sixteen straight shafts of great speed.[47] Thus encountered, O monarch, with many shafts of fierce energy by him of the Sātwata race, Kritavarman was ill able to brook it.[48] Aiming then a calf-toothed shaft resembling a snake of virulent poison and endued with the speed of the wind, and drawing the bow-string, O monarch, to his ear, he pierced Sātyaki in the chest.[49] That shaft equipt with beautiful feathers, penetrating through his armour and body and dyed in blood, entered the Earth.[50] Then, O king, Kritavarman, that warrior acquainted with the highest weapons, shooting many shafts, cut off the bow of Sātyaki with arrows fixed thereon.[51] And excited with rage, he then, in that battle, O king, pierced Sātyaki of unbaffled prowess in the centre of the chest with ten shafts of great keenness.[52] Upon his bow being broken, that foremost of mighty men, *viz.*, Sātyaki, hurled a dart at the right arm of Kritavarman.[53] And taking up and drawing a tougher bow, Yuyudhāna quickly shot at his foe shafts by hundreds and thousands,[54] and entirely shrouded Kritavarman and his car with that arrowy downpour. Having thus shrouded the son of Hridikā, O monarch, in that battle, Sātyaki[55] cut off, with a broad-headed arrow, the head of his foe's charioteer from his trunk. The charioteer of Hridikā's son then, thus slain, fell down from that great car.[56] At this the steeds of Kritavarman, deprived of a driver, ran away with great speed. The ruler of the Bhojas then, in great agitation, himself checked those steeds.[57] That heroic warrior then, bow in hand, stood upon his car (ready for battle). Beholding this feat, his troops applauded it highly. Resting for a short space of time, Kritavarman then urged those good steeds of his.[58] Himself divested of fear, he inspired his foes with great fear. Sātyaki, however, had by that time left him behind, while Kritavarman himself now rushed against Bhimasena without pursuing Sātyaki.[59] Thus issuing out of the division of the

Bhojas, Sātyaki proceeded with great speed towards the mighty division of the Kāmvojas.[60] Resisted there by many brave and mighty car-warriors, Yuyudhāna, of prowess incapable of being baffled, could not then, O monarch, proceed a step.[61] Meanwhile Drona, having placed his troops in a proper position and made over the burthen of protecting them to the ruler of the Bhojas, firmly resolved, proceeded with great speed towards Yuyudhāna from desire of battle.[62] Then the foremost warriors of the Pāndava host, beholding Drona thus pursuing Yuyudhāna from behind, cheerfully began to resist him.[63] The Pānchālas, however, who were headed by Bhimasena, having approached the son of Hridikā, that foremost of car-warriors, all became cheerless.[64] The heroic Kritavarman, O king, displaying his prowess, resisted all those warriors who, although they had become a little heartless, struggled yet with great vigor.[65] Fearlessly he weakened, by means of his arrowy showers, the animals of his foes. The brave warriors, however, (of the Pāndava army), though thus afflicted by the ruler of the Bhojas, stood, like high-born soldiers that they were, resolved to fight with the division of the Bhojas itself, from desire of great renown.'"[66]

SECTION CXIV.

"Dhritarāshtra said,—'Our army is equally possessed of many excellencies. It is equally regarded as superior. It is equally arrayed according to the rules of science, and it is equally numerous, O Sanjaya!*[1] It is always well treated by us, and is always devoted to us. It is vast in numerical strength, and presents a wonderful aspect. Its prowess had before been tested.[2] The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease.[3] They are cased in mail and well equipt with arms. They are

* Many of the opening *slokas* of this section are nearly the same as those of section 76 of *Bhishma Parva*, *vide ante*. In a few instances I have adopted the readings of the Bombay edition.—T.

devoted to all kinds of armed exercises.[4] They are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, and in marching and retreating.[5] Oftentimes have they been tested in the management of elephants and steeds and cars. Having been examined duly, they have been entertained on pay[6] and not for the sake of lineage, nor from favor, nor from relationship. They are not a rabble come of their own accord, nor have they been admitted into my army without pay.[7] My army consists of well-born and respectable men, who are, again, contented, well fed, and submissive. They are sufficiently honored by us and sufficiently rewarded. They are all famous and endued with great intelligence.[8] They are, again, O son, protected by many of our foremost counsellors and others of righteous deeds, all of whom are best of men resembling the very Regents of the world![9] Innumerable rulers of Earth, seeking to do what is agreeable to us, and who have of their own will sided us with their forces and followers, also protect them.[10] Indeed, our army is like the vast Ocean filled with the waters of innumerable rivers running from all directions. It abounds with steeds and cars which, though destitute of wings, still resemble the winged tenants of the air.[11] It teems also with elephants adown whose cheeks flow juicy secretions. What can it, therefore, be but Destiny that even such an army should be slain?[12] (Ocean-like as it is) vast numbers of combatants constitute its interminable waters, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean).*[13] Abounding with standards and ornaments, the pearls and gems (of the warriors) constitute the lotuses that deck it. The rushing steeds and elephants constitute the winds that agitate it into fury.[14] Drona constitutes the fathomless cave of that ocean, Kritavarman its vast vortex, Jalasandha its mighty alligator, and Karna the rise of the Moon that makes it swell with energy and pride![15] When that bull amongst the Pāndavas, on his single car, hath speedily gone, piercing through that

* I prefer the reading *Samākulam* to *Jhashākulam*.—T.

army of mine vast (though it be) like the Ocean, and when Yuyudhāna also hath followed him, I do not, O Sanjaya, see the prospect of even a remnant of my troops being left alive by Savyasāchin, and that foremost of car-warriors belonging to the Sātwata race![*16-17] Beholding those two exceedingly active heroes pierce through (the divisions placed in the van), and seeing the ruler of the Sindhus also within reach of the shafts from *Gāndiva*,[18] what, indeed, was the measure adopted by the Kuravas impelled by fate? At that time, when all were fighting intently, what became of them?[19] O sire, I regard the assembled Kurus to be overtaken by Death himself! Indeed, their prowess also in battle is no longer seen to be what it once was![20] Krishna and the son of Pāndu have both entered the (Kuru) host unwounded! There is none in that host, O Sanjaya, capable of resisting them![21] Many combatants that are great car-warriors were admitted by us after examination. They are all honored (by us) with pay as each deserves, and others with agreeable speeches.[22] There is none, O son, amongst my troops who is not honored with good offices (done to him). Each receives his assigned pay and rations according to the character of his services.[23] In my army, O Sanjaya, there is none who is unskilled in battle, none who receives pay less than what he deserves, or none who does not receive any pay.[24] The soldiers are worshipped by me, according to the best of my power with gifts and honors and seats. The same conduct is followed towards them by my sons, my kinsmen, and my friends.[25] Yet on the very approach of Savyasāchin have they been vanquished by him and by the grandson of Cini! What can it be but Destiny?[26] They who are protecting them, all follow the same road, the protected with the protectors![27] Beholding Arjuna arrived at the front of Jayadratha, what measure was adopted by my foolish son?[28] Beholding Sātyaki also entering the host, what step did Duryodhana think suitable to that occasion?[29] Indeed, beholding those two foremost of car-warriors who are beyond the touch of all weapons, enter my host, what resolution was formed by my warriors in battle?[30]

* The construction of the original is so involved and again pleonastic, that I do not render these two *slokas* literally.—T.

I think, beholding Krishna of Daçārha's race and that bull of Cini's race also both engaged for Arjuna's sake, my sons are filled with grief![31] I think, seeing, both Sātwata and Arjuna pass through my army and the Kurus flying away, my sons are filled with grief![32] I think, seeing their car-warriors retreat in hopelessness of subjugating the foe and set their hearts upon flying away from the field, my sons are filled with grief![33] I think, seeing the terraces of their cars made empty by Sātwata and Arjuna, and seeing also their combatants slain, my sons are filled with grief![34] I think, seeing their steeds and elephants and cars and heroic combatants by thousands flying away from the field with anxiety in their hearts, my sons are filled with grief![35] I think, seeing many huge elephants fly away, afflicted with the shafts of Arjuna, and others fallen and falling, my sons are filled with grief![36] I think, seeing steeds deprived of riders and warriors deprived of cars by Sātyaki and Pārtha, my sons are filled with grief![37] I think, large bodies of steeds slain or routed by Mādhava and Pārtha, my sons are filled with grief![38] I think, seeing large bodies of foot-soldiers flying away in all directions, my sons, despairing of success, are filled with grief![39] I think, seeing those two heroes pass through Drona's division unvanquished within a moment, my sons are filled with grief![40] Stupified am I, O son, upon hearing that Krishna and Dhananjaya, those two heroes of unfading glory, have both, with Sātwata, penetrated into my host![41] After that foremost of car-warriors among the Cinis, had entered my host, and after he had passed through the division of the Bhojas, what did the Kauravas do?[42] Tell me also, O Sanjaya, how did the battle take place there where Drona afflicted the Pāndavas on the field![43] Drona is endued with great might, is the foremost of all persons, is accomplished in weapons, and is incapable of defeat in battle! How could the Pānchālas pierce that great bowman in the fight?[44] Desirous of Dhananjaya's victory, the Pānchālas are inveterate foes of Drona. The mighty car-warrior Drona also is an inveterate foe of theirs.[45] Thou art skilled in narration, O Sanjaya! Tell me, therefore, everything about what Arjuna did for compassing the slaughter of the ruler of the Sindhus![46]

"Sanjaya said,—'O bull of Bharata's race, overtaken by a calamity that is the direct result of thy own fault, thou shouldst not, O hero, indulge in such lamentations like an ordinary person![47] Formerly many of thy wise well-wishers numbering Vidura amongst them had told thee,—Do not, O king, abandon the sons of Pāndu!—Thou didst not then heed those words![48] The man that heedeth not the counsels of well-wishing friends, weepeth, falling into great distress, like thyself![49] He of Daçārha's race, O king, had formerly begged thee for peace! For all that, Krishna of world-wide fame obtained not his wish![50] Ascertaining thy worthlessness, and thy partiality for thy sons, thy scepticism in virtue, and thy jealousy towards the Pāndavas,[51] and understanding also thy crooked intentions towards the sons of Pāndu, and hearing thy delirious lamentations, O best of kings,[52] that puissant Lord of all the worlds, that Being, acquainted with the truth of everything in all the worlds, *viz.*, Vāsudeva, then caused the flame of war to blaze forth among the Kurus![53] This great and wholesale destruction hath come upon thee, brought about by thy own fault! O giver of honors, it behoveth thee not to impute the fault to Duryodhana![54] In the development of these incidents no merit of thine is to be seen in the beginning, middle, or end! This defeat is entirely owing to thee![55] Therefore, knowing as thou dost the truth about this world, be quiet and hear how this fierce battle, resembling that between the gods and the *Asuras*, took place![56] After the grandson of Cini, that warrior of prowess incapable of being baffled, had entered into thy host, the Pārthas headed by Bhimasena also rushed against thy troops.[57] The mighty car-warrior Kritavarman, however, alone, resisted in that battle the Pāndavas thus rushing in fury and wrath with their followers against thy host.[58] As the continent resists the surging sea, even so did the son of Hridikā resist the troops of the Pāndavas in that battle.[59] The prowess that we then beheld of the son of Hridikā was wonderful, in as much as the united Pārthas succeeded not in transgressing his single self.[60] Then the mighty-armed Bhima, piercing Kritavarman with three shafts, blew his conch, gladdening all the Pāndavas.[61] Then Sahadeva pierced the son of Hridikā with twenty shafts, and

Yudhishthira the just pierced him with five, and Nakula pierced him with a hundred.[63] And the sons of Draupadi pierced him with three and seventy shafts and Ghatotkacha pierced him with seven.[64] And Virāta and Drupada and Drupada's son (Dhrishtadyumna) each pierced him with five shafts, and Cikhandin, having once pierced him with five,[64] again pierced him smilingly with five and twenty shafts. Then Kritavarman O king, pierced every one of those great car-warriors[65] with five shafts, and Bhima again with seven. And the son of Hridikā felled both the bow and the standard of Bhima from the latter's car.[66] Then that mighty car-warrior, with great speed, wrathfully struck Bhima, whose bow had been cut off with[67] seventy keen shafts in the chest. The mighty Bhima, deeply pierced with those excellent shafts of Hridikā's son, trembled on his car like a mountain during an Earthquake.[68] Beholding Bhimasena in that condition, the Pārthas headed by king Yudhishthira the just afflicted Kritavarman, O king, shooting at him many shafts.[69] Encompassing that warrior there with throngs of cars, O sire, they cheerfully began to pierce him with their shafts, desiring to protect the Wind-god's son in that battle.[70] The mighty Bhimasena then, recovering consciousness, took up in that battle a dart made of steel and equipt with a golden staff,[71] and hurled it with great speed from his own car at the car of Kritavarman. That dart resembling a snake freed from its slough, hurled from Bhima's hands,[72] fierce-looking as it was, blazed forth as it proceeded towards Kritavarman. Beholding that dart endued with the splendour of the *Yuga* fire coursing towards him,[73] the son of Hridikā cut it in twain with two shafts. Thereupon that dart decked with gold, thus cut off, fell down on the Earth,[74] illumining the ten points of the compass, O king, like a large meteor falling from the firmament. Seeing his dart baffled, Bhima blazed up in wrath.[75] Then taking up another bow which was tougher and whose twang was louder, Bhimasena, filled with wrath, attacked the son of Hridikā in that battle.[76] Then, O king, Bhima of terrible might struck Kritavarman in the centre of the chest with five shafts, in consequence of thy evil policy, O monarch![77] The ruler of the Bhojas

then, mangled in every limb, O sire, by Bhimasena, shone resplendent in the field like a red *Açoka* covered with flowers.[78] Then that mighty bowman, *viz.*, Kritavarman, filled with rage, smilingly struck Bhimasena with three shafts, and having struck him forcibly pierced in return every one of those great car-warriors struggling vigorously in battle, with three shafts. Each of the latter then pierced him in return with seven shafts.[79-80] Then that mighty car-warrior of the Sātwata race, filled with rage, cut off, smiling in that battle, with a razor-faced shaft, the bow of Cikhandin.[81] Cikhandin then, seeing his bow cut off, quickly took up a sword and a bright shield decked with a hundred moons.[82] Whirling his large shield decked with gold, Cikhandin sent that sword towards the car of Kritavarman.[83] That large sword, cutting off, O king, Kritavarman's bow with arrow fixed thereon, fell down on the Earth, like, O monarch, a bright luminary loosened from the firmament.[84] Meanwhile, those mighty car-warriors quickly and deeply pierced Kritavarman with their shafts in that battle.[85] Then that slayer of hostile heroes, *viz.*, the son of Hridikā, casting off that broken bow, and taking up another,[86] pierced each of the Pāndavas with three straight shafts. And he pierced Cikhandin at first with three, and then with five shafts.[87] Then the illustrious Cikhandin, taking up another bow, checked the son of Hridikā with many swift going shafts furnished with heads like tortoise nails.[88] Then, O king, the son of Hridikā, inflamed with rage in that battle, rushed impetuously at that mighty car-warrior, *viz.*, the son of Yajnasena,[89] that warrior, O monarch, who was the cause of the illustrious Bhishma's fall in battle. Indeed, the heroic Kritavarman rushed at Cikhandin, displaying his might, like a tiger at an elephant.[90] Then those two chastisers of foes, who resembled a couple of huge elephants or two blazing fires, encountered each other with clouds of shafts[91] And they shook their best of bows, and aimed their arrows, and shot them in hundreds like a couple of Suns shedding their rays.[92] And those two mighty car-warriors scorched each other with their keen shafts, and shone resplendent like two Suns appearing at the end of the *Yuga*.[93] And Kritavarman in that battle pierc-

ed that mighty car-warrior, *viz.*, Yajnasena's son, with three and seventy shafts and once more with seven.[94] Deeply pierced therewith, Cikhandin sat down in pain on the terrace of his car, throwing aside his bow and arrows, and was overtaken by a swoon.[95] Beholding that hero in a swoon, thy troops, O bull among men, worshipped the son of Hridikā, and waved their garments in the air.[96] Seeing Cikhandin thus afflicted with the shafts of Hridikā's son, his charioteer quickly bore that mighty car-warrior away from the battle.[97] The Pārthas, beholding Cikhandin lying senseless on the terrace of his car, soon encompassed Kritavarman in that battle with crowds of cars.[98] The mighty car-warrior Kritavarman then achieved a most wonderful feat there, inasmuch as, alone, he held in check all the Pārthas with their followers.[99] Having thus vanquished the Pārthas, that mighty car-warrior then vanquished the Chedis, the Pānchālas, the Srinjayas, and the Kekayas, all of whom are endued with great prowess.[100] Those forces of the Pāndavas then, thus slaughtered by the son of Hridikā, began to run in all directions, unable to stay coolly in battle.[101] Having vanquished the sons of Pāndu headed by Bhimasena himself, the son of Hridikā stayed in battle like a blazing fire.[102] Those mighty car-warriors, afflicted with torrents of shafts and routed by Hridikā's son in battle, ventured not to face him.'"[103]

SECTION CXV.

"Sanjaya said,—'Listen with undivided attention, O king, to what thou hast asked me! After the rout of that force by the high-souled son of Hridikā,[1] and upon the Pārthas being humiliated with shame and thy troops elated with joy, he that became the protector of the Pāndavas who were solicitous of protection while sinking in that fathomless sea of distress,[2] that hero, *viz.*, the grandson of Cini, hearing that fierce uproar of thy army in that terrible battle, quickly, O king, turned back and proceeded against Kritavarman.[3] Hridikā's son Kritavarman then, excited with wrath, covered the grandson of Cini with clouds of sharp shafts. At this, Sātyaki also became filled with rage.[4] The grandson of Cini then quickly

sped at Kritavarman a sharp and broad-headed arrow in that encounter and then four other arrows.[6] These four arrows slew the four steeds of Kritavarman, and the other cut off Kritavarman's bow. Then Sātyaki pierced the charioteer of his foe and those that protected the latter's rear, with many keen shafts.[6] Having made Kritavarman carless, Sātyaki, of prowess incapable of being baffled, then began, with his straight shafts, to afflict his antagonist's forces.[7] The hostile division then, afflicted with Sātyaki's arrows, broke. Thereupon Sātyaki, of prowess incapable of being baffled, quickly proceeded on his way.[8] Hear now, O king, what that hero of great valor then did unto thy troops! Having, O monarch, forded the ocean constituted by Drona's division,[9] and filled with joy at having vanquished Kritavarman in battle, that hero then addressed his charioteer, saying,—Proceed slowly without fear![10]—Beholding, however, that army of thine that abounded with cars and steeds and elephants, and that teemed with foot-soldiers, Sātyaki once more said unto his charioteer,[11]—That large division which thou seest on the left of Drona's host, and which looks dark as the clouds, consists of the elephants (of the foe). Rukmaratha is its leader![12] Those elephants are many, O charioteer, and are difficult of being resisted in battle. Urged by Duryodhana, they wait for me, prepared to cast away their lives![13] All those combatants are princes by birth, are great bowmen, and capable of displaying great prowess in battle. Belonging to the country of the Trigartas, they are all illustrious car-warriors, owning standards decked with gold.[14] Those brave warriors are waiting, desirous of battle with me! Urge the steeds quickly, O charioteer, and take me thither![15] I shall fight with the Trigartas in the very sight of Bharadwāja's son!—Thus addressed, the charioteer, obedient to Sātwata's will, proceeded slowly.[16] Upon that bright car of solar effulgence, equipt with standard, those excellent steeds harnessed thereto and perfectly obedient to the driver, endued with speed of the wind, and white as the *Kunda* flower, or the moon, or silver, bore him (to that spot). As he advanced to battle, drawn by those excellent steeds of the hue of a conch,[17-18] those brave warriors encompassed him on all sides with their elephants, scattering diverse

kinds of keen arrows capable of easily piercing everything.[19] Sātwata also fought with that elephant division, shooting his keen shafts like a mighty cloud at the end of summer pouring torrents of rain on a mountain-breast.[20] Those elephants, slaughtered with those shafts, whose touch resembled thunder, sped by that foremost one among the Cinis, began to fly away from the field,[21] their tusks broken, bodies covered with blood, heads and frontal globes split open, ears and faces and trunks cut off, and themselves deprived of riders and standards.[22] Many elephants, their skins cut open, bells broken, tall standards cut down, riders slain, and blankets loosened, ran away, O king, in all directions.[23] Many amongst them, O monarch, mangled by Sātwata with long shafts and calf-tooth-headed arrows and broad-headed arrows and *Anjalikas* and razor-faced arrows and crescent-shaped ones, fled away, with blood flowing down their bodies, and themselves ejecting urine and excreta and uttering loud and diverse cries deep as the roar of clouds.[24-25] And some amongst the others wandered, and some limped, and some fell down, and some became pale and cheerless. Thus afflicted by Yuyudhāna, with shafts that resembled the Sun or fire, that elephant division fled away in all directions. After that elephant division was exterminated, the mighty Jalasandha,[26-27] exerting himself coolly, led his elephant before Yuyudhāna's car drawn by white steeds. Cased in golden mail, decked with golden *Angadas*, with ear-rings and diadem, armed with sword, smeared with red sandal paste, his head encircled with a blazing chain of gold, his breast covered with a cuirass, his neck adorned with a bright garland (of gold), that hero of sinless soul, stationed on the head of his elephant, and shaking his bow decked with gold,[28-30] looked resplendent, O king, like a cloud charged with lightning. Like the continent resisting the surging sea, Sātyaki checked that excellent elephant of the ruler of the Magadhas that approached him with such fury. Beholding the elephant checked by the excellent shafts of Yuyudhāna,[31-32] the mighty Jalasandha became filled with rage. Then, O king, the enraged Jalasandha, pierced Cini's grandson on his broad chest with some shafts of great force. With another sharp and well-tempered and broad-headed arrow,[33-34] he cut off the bow of the

Vrishni hero while the latter was drawing it. And then, O Bhārata, smiling the while, the heroic ruler of the Māgadhas pierced the bowless Sātyaki with five keen shafts. The valiant and mighty-armed Sātyaki, however, though pierced with many shafts by Jalasandha,[35-36] trembled not in the least. All this seemed exceedingly wonderful. Then the mighty Yuyudhāna, without any fear, thought of the shafts (he should use).[37] Taking up another bow, he addressed Jalasandha, saying,—Wait, Wait!—Saying this much, the grandson of Cini deeply pierced Jalasandha on his broad breast with sixty arrows, smiling the while. And with another razor-faced arrow of great sharpness he cut off Jalasandha's bow at the handle, and with three more shafts he pierced Jalasandha himself. Then Jalasandha, casting aside that bow of his with arrow fixed thereon,[38-40] hurled a lance, O sire, at Sātyaki. That terrible lance, passing through the left arm of Mādhava in that fierce battle, entered the Earth like a hissing snake of gigantic proportions. After his left arm had thus been pierced, Sātyaki, of prowess incapable of being baffled,[41-42] struck Jalasandha with thirty keen shafts. The mighty Jalasandha then, taking up his scimitar,[43] and a large shield made of bull's hide and decked with a hundred moons, whirled the former for a while and hurled it at Sātwata.[44] Cutting off the bow of Cini's grandson, that scimitar fell down on the Earth, and looked resplendent like a circle of fire, as it lay on the Earth.[45] Then Yuyudhāna took up another bow capable of piercing every body, large as a *Çāla* offshoot, and of twang resembling the roar of Indra's thunder,[46] and, filled with rage, stretched it and then pierced Jalasandha with a single shaft. And then Sātyaki, that foremost one of Mādhu's race, smiling the while, cut off, with a pair of razor-faced arrows, the two arms, decked with ornaments, of Jalasandha. Thereupon those two arms, looking like a couple of spiked maces, fell down from that foremost of elephants,[47-48] like a couple of five-headed snakes falling down from a mountain. And then, with a third razor-headed arrow, Sātyaki cut off his antagonist's large head endued with beautiful teeth and adorned with a pair of beautiful ear-rings. The headless and armless trunk, of fearful aspect,[49-50] dyed Jalasandha's elephant with blood. Having

slain Jalasandha in battle, Sātwata quickly[51] felled the wooden edifice, O king, from that elephant's back. Bathed in blood, the elephant of Jalasandha[52] bore that costly seat hanging down from his back. And afflicted with the arrows of Sātwata, the huge beast crushed friendly ranks[53] as it ran wildly, uttering fierce cries of pain. Then, O sire, wails of woe arose among thy troops,[54] at sight of Jalasandha slain by that bull among the Vrishnis. Thy warriors then, turning their faces, fled away in all directions.[55] Indeed, despairing of success over the foe, they set their hearts on flight. Meanwhile, O king, Drona, that foremost of all wielders of bows,[56] approached the mighty car-warrior Yuyudhāna, borne by his swift coursers. Many bulls among the Kurus, beholding Cini's grandson swelling (with rage and pride),[57] rushed at him with fury, accompanied by Drona. Then commenced a battle, O king, between the Kurus and Drona (on one side) and Yuyudhāna (on the other), that resembled the awful battle of old between the gods and the *Asuras*.'"[58]

SECTION CXVI.

Sanjaya said,—'Shooting clouds of arrows, all those warriors, accomplished in smiting, carefully and speedily, O monarch, encountered Yuyudhāna.[1] Drona struck him with seven and seventy shafts of great keenness. And Durmarshana struck him with a dozen, and Dussaha struck him with ten shafts.[2] And Vikarna also pierced him on the left side as also on the centre of the chest, with thirty keen shafts equipt with *Kanka* feathers.[3] And Durmukha struck him with ten shafts, and Dusçāsana with eight, and Chitrasena, O sire, pierced him with a couple of shafts.[4] And Duryodhana, O king, and many other heroes, afflicted that mighty car-warrior with dense showers of shafts in that battle.[5] Though checked on all sides by those mighty car-warriors, *viz.*, thy sons, Yuyudhāna of Vrishni's race pierced each of them separately with his straight shafts.[6] Indeed, he pierced the son of Bharadwāja with three shafts, and Dussaha with nine, and Vikarna with five and twenty, and Chitrasena with seven,[7] and Durmarshana with a dozen, and Vivingçati

with eight, and Satyavrata with nine, and Vijaya with ten shafts.[8] And having pierced Rukmāngada also, that mighty car-warrior, *viz.*, Sātyaki, shaking his bow, speedily proceeded against thy son (Duryodhana).[9] And Yuyudhāna, in the sight of all men, deeply pierced with his arrows the king, that greatest of car-warriors in the whole world. Then commenced a battle between those two.[10] Both shooting keen arrows and both aiming countless shafts, each of those mighty car-warriors made the other invisible in that battle.[11] And Sātyaki, pierced by the Kuru king, looked exceedingly resplendent as blood copiously ran adown his body like a sandal tree shedding its juicy secretions.[12] Thy son also, pierced by Sātwata with clouds of shafts, looked beautiful like a snake set up (at a sacrifice) decked all over with gold.[13] Then Mādhava, O king, in that battle, cut off with a razor-faced arrow, smiling the while, the bow of the Kuru king.[14] And then he pierced the bowless king with countless arrows. Pierced with arrows by that foe of great activity,[15] the king could not brook this indication of the enemy's success. Duryodhana then, taking up another formidable bow the back of whose staff was decked with gold,[16] speedily pierced Sātyaki with a hundred arrows. Deeply pierced by thy mighty son armed with the bow,[17] Yuyudhāna became inflamed with wrath and began to afflict thy son. Beholding the king thus afflicted, thy sons, those mighty car-warriors,[18] shrouded Sātyaki with dense showers of arrows shot with great force. Whilst being thus shrouded by those mighty car-warriors, *viz.*, thy multitude of sons,[19] Yuyudhāna pierced each of them with five arrows, and once more with seven. And soon he pierced Duryodhana with eight swift arrows[20] and, smiling the while, cut off the latter's bow that frightened all foes. And with a few arrows he also felled the king's standard decked with a jewelled elephant.[21] And slaying then the four steeds of Duryodhana with four keen arrows, the illustrious Sātyaki felled the king's charioteer with a razor-faced shaft.[22] Meanwhile, Yuyudhāna, filled with joy, pierced that mighty car-warrior, *viz.*, the Kuru king, with many arrows capable of penetrating into the very vitals.[23] Then, O king, thy son Duryodhana, while being thus struck in that battle with those excellent arrows of Cini's grandson, suddenly

fled away.[24] And the king quickly mounted the car of Chitrasena armed with the bow. Beholding the king thus attacked by Sātyaki in battle, and reduced to the position of Soma in the firmament while seized by *Rāhu*, cries of woe arose from every part of the universe. Hearing that uproar, the mighty car-warrior Kritavarman[25-26] quickly proceeded to that spot where the puissant Mādhava was battling. And Kritavarman proceeded, shaking his bow, and urging his steeds,[27] and reproving his charioteer with the words,—*Go with speed, Go with speed!*—Beholding Kritavarman rushing towards him like the Destroyer himself with wide open mouth,[28] Yuyudhāna, O king, addressed his driver, saying,—That Kritavarman, armed with arrows, is rushing on his car towards me with speed![29] Proceed, on this car, against that foremost one among all car-warriors!—Then, with his steeds urged to their greatest speed, and on his car duly equipt,[30] Sātyaki came upon the ruler of the Bhojas, that foremost of all bowmen. Then those two tigers among men, both inflamed with rage and both resembling a blazing fire, encountered each other like two tigers endued with great activity. Kritavarman pierced Cini's grandson with six and twenty whetted arrows of keen points, and the latter's driver with five arrows. And skilled in battle, the son of Hridikā pierced, with four mighty shafts, the four excellent and well-broken steeds of Sātyaki that were of the Sindhu breed. Owning a standard decked with gold, and adorned with golden mail, Kritavarman, shaking his formidable bow whose staff was decked with gold, thus checked Yuyudhāna with shafts equipt with golden wings. Then the grandson of Cini, desirous of seeing Dhananjaya, sped with great activity eight arrows at Kritavarmán. That scorcher of foes then, deeply pierced by that mighty foe,[31-36]—that invincible warrior,—began to tremble like a hill during an earthquake. After this, Sātyaki, of prowess incapable of being baffled, speedily pierced Kritavarman's four steeds with three and sixty keen arrows, and his driver also with seven. Indeed, Sātyaki, then aiming another arrow of golden wings,[37-38] that emitted blazing flames and resembled an angry snake or the rod of the Destroyer himself, pierced Kritavarman therewith.[39] That terrible arrow, penetrating

through his antagonist's effulgent armour decked with gold, entered the Earth, dyed with blood.[40] Afflicted with the shafts of Sātwata, and bathed in blood in that battle, Kritavarman throwing aside his bow with arrow, fell upon his car.*[41] That lion-toothed hero of immeasurable prowess, that bull among men, afflicted by Sātyaki with his arrows, fell on his knees upon the terrace of his car.[42] Having thus resisted Kritavarman who resembled the thousand-armed Arjuna of old or Ocean himself of immeasurable might, Sātyaki proceeded onwards.[43] Passing through Kritavarman's division bristling with swords and darts and bows, and abounding with elephants and steeds and cars, and the ground under whose feet was rendered awful in consequence of the blood shed by foremost of Kshatriyas numbering by hundreds, that bull among the Cinis proceeded onwards, in the very sight of all the troops, like the slayer of Vritra through the *Asura* array.[44-45] Meanwhile the mighty son of Hridikā, taking up another huge bow, stayed where he was, resisting the Pāndavas in battle.' "[46]

SECTION CXVII.

"Sanjaya said,—'While the (Kuru) host was made to tremble by the grandson of Cini in those places (through which he proceeded), the son of Bharadwāja covered him with a dense shower of arrows.[1] The encounter that then took place between Drona and Sātwata in the very sight of all the troops was extremely fierce like that between Vali and Vāsava (in days of old).[2] Then Drona pierced the grandson of Cini on the forehead with three beautiful arrows made entirely of iron and resembling snakes of virulent poison.[3] Thus pierced on the forehead with those straight shafts, Yuyudhāna, O king, looked beautiful like a mountain with three summits.[4] The son of Bharadwāja, always on the alert for an opportunity, then sped in that battle many other arrows at Sātyaki whose whiz resembled the roar of Indra's thunder.[5] Then he of Daçārha's race, acquainted

* *Uttamāt*, though it occurs in all the texts, is an error. *Uttame* seems to me to be the correct reading.—T.

with the highest weapons, cut off all those arrows shot from Drona's bow, with two beautifully winged arrows of his.[6] Beholding that lightness of hand (in Sātyaki), Drona, O king, smiling the while, suddenly pierced that bull among the Cinis with thirty arrows.[7] Surpassing by his own lightness the lightness of Yuyudhāna, Drona once more pierced the latter with fifty arrows and then with a hundred.[8] Indeed, those mangling arrows, O king, issued from Drona's car like vigorous snakes in wrath issuing through an ant-hill.[9] Similarly, blood-drinking arrows shot by Yuyudhāna in hundreds and thousands covered the car of Drona.[10] We did not mark any difference, however, between the lightness of hand displayed by that foremost of regenerate ones and that displayed by him of the Sātwata race. Indeed, in this respect both those bulls among men were equal.[11] Then Sātyaki, inflamed with wrath, struck Drona with nine straight arrows. And he struck Drona's standard also with many sharp shafts.[12] And in the sight of Bharadwāja, he pierced the latter's driver also with a hundred arrows. Beholding the lightness of hand displayed by Yuyudhāna, the mighty car-warrior Drona[13] piercing Yuyudhāna's driver with seventy shafts, and each of his (four) steeds with three, cut off with a single arrow the standard that stood on Mādhava's car.[14] With another broad-headed arrow equipt with feathers and with wings of gold, he cut off in that battle the bow of that illustrious hero of Madhu's race.[15] Thereupon the mighty car-warrior Sātyaki, excited with wrath, laid aside that bow, and taking up a huge mace, hurled it at the son of Bharadwāja.[16] Drona, however, with many arrows of diverse forms, resisted that mace made of iron and twined round with strings, as it coursed impetuously towards him.[17] Then Sātyaki, of prowess incapable of being baffled, took up another bow and pierced the heroic son of Bharadwāja with many arrows whetted on stone.[18] Piercing Drona therewith in that battle, Yuyudhāna uttered a leonine shout. Drona, however, that foremost of all wielders of weapons, was unable to brook that roar.[19] Taking up a dart made of iron and equipt with a golden staff, Drona sped it quickly at the car of Mādhava.[20] That dart, however, fatal as Death, without touching the grandson of Cini, pierced through the latter's car and entered the

Earth with a fierce noise.[21] The grandson of Cini then, O king, pierced Drona with many winged arrows. Indeed, striking him on the right arm, Sātyaki, O bull of Bharata's race, afflicted him greatly![22] Drona also, in that battle, O king, cut off the huge bow of Mādhava with a crescent-shaped arrow and smote the latter's driver with a dart.[23] Struck with that dart, Yuyudhāna's driver swooned away and for a while lay motionless on the terrace of the car.[24] Then, O monarch, Sātyaki, acting as his own driver, achieved a superhuman feat, inasmuch as he continued to fight with Drona and hold the reins himself.[25] Then the mighty car-warrior Yuyudhāna struck that Brāhmana with a hundred arrows in that battle, and rejoiced exceedingly, O monarch, at the feat he achieved.[26] Then Drona, O Bhārata, sped at Sātyaki five arrows. Those fierce arrows, piercing Sātyaki's armour, drank his blood in that battle.[27] Thus pierced with those frightful arrows, Sātyaki became inflamed with wrath. In return that hero shot many shafts at him of the golden car.[28] Then felling on the Earth with a single shaft the driver of Drona, he caused next, with his arrows, those driverless steeds of his antagonist to fly away.[29] Thereupon that car was dragged to a distance. Indeed, the bright chariot of Drona, O king, began to trace a thousand circles in the field of battle like a Sun in motion.[30] Then all the kings and princes (of the Kaurava host) made a loud uproar, exclaiming, —Run, Rush, Seize the steeds of Drona![31]—Quickly abandoning Sātyaki in that battle, O monarch, all those mighty car-warriors rushed to the place where Drona was.[32] Beholding those car-warriors run away afflicted with the arrows of Sātyaki, thy troops once more broke and became exceedingly cheerless.[33] Meanwhile Drona, once more proceeding to the gate of the array, took up his station there, borne away (from Sātyaki's presence) by those steeds, fleet as the wind, that had been afflicted with the shafts of the Vrishni hero.[34] The valiant son of Bharadwāja, beholding the array broken (in his absence) by the Pāndavas and the Pānchālas, made no endeavour to follow the grandson of Cini, but employed himself in protecting his (broken) array.[35] Checking the Pāndavas and the Pānchālas then, the Drona fire, blazing up in wrath, stayed there,

consuming everything, like the Sun that rises at the end of the *Yuga*.'"[36]

SECTION CXVIII.

"Sanjaya said,—'Having vanquished Drona and other warriors of thy army headed by the son of Hridikā, that foremost of men, *viz.*, that bull amongst the Cinis, O foremost one of the Kurus, laughing, said unto his charioteer,[1]—Our foes, O *Suta*, had already been consumed by Keçava and Phālguna! In vanquishing them (again), we have only been the (ostensible) means! Already slain by that bull among men, *viz.*, the son of the celestial chief, we have but slain the slain![2]—Saying these words unto his charioteer, that bull amongst the Cinis, that foremost of bowmen, that slayer of hostile heroes, that mighty warrior, scattering with great force his arrows all around in that dreadful battle, proceeded like a hawk in search of prey.[3] The Kuru warriors, although they attacked him from all sides, succeeded not in resisting that foremost of car-warriors resembling the Sun himself of a thousand rays, that foremost of men, who, having pierced the Kaurava ranks, was proceeding, borne by those excellent steeds of his that were white as the moon or a conch.[4] Indeed, O Bhārata, none amongst those that fought on thy side could resist Yuyudhāna of irresistible prowess, of might incapable of impairment, of valour equal to that of him of a thousand eyes, and looking like the autumnal Sun in the firmament.[5] Then that foremost of kings, *viz.*, Sudarçana, conversant with all modes of warfare, clad in golden coat of mail, armed with bow and arrows, and filled with rage, advanced against the rushing Sātyaki and endeavoured to check his course.[6] The encounter that took place between them was fierce in the extreme. And both thy warriors and the Somakas, O king, highly applauded the encounter between Vritra and Vāsava.[7] Sudarçana endeavoured to pierce that foremost one of the Sātwata's in that battle, with hundreds of keen shafts. That bull among the Cinis, however, O king, cut off all those shafts before they could reach him.[8] Similarly, Sudarçana, stationed on his foremost of

three fragments, all the shafts that Sātyaki resembling Indra himself sped at him.[9] Beholding his shafts baffled by the force of Sātyaki's shafts, Sudarçana of fierce energy, as if to consume (his foe), wrathfully shot some beautiful arrows winged with gold.[10] And once more he pierced his enemy with three beautiful arrows resembling fire itself and equipt with wings of gold, shot from his bow-string drawn to the ear. These, piercing through Sātyaki's armour, penetrated into the latter's body.[11] Similarly, that prince (*viz.*, Sudarçana), aiming four other blazing arrows, smote therewith the four steeds of Sātyaki that were white as silver in hue.[12] Thus afflicted by him, the grandson of Cini, endued with great activity and possessed of prowess equal to that of Indra himself, speedily slew with his keen shafts the steeds of Sudarçana and uttered a loud roar.[13] Then cutting off with a broad-headed arrow endued with the force of Cakra's thunder, the head of Sudarçana's driver, that foremost one amongst the Cinis, with a razor-faced arrow resembling the *Yuga* fire, cut off from Sudarçana's trunk his head graced with ear-rings, resembling the moon at full, and decked with an exceedingly radiant face, like the wielder of the thunder, O king, in days old, forcibly cutting off the head of the mighty Vala in battle![14-15] That high-souled bull among the Yadus then, endued with great activity, having thus slain that grandson of a prince, became filled with delight and shone resplendent, O monarch, like the chief of the celestials himself.[16] Yuyudhāna then, that hero among men, proceeded along the track by which Arjuna had passed before him, checking (as he went) by means of clouds of shafts all thy troops, and riding on that same car of his, O king, unto which were yoked those excellent steeds, and filling everybody with amazement.[17] All the foremost of warriors there, assembled together, applauded that foremost of amazing feats achieved by him, for he consumed all foes that came within reach of his arrows like a conflagration consuming everything in its way.'"[18]

Section CXIX.

"Sanjaya said,—'Then that bull of Vrishni's race, *viz.*, the high-souled Sātyaki of great intelligence, having slain Sudarçana, once more addressed his driver, saying,[1]—Having forded through the almost unfordable ocean of Drona's division teeming with cars and steeds and elephants, whose waves are constituted by arrows and darts, fishes by swords and scimitars, and alligators by maces, which roars with the whiz of shafts and the clash of diverse weapons,—an ocean that is fierce and destructive of life and resounds with the noise of diverse musical instruments, whose touch is unpleasant and unbearable to warriors desirous of victory, and whose margent is infested by fierce cannibals represented by the force of Jalasandha,—I think the portion of the array that remains may easily be forded like a miserable stream of shallow water. Urge thou the steeds, therefore, without fear![2-5] I think I am very near to Savyasāchin! Having vanquished in battle the invincible Drona with his followers,[6] and that foremost of warriors, *viz.*, the son of Hridikā, I think I cannot be distant from Dhananjaya. Fear never comes to my heart even if I behold countless foes before me![7] These to me are like a heap of straw and grass to a blazing conflagration in the woods. Behold, the track by which the diadem-decked (Arjuna), that foremost one among the Pāndavas, hath gone,[8] is rendered uneven with large bodies of foot soldiers and steeds and car-warriors and elephants lying slain on the ground! Behold. routed by that high-souled warrior, the Kaurava army is flying away![9] Behold, O charioteer, a dark brown dust is raised by those retreating cars and elephants and steeds![10] I think I am very near to Arjuna of white steeds having Krishna for his charioteer! Hark, the well-known twang of *Gāndiva* of immeasurable energy is being heard![11] From the character of the omens that appear to my view, I am sure that Arjuna will slay the ruler of the Sindhus before the Sun sets.[12] Without causing their strength to be spent, urge the steeds slowly to where those hostile ranks are staying, that is,

to where yonder warriors headed by Duryodhana, their hands cased in leathern fences,[13] and yonder Kāmvojas of fierce deeds, clad in mail and difficult of defeat in battle, and those Yavanas armed with bow and arrows and skilled in smiting,[14] and yonder Cakas and Kirātas and Daradas and Barbaras and Tāmraliptakas, and other countless *Mlecchas* armed with diverse weapons, are,[15]—to the spot (I repeat) where, indeed, yonder warriors headed by Duryodhana, their hands cased in leathern fences,—are waiting with their faces turned towards me and inspired with the resolution of battling with me![16] Regard me to have already passed through this fierce fastness, O *Suta*, having slain in battle all these combatants with cars and elephants and steeds and foot-soldiers that are amongst them![17]—

"'The charioteer, thus addressed, said,—O thou of Vrishni's race, fear I have none, O thou of prowes that cannot be baffled! If thou hast before thee Jamadagni's son himself in wrath,[18] or Drona, that foremost of car-warriors, or Kripa, or the ruler of the Madras himself, even then fear doth not enter my heart, O thou of mighty arms, as long as I am under the shadow of thy protection![19] O slayer of foes, countless Kāmvojas, clad in mail, of fierce deeds, and difficult of defeat in battle, have already been vanquished by thee,[20] as also many Yavanas armed with bow and arrows and accomplished in smiting, including Cakas and Kirātas and Daradas and Barbaras and Tāmraliptakas,[21] and many other *Mlecchas* armed with various weapons. Never before did I experience fear in any battle![22] Why shall I, therefore, O thou of great courage, experience any fear in this miserable fray?* O thou that art blessed with length of days, by which way shall I take thee to where Dhananjaya is?[23] With whom hast thou been angry, O thou of Vrishni's race? Who are they for whom Death waits? Who are they that desire to repair today to the abode of Yama?[24] Who are they that will fly away from battle, beholding thee endued with such prowess, resembling the Destroyer himself as he appears at the end of the *Yuga*, and putting forth that prowess of thine

* Literally rendered, the expression is, "in this battle that is like the vestige of a cow's hoof?"—T.

(against thy foes)? O thou of mighty arms, who are they of whom king Vaivaswāt is thinking today?[25]—

"'Sātyaki said,—Like Vāsava destroying the *Dānavas*, I shall slay these warriors with shaved heads. By slaying theso Kāmvojas I will fulfil my vow! Bear me thither![26] Causing a great carnage amongst these, I shall today repair to the dear son of Pāndu! The Kauravas with Suyodhana at their head will today behold my prowess,[27] when this division of *Mlecchas*, of shaved heads, will have been exterminated and the wholo Kaurava army put to the greatest distress! Hearing the loud wails of the Kaurava host today while mangled and broken by me in battle, Suyodhana will be inspired with grief! Today I shall show unto my preceptor, the high-souled Pāndava of white steeds, the skill in weapons acquired by me from him! Beholding today thousands of foremost warriors slain with my arrows, king Duryodhana will be plunged into great grief! The Kauravas will today behold the bow in my hands to resemble a circle of fire when, light-handed as I am, I will stretch the bowstring for shooting my host of shafts. Beholding the incessant slaughter of his troops today, their bodies covered with blood and piereed all over with my shafts, Suyodhana will be filled with grief! While I shall slay in wrath the foremost of Kuru warriors,[28-33] Suyodhana will today behold the world to contain two Arjunas! Beholding thousands of kings slain by me in battle, king Duryodhana will be filled with grief in today's great battle! Slaying thousands of kings today I will show my love and devotion to those high-souled ones, *viz.*, the royal sons of Pāndu! The Kauravas will know today the measure of my might and energy, and my gratefulness (to the Pāndavas)!'[34-36]

"Sanjaya continued,—'Thus addressed, the charioteer urged to their utmost speed those well-trained coursers of dolightful pace and the hue of the moon.[37] Those excellent animals, endued with the speed of the wind or thought, proceeded, devouring the very skies, and bore Yuyudhāna to the spot where those Yavanas were.[38] Thereupon the Yavanas, many in number and endued with lightness of hands, approaching the unretreating Sātyaki, covered him with showers of arrows.[39] The rushing Sātyaki, however, O king, cut off, by means of his

own straight arrows, all those shafts and weapons of the Yavanas. None of those shafts and weapons, therefore, could reach him.[40] Inflamed with wrath, Yuyudhāna then, with his straight shafts of great sharpness winged with gold and vulturine feathers, cut off the heads and arms of those Yavanas.[41] Many of those arrows, again, piercing through their coats of mail made of iron and brass, entered the Earth.[42] Struck by the brave Sātyaki in that battle, the *Mlecchas* began to fall down on the Earth in hundreds, deprived of life,[43] With his arrows shot in continuous lines from his bow drawn to its fullest stretch, that hero began to slay five, six, seven, or eight Yavanas at a time.[44] Thousands of Kāmvojas, and Cakas, and Barbaras, were similarly slain by Sātyaki.[45] Indeed, the grandson of Cini, causing a great carnage among thy troops, made the Earth impassable and miry with flesh and blood.[46] The field of battle was strewn with the head-gears of those robbers and their shaved heads too that looked, in consequence of their long beards, like featherless birds.[47] Indeed, the field of battle covered with headless trunks dyed all over with blood, looked beautiful like the welkin covered with coppery clouds.[48] Slain by Sātwata by means of his straight shafts whose touch resembled that of Indra's thunder, the Yavanas covered the surface of the Earth.[49] The small remnant of those mail-clad troops, vanquished in battle, O king, by Sātwata, becoming cheerless, their lives on the point of being taken, broke[50] and urging their steeds with goads and whips to their utmost speed, fled from fear in all directions.[51] Routing the invincible Kāmvoja host in battle, O Bhārata, as also that host of the Yavanas and that large force of the Cakas,[52] that tiger among men who had penetrated into thy army, *viz.*, Sātyaki, of prowess incapable of being baffled, crowned with victory, urged his charioteer, saying, —Proceed![53]—Beholding that feat of his in battle, never before achieved by any one else, the *Chāranas* and the *Gandharvas* applauded him highly.[54] Indeed, O king, the *Chāranas*, as also thy warriors, beholding Yuyudhāna thus proceed for aiding Arjuna, became filled with delight (at his heroism).'"[55]

SECTION CXX.

"Sanjaya said,—'Having vanquished the Yavanas and the Kāmvojas, that foremost of car-warriors, *viz.*, Yuyudhāna, proceeded towards Arjuna, right through the midst of thy troops.[1] Like a hunter slaying deer, that tiger among men, (*viz.*, Sātyaki), endued with beautiful teeth, clad in excellent armour, and owning a beautiful standard, slew the Kaurava troops and inspired them with fear.[2] Proceeding on his car, he shook his bow with great force, that bow the back of whose staff was decked with gold, whose toughness was great, and which was adorned with many golden moons.[3] His arms decked with golden *Angadas*, his head-gear adorned with gold, his body clad in golden mail, his standard and bow also embellished with gold, that hero shone like the summit of Meru.[4] Himself shedding such effulgence, and bearing that circular bow in his hand, he looked like a second Sun in autumn.[5] That bull among men, possessing the shoulders and tread and eyes of a bull, looked in the midst of thy troops, like a bull in a cowpen.[6] Thy warriors approached him from desire of slaughter like tigers approaching the leader, with rent temples, of an elephantine herd standing proudly in the midst of his herd, resembling as he did, and possessed as he was of the tread of an infuriate elephant. Indeed, after he had passed through Drona's division, and the unfordable division of the Bhojas,[7-8] after he had forded through the sea of Jalasandha's troops as also the host of the Kāmvojas, after he had escaped the alligator constituted by Hridikā's son, after he had traversed those ocean-like hosts,[9] many car-warriors of thy army, excited with wrath, surrounded Sātyaki. And Duryodhana and Chitrasena and Dusçāsana and Vivingçati,[10] and Cakuni and Dussaha, and the youthful Durdharshana, and Kratha, and many other brave warriors well conversant with weapons and difficult of defeat,[11] wrathfully followed Sātyaki from behind as he proceeded onwards. Then, O sire, loud was the uproar that arose among thy troops,[12] resembling that of the

Ocean itself at full tide when lashed into fury by the tempest. Beholding all those warriors rushing at him, that bull among the Cinis[13] smilingly addressed his charioteer, saying.—Proceed slowly. This Dhārtarāshtra force, swelling (with rage and pride),[14] and teeming with elephants and steeds and cars and foot-soldiers, that is rushing with speed towards me, filling the ten points of the compass with the deep roar of its cars, O charioteer,[15] and causing the Earth, the welkin, and the very seas, to tremble therewith,—this sea of troops, O driver, I will resist in great battle,[16] like the continent resisting the ocean swelling to its utmost height at full moon! Behold, O charioteer, my prowess which is equal to that of Indra himself in great battle![17] I will consume this hostile force by means of my whetted arrows! Behold those foot-soldiers and horsemen and car-warriors and elephants slain by me[18] in thousands, their bodies pierced with my fiery arrows!—While saying these words (unto his charioteer), those combatants, from desire of battle, speedily came before Sātyaki of immeasurable prowess. They made a loud noise, saying, as they came,—Slay, Rush, Wait, See, See![19-20]—Of those brave warriors that said these words, Sātyaki, by means of his sharp arrows, slew three hundred horsemen and four hundred elephants.[21] The passage at arms between those united bowmen (on the one side) and Sātyaki (on the other) was exceedingly fierce, resembling that between the gods and the *Asuras* (in days of old). An awful carnage set in.[22] The grandson of Cini received with his shafts resembling snakes of virulent poison that force, O sire, of thy son which looked like a mass of clouds.[23] Shrouding every side, in that battle, with his arrowy downpours, that valiant hero, O monarch, fearlessly slew a large number of thy troops.[24] Exceedingly wonderful, O king, was the sight that I witnessed there, *viz.*, that not one arrow even, O lord, of Sātyaki failed of effect![25] That sea of troops, abounding with cars and elephants and steeds, and full of waves constituted by foot-soldiers, stood still as soon as it came in contact with the Sātyaki continent.[26] That host consisting of panic-struck combatants and elephants and steeds, slaughtered on all sides by Sātyaki with his shafts, repeatedly turned round,[27] and wandered hither and thither like

herd of kine afflicted with the chilling blasts of winter. We saw not the foot-soldier or car-warrior or elephant or horseman or steed that was not struck with Yuyudhāna's arrows. Not even Phālguna, O king, had caused such a carnage there[28-29] as Sātyaki, O monarch, then caused among those troops! That bull among men, *viz.*, the dauntless grandson of Cini, endued with great lightness of hand and displaying the utmost skill, fighteth, surpassing Arjuna himself. Then king Duryodhana pierced the charioteer of Sātwata with three keen shafts and his four steeds with four shafts. And he pierced Sātyaki himself with three arrows and once again with eight.[30-32] And Dusçāsana pierced that bull among the Cinis with sixteen arrows. And Cakuni pierced him with five and twenty arrows, and Chitrasena with five.[33] And Dussaha pierced Sātyaki in the chest with five and ten arrows. That tiger amongst the Vrishnis then, thus struck with their arrows, proudly[34] pierced every one of them, O monarch, with three arrows. Deeply piercing all his foes with shafts endued with great energy,[35] the grandson of Cini, possessed of great activity and prowess, carecred on the field with the activity of a hawk. Cutting off the bow of Suvala's son as also the leathern fence that cased his hand,[36] Yuyudhāna pierced Duryodhana in the centre of the chest with three shafts. And he pierced Chitrasena with a hundred arrows, and Dussaha with ten.[37] And that bull of Cini's race then pierced Dusçāsana with twenty arrows. Thy brother-in-law (Cakuni) then, O king, taking up another bow,[38] pierced Sātyaki with eight arrows and once more with five. And Dusçāsana pierced him with ten arrows, and Dussaha pierced him with three.[39] And Durmuka, O king, pierced Sātyaki with a dozen shafts. And Duryodhana, O Bhārata, having pierced Mādhava with three and seventy arrows,[40] then pierced his charioteer with three keen shafts. Then Sātyaki pierced each of those brave and mighty car-warriors vigorously contending in battle together, with five shafts in return. Then that foremost of car-warriors, (*viz.*, Yuyudhāna), speedily struck thy son's charioteer with a broad-headed shaft, whereupon the latter, deprived of life, fell down on the Earth. Upon the fall of the charioteer, O lord, thy son's car[41-43] was taken

away from the battle by the steeds yoked thereto, with the speed of the wind. Then thy sons, O king, and the other warriors, O monarch,[44] setting their eyes on the king's car, fled away in hundreds. Beholding that host fly away, O Bhārata, Sātyaki[45] covered it with showers of keen shafts whetted on stone and equipt with wings of gold. Routing all thy combatants counting by thousands,[46] Sātyaki, O king, proceeded towards the car of Arjuna. Indeed, thy troops worshipped Yuyudhāna, beholding him shooting arrows and protecting his charioteer and himself as he fought in that battle.'"[47]

SECTION CXXI.

"Dhritarāshtra said,—'Beholding the grandson of Cini proceeding towards Arjuna, grinding as he went that large force, what, indeed, O Sanjaya, did those shameless sons of mine do?[1] When Yuyudhāna who is equal to Savyasāchin himself was before them, how, indeed, could those wretches, that were on the point of death, set their hearts upon battle?[2] What also did all those Kshatriyas, vanquished in battle, then do? How, indeed, could Sātyaki of world-wide renown pass through them in battle?[3] How also, O Sanjaya, when my sons were alive, could the grandson of Cini go to battle? Tell me all this![4] This is exceedingly wonderful, O sire, that I have heard from thee, *viz.*, this encounter between one and the many, the latter, again, being all mighty car-warriors![5] O *Suta*, I think Destiny is now unpropitious to my sons, since so many mighty car-warriors have been slain by that one warrior of the Sātwata race![6] Alas, O Sanjaya, my army is no match for even one warrior, *viz.*, Yuyudhāna, inflamed with wrath! Let all the Pāndavas hang up these weapons![*7] Vanquishing in battle Drona himself who is skilled in weapons and conversant with all modes of warfare, Sātyaki will slay my sons like a lion slaying smaller animals![8] Numerous heroes, of whom Kritavarman is the first, contending vigorously in battle, could not slay Yuyudhāna! The latter, without doubt, will

* Literally, "Let all the Pāndavas remain inactive!"—T.

slay my sons![9] Phālguna himself fought not in the manner in which the renowned grandson of Cini has fought![10]

'Sanjaya said,—'All this, O king, has been brought about by thy evil counsels and the acts of Duryodhana! Listen attentively to what, O Bhārata, I say unto thee![11] At the command of thy son, the *Samsaptakas*, rallying, all resolved upon fighting fiercely.[12] Three thousand bowmen headed by Duryodhana, with a number of Cakas and Kāmvojas and Vāhlikas and Yavanas and Pāradas,[13] and Kalingas and Tanganas and Amvashthas and Piçāchas and Barbaras and mountainers, O monarch, inflamed with rage and armed with stones,[14] all rushed against the grandson of Cini like insects against a blazing fire. Five hundred other warriors, O king, similarly rushed against Sātyaki.*[15] And another mighty body consisting of a thousand cars, a hundred great car-warriors, a thousand elephants, two thousand horse, and countless foot-soldiers, also rushed against the grandson of Cini.†[16-17] Dusçāsana, O Bhārata, urging all those warriors, saying,—Slay him,—surrounded Sātyaki therewith.[18] Grand and wonderful was the conduct that we then beheld of Cini's grandson, inasmuch as alone he fought fearlessly with those innumerable foes.[19] And he slew that entire body of cars and that elephant force, and all those horsemen and that entire body of robbers.[20] Like the autumnal firmament bespangled with stars, the field of battle there became strewn with car-wheels broken and crushed by means of his mighty weapons, with innumerable *Akshas* and beautiful car-shafts reduced to fragments, with crushed elephants and fallen standards, with coats of mail and shields scattered all about, with garlands and ornaments and robes and *Anukarshas*, O sire![21-23] Many foremost of elephants, huge as hills, and born the race of Anjana or Vāmana, O Bhārata, or of Supratika or Mahāpadmaka or Airāvata, or in other races, many foremost of tuskers, O king, lay there on the ground,

* The Bombay text has a different reading.—T.

† The Bengal reading *Parantapa* is vicious. The Bombay text reads *Pattagas*.—T.

deprived of life! And Sātyaki slew, O monarch, many foremost of steeds of the Vanāyu, the mountain, the Kāmvoja and the Vālhika breeds. And the grandson of Cini also slew foot-soldiers there, in hundreds and thousands, born in various realms and belonging to various nations. Whilst those soldiers were being thus slaughtered, Dusçāsana, addressing the robbers said,[24-28]—Ye warriors unacquainted with morality, fight! Why do you retreat?—Beholding them run away without paying any heed to his words, thy son Dusçāsana [29] urged on the brave mountaineers skilled in fighting with stones, saying,—Ye are accomplished in battling with stones! Sātyaki is ignorant of this mode of warfare![30] Slay ye, therefore, that warrior who though desirous of battle is ignorant of your mode of fight! The Kauravas also are all unacquainted with this mode of battle.[31] Rush ye at Sātyaki! Do not fear! Sātyaki will not be able to approach you!—Thus urged, those Kshatriyas dwelling on the mountains, all acquainted with the method of fighting with stones,[32] rushed towards the grandson of Cini like ministers towards a king. Those denizens of the mountains then, with stones huge as elephants' heads,[33] uplifted in their hands, stood before Yuyudhāna in that battle. Others, urged by thy son, and desirous of slaying Sātwata, encompassed the latter on all sides, armed with missiles. Then Sātyaki, aiming at those warriors rushing at him from desire of fighting with stones, sped at them showers of keen shafts. That bull amongst the Cinis, with those shafts looking like snakes, cut into fragments that dense shower of stones thrown by the mountaineers. The fragments of those stones, looking like a swarm of blazing fire-flies,[34-37] slew many combatants there, whereupon, O sire, cries of *oh* and *alas* arose on the field. Then, again, five hundred brave warriors, with huge stones uplifted in their hands,[38] fell down, O king, on the ground, their arms cut off. And once more a full thousand, and again a hundred thousand, amongst others,[39] fell down without being able to approach Sātyaki, their arms with stones still in grasp cut off by him. Indeed, Sātyaki slew many thousands of those warriors fighting with stones. All this seemed exceedingly wonderful. Then many of them, returning to the fight, hurled at Sātyaki showers of stones.[40-41]

And armed with swords and lances many Daradas and Tanganas and Khaças and Lampakas and Pulindas, hurled their weapons at him. Sātyaki, however well conversant with the application of weapons, cut off those stones and weapons by means of his shafts. Those stones while being pierced, broken in the welkin by Sātyaki's whetted shafts,[42-43] produced a fierce noise, at which many car-warriors and steeds and elephants fled away from battle. And struck with the fragments of those stones, men and elephants and steeds,[44] became incapable of staying in battle, for they felt as if they were bit by wasps. The small remnant of the elephants (that had attacked Sātyaki), covered with blood, their heads and frontal globes split open, then fled away from Yuyudhāna's car. Then there arose among thy troops, O sire, while they were being thus grinded by Mādhava, a noise like that of the ocean at full tide. Hearing that great uproar, Drona, addressing his charioteer, said,[45-47]—O *Suta*, that great car-warrior of the Sātwata race, excited with wrath, is tearing our army into diverse fragments, and careering in battle like the Destroyer himself![48] Take thou the car to that spot whence this furious uproar is being heard! Without doubt, Yuyudhāna is engaged with the mountaineers who battle with stones![49] Our car-warriors are seen also to be borne away by their wildly running steeds! Many amongst them, weaponless and armourless and wounded, are falling down![50] The charioteers are unable to check their steeds as these are rushing wildly!—Hearing these words of Bharadwāja's son, the charioteer[51] said unto Drona, that foremost of all wielders of weapons,—O thou blest with length of days, the Kaurava troops are flying away![52] Behold, our warriors, routed (by the foe), are flying in all directions! There again, those heroes, *viz.*, the Pānchālas and the Pāndavas, united together,[53] are rushing from all sides from desire of slaughtering thee! O chastiser of foes, do thou determine which of these tasks should first demand attention![54] Should we stay here (to meet the advancing Pāndavas, or should we proceed (towards Sātyaki)? As regards Sātyaki, he is now far ahead of us!—While the charioteer, O sire, was speaking thus unto Bharadwāja's son,[55] the grandson of Cini suddenly appeared to the view,

engaged in slaughtering a large number of car-warriors. Those troops of thine, while being thus slaughtered by Yuyudhāna in battle,[56] fled away from Yuyudhāna's car towards where Drona's division was. Those (other) car-warriors also with whom Dusçāsana had proceeded, all struck with panic, similarly rushed to the spot where Drona's car was seen.'"[57]

SECTION CXXII.

"Sanjaya said,—Beholding Dusçāsana's car staying near his, the son of Bharadwāja, addressing Dusçāsana, said these words,[1]—Why, O Dusçāsana, are all these cars flying away! Is the king well? Doth the ruler of the Sindhus yet live?[2] Thou art a prince! Thou art a brother of the king! Thou art a mighty car-warrior! Why dost thou fly away from battle! (Securing the throne to thy brother) become thou the Prince-Regent![3] Thou hadst formerly said unto Draupadi,—[Thou art our slave, having been won by us at dice! Without being confined to thy husbands, cast aside thy chastity! Be thou a bearer of robes to the king my eldest brother![4] Thy husbands are all dead! They are as worthless as grains of seasmum without kernel!]—Having said these words then, why, O Dusçāsana, dost thou fly from battle now?[5] Having thyself provoked such fierce hostilities with the Pānchālas and the Pāndavas, why art thou afeard in battle in the presence of Sātyaki alone?[6] Taking up the dice on the occasion of the gambling match, couldst thou not divine that those dice then handled by thee would soon transform themselves into fierce shafts resembling snakes of virulent poison?[7] It was thou that hadst formerly applied diverse abusive epithets towards the Pāndavas! The woes of Draupadi have thee for their root![8] Where now is that pride, that insolence, that brag of thine? Why dost thou fly, having angered the Pāndavas that resemble snakes of virulent poison?[9] When thou, that art a brave brother of Suyodhana, are intent on flight, without doubt, both king Suyodhana and this Bharata army are to be pitied![10] Without doubt, O hero, thou shouldst today protect, relying on the energy of thy own arms, this routed and panic-struck Kaurava host![11]

Without doing this, thou, however, forsakest the battle in fear and enhancest the joy of thy foes! O slayer of foes, when thou that art the leader of thy host fliest away thus,[12] who else will stay in battle? When thou, its refuge, art frightened, who is there that will not be frightened,? Fighting with that single warrior of the Sātwata race,[13] thy heart is inclined towards flight from battle! What, however, O Kaurava, wilt thou do when thou wilt see the wielder of *Gāndiva* in battle, or Bhimasena, or the twins (Nakula and Sahadeva)? The shafts of Sātyaki, frightened by which thou seekest safety in flight, are scarcely equal to those of Phālguna in battle that resemble the Sun or the fire in splendour? If thy heart is firmly bent on flight,[14-16] let the sovereignty of the Earth then, upon the conclusion of peace, be given to king Yudhishthira the just! Before the shafts of Phālguna, resembling snakes freed from their sloughs,[17] enter thy body, make peace with the Pāndavas! Before the high-souled Pārthas, slaying thy hundred brothers in battle, wrest the Earth by force, make peace with the Pāndavas! Before king Yudhishthira is enraged,[18-19] and Krishna also, that delighter in battle, make peace with the Pāndavas! Before the mighty-armed Bhima, penetrating into this vast host,[20] seizes thy brothers, make peace with the Pāndavas! Bhishma formerly told thy brother Suyodhana,[21]—[The Pāndavas are unconquerable in battle! O amiable one, make peace with them!]—Thy wicked brother Suyodhana, however, did not do it.[22] Therefore, setting thy heart firmly on battle, fight vigorously with the Pāndavas! Go quickly on thy car to the spot where Sātyaki is.[23] Without thee, O Bhārata, this host will fly away! For the sake of thy own self, fight in battle with Sātyaki of prowess incapable of being baffled![24]—Thus addressed (by Drona), thy son said not a word in reply. Feigning not to have heard the words (of Bharadwāja's son), Dusçāsana proceeded to the place where Sātyaki was.[25] Accompanied by a large force of unretrating *Mlecchas*, and coming upon Sātyaki in battle, Dusçāsana fought vigorously with that hero.[26] Drona also, that foremost of car-warriors, excited with wrath, rushed against the Pānchālas and the Pāndavas, with middling speed.[27] Penetrating into

the midst of the Pāndava host in that battle, Drona began to crush their warriors by hundreds and thousands.[28] And Drona, O king, proclaiming his name in that battle, caused a great carnage among the Pāndavas, the Pānchālas, and the Matsyas.[29] Then the illustrious Viraketu, the son of the ruler of the Pānchālas, rushed against the son of Bharadwāja who was thus engaged in vanquishing the Pāndava ranks.[30] Piercing Drona with five straight shafts, that prince then pierced Drona's standard with one shaft, and then his charioteer with seven.[31] The sight that I then beheld, O monarch, in that battle, was exceedingly wonderful, inasmuch as Drona, though exerting himself vigorously, could not approach the prince of the Pānchālas.[32] Then, O sire, the Pānchālas, beholding Drona checked in battle, surrounded the latter on all sides, O king, from desire of king Yudhishthira's victory.[33] And those warriors then covered Drona alone with showers of fiery shafts and strong lances and various other kinds of weapons, O king![34] Baffling then that dense shower of weapons by means of his own numerous shafts like the wind driving away from the welkin masses of clouds, Drona looked exceedingly resplendent.[35] Then that slayer of hostile heroes, (*viz.*, the son of Bharadwāja), aimed a fierce shaft endued with the effulgence of the Sun or the fire, at the car of Viraketu.[36] That shaft, O monarch, piercing through the prince of Pānchāla, quickly entered the Earth, bathed in blood and blazing like a flame of fire.[37] Then the prince of the Pānchālas quickly fell down from his car like a *Champaka* tree uprooted by the wind falling down from a mountain summit.[38] Upon the fall of that great bowman, that prince endued with great might, the Pānchālas speedily encompassed Drona on every side.[39] Then Chitraketu, and Sudhanwan, and Chitravarman, O Bhārata, and Chitraratha also, all afflicted with grief on account of their (slain) brother,[40] together rushed against the son of Bharadwāja, desirous of battling with him, and shooting shafts (at him) like the clouds (pouring rain) at the end of summer.[41] Struck from all sides by those mighty car-warriors of royal lineage, that bull among Brāhmanas mustered all his energy and wrath for their destruction.[42] Then Drona shot showers of shafts at them. Struck with those shafts of

Drona shot from his bow drawn to its fullest stretch,[43] those princes, O best of monarchs, became confounded and knew not what to do. The angry Drona, O Bhārata, beholding those princes stupified, smilingly deprived them of their steeds and charioteers and cars in that battle. Then the illustrious son of Bharadwāja, by means of his sharp arrows and broad-headed shafts,[44-45] cut off their heads like a person plucking flowers from a tree. Deprived of life, those princes there, O king of great splendour, fell down from their cars, on the Earth,[46] like the (slain) *Daiteyas* and *Dānavas* in the battle between the gods and the *Asuras* in days of old. Having slain them in battle, O king, the valiant son of Bharadwāja[47] shook his invincible bow the back of whose staff was decked with gold. Beholding those mighty car-warriors, resembling the very celestials, among the Pānchālas slain,[48] Dhishtadyumna, inflamed with rage, shed tears in that battle. Excited with wrath, he rushed, in that encounter, against Drona's car.[49] Then, O king, cries of woe suddenly arose there at sight of Drona covered with arrows by the prince of Pānchāla.[50] Completely shrouded by the high-souled son of Prishata, Drona, however, suffered no pain. On the other hand, he continued to fight, smiling the while.[51] The prince of the Pānchālas then, furious with rage, struck Drona in the chest with many straight shafts.[52] Deeply pierced by that mighty warrior, the illustrious son of Bharadwāja sat down on the terrace of his car and went into a swoon.[53] Beholding him in that condition, Dhrishtadyumna endued with great prowess and energy, laid aside his bow and quickly took up a sword.[54] That mighty car-warrior then, speedily jumping down from his own car, mounted that of Bhāradwāja, O sire, in no time,[55] his eyes red in wrath and impelled by the desire of cutting Drona's head from off his trunk. Meanwhile, the valiant Drona, regaining his senses,[56] took up his bow and seeing Dhrishtadyumna arrived so near him from desire of slaughter, began to pierce that mighty car-warrior with shafts measuring a span only in length and, therefore, fit to be used in close fight. Those arrows of the measure of a span and fit to be used in close fight,[57-58] were known to Drona, O king! And with them he succeeded in weakening Dhrishtadyumna. The mighty

Dhrishtadyumna, struck with a large number of those arrows,[59] quickly jumped down from Drona's car. Then that hero of great prowess, his impetuosity baffled, mounted upon his own car and once more took up his large bow.[60] And the mighty car-warrior Dhrishtadyumna once more began to pierce Drona in that battle. And Drona also, O monarch, began to pierce the son of Prishata with his arrows.[61] Thereupon the battle that took place between Drona and the prince of the Pānchālas was wonderful in the extreme, like that between Indra and Prahlāda both desirous of the sovereignty of the three worlds.[62] Both conversant with the ways of battle, they careered over the field, displaying diverse motions of their cars and mangling each other with their shafts.[63] And Drona and Prishata's son, stupifying the minds of the warriors, shot showers of shafts like two mighty clouds (pouring torrents of rain) in the rainy season.[64] And those illustrious warriors shrouded with their shafts the welkin, the points of the compass, and the Earth. And all creatures, *viz.*, the Kshatriyas, O king, and all the other combatants there, highly applauded that battle between them. And the Pānchālas, O king, loudly exclaimed,—Without doubt, Drona, having encountered Dhishtadyumna in battle, will succumb to us!—Then Drona, in that battle, quickly cut off the head of Dhristadyumna's charioteer like a person plucking a ripe fruit from a tree. Then the steeds, O king, of the high-souled Dhrishtadyumna ran away.[65-68] And after those steeds had carried away Dhrishtadyumna from the field, Drona, endued with great prowes, began to rout the Pānchālas and the Srinjayas in that battle.[69] Having vanquished the Pāndus and the Pānchālas, Bharadwāja's son of great prowess, that chastiser of foes, once more took up his station in the midst of his own array. And the Pāndavas, O lord, ventured not to vanquish him in battle.' "[70]

SECTION CXXIII.

"Sanjaya said,—Meanwhile, O king, Dusçāsana rushed against the grandson of Cini, scattering thousands of shafts like a mighty cloud pouring torrents of rain.' Having pierced

Sātyaki with sixty arrows and once more with sixteen, he failed to make that hero tremble, for the latter stood in battle immovable as the Mainâka mountain.[2] Accompanied by a large throng of cars hailing from diverse realms, that foremost one of Bharata's race shot numberless arrows,[3] and filled all the points of the compass with roars deep as those of the clouds. Beholding the Kaurava coming to battle, Sātyaki[4] of mighty arms rushed towards him and shrouded him with his shafts. They that were at the van of Dusçāsana, thus covered with those arrowy showers,[5] all fled away in fear, in the very sight of thy son. After they had fled away, O monarch, thy son Dusçāsana,[6] O king, remained fearlessly in battle and began to afflict Sātyaki with arrows. And piercing the four steeds of Sātyaki with four arrows, his charioteer with three, and Sātyaki himself with a hundred in that battle, Dusçāsana uttered a loud roar. Then, O monarch, Mādhava, inflamed with rage, soon made Dusçāsana's ear and driver and standard and Dusçāsana himself invisible by means of his straight arrows. Indeed, Sātyaki entirely shrouded the brave Dusçāsana with arrows.[7-9] Like a spider entangling a gnat within reach by means of its threads, that vanquisher of foes quickly covered Dusçāsana with his shafts.[10] Then king Duryodhana, seeing Dusçāsana thus covered with arrows, urged a body of Trigartas towards the car of Yuyudhāna.[11] Those Trigarta car-warriors, of fierce deeds, accomplished in battle, and numbering three thousand, proceeded towards Yuyudhāna.[12] Firmly resolved upon battle and swearing not to retreat, all of them encompassed Yuyudhāna with a large throng of cars.[13] Soon, however, Yuyudhāna struck down five hundred of their foremost warriors stationed in the van of that force as it advanced towards him in battle, shooting showers of arrows at him.[14] Speedily slain by that foremost one amongst the Cinis with his shafts, these fell down like tall trees from mountain-tops, uprooted by a tempest.[15] And the field of battle, strewn with mangled elephants, O monarch, and fallen standards, and the prostrate bodies of steeds decked in trappings of gold and torn and lacerated with the shafts of Cini's grandson and weltering in blood, looked beautiful, O king, like a plain over-

grown with flowering *Kinçukas*.[16-17] Those soldiers of thine, thus slaughtered by Yuyudhāna, failed to find a protecter like elephants sunk in a morass.[18] Then all of them turned towards the spot where Drona's car was, like mighty snakes making towards holes from fear of the prince of birds.[19] Having slain those five hundred brave warriors by means of his shafts resembling snakes of virulent poison, that hero slowly proceeded towards the place where Dhananjaya's car was.[20] And as that foremost of men was thus proceeding, thy son Dusçāsana quickly pierced him with nine straight arrows.[21] That mighty bowman then, (*viz.*, Yuyudhāna), pierced Dusçāsana in return, with five straight and sharp arrows equipt with golden wings and vulturine feathers.[22] Then Dusçāsana, O Bhārata, smiling the while, pierced Sātyaki, O monarch, with three arrrows and once more with five.[23] The grandson of Cini then, striking thy son with five arrows and cutting off his bow, proceeded smilingly towards Arjuna.[24] Then Dusçāsana, inflamed with wrath, and desirous of slaying the Vrishni hero, hurled at him, as he proceeded, a dart made wholly of iron.[25] Sātyaki, however, O king, cut off, with his shafts equipt with *Kanka* feathers, that fierce dart of thy son.[26] Then, O ruler of men, thy son, taking up another bow, pierced Sātyaki with some arrows and uttered a loud roar.[27] Then Sātyaki, excited with wrath, stupifying thy son in that battle, struck him in the centre of the chest with some shafts that resembled flames of fire.[28] And once more he pierced Dusçāsana with eight shafts made wholly of iron and having very keen points. Dusçāsana, however, pierced Sātyaki in return with twenty arrows.[29] Then the highly blessed Sātyaki, O monarch pierced Dusçāsana in the centre of the chest with three straight arrows.[30] And the mighty car-warrior Yuyudhāna, with some keen shafts, slew the steeds of Dusçāsana; and inflamed with wrath he slew, with some srtaight arrows, the latter's charioteer also.[31] With one broad-headed arrow he then cut off thy son's bow, and with five arrows he cut the leathern fence that encased his hand. Acquainted as he was with the highest weapons, Sātyaki, then, with a couple of broad-headed shafts, cut off Dusçāsana's standard and the

wooden shaft on his car. And then with a number of keen arrows he slew both the *Pārshni* charioteers of thy son. The latter then, bowless and carless and steedless and driverless,[32-33] was taken up by the leader of the Trigarta warriors on his car. The grandson of Cini then, O Bhārata, pursuing him for a moment,[34] restrained himself and slew him not, for the mighty-armed hero recollected the words of Bhimasena. Indeed, Bhimasena, O Bhārata, vowed in the midst of the assembly the destruction of all thy sons in battle! Then, O lord, Sātyaki, having thus vanquished Dusçāsana, quickly proceeded, O king, along the track by which Dhananjaya had gone before him.' "[35-36]

SECTION CXXIV.

"Dhritarāshtra said,—'Were there, O Sanjaya, no mighty car-warriors in that army of mine who could slay or resist that Sātyaki while he proceeded (towards Arjuna)?[1] Of prowess incapable of being baffled, and endued with might equal to that of Cakra himself, alone he achieved feats in battle like the great Indra amidst the *Dānavas*![2] Or, perhaps, the track by which Sātyaki proceeded was empty! Alas, possessed of true prowess, alone he hath crushed numberless warriors![3] Tell me, O Sanjaya, how the grandson of Cini, alone as he was, passed through that vast force struggling with him in battle?'[4]*

"Sanjaya said,—O king, the fierce exertions and the uproar made by thy host which abounded with cars and elephants and steeds and foot-soldiers, resembled what is seen at the end of the *Yuga*.[5] O giver of honors, when thy assembled host was (daily) mustered, it seemed to me that another assemblage like that of thy army had never been on Earth.[6] The gods and the *Chāranas*, who came there said,—This muster will be the last of its kind on Earth![†7]—Indeed, O king,

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* The Bombay text adds certain *slokas* after the 2nd, which do not occur in any of the Bengal texts.—T.

† Both 6 and 7 are difficult *slokas*. The Bengal texts read *āhnikeshu*; the Bombay reading is *āhuteshu*. If the Bengal reading be accepted, the meaning would be—"Day by day, upon muster, &c." The

never had such an array been formed before as that which was formed by Drona on the day of Jayadratha's slaughter.[8] The uproar made by those vast bodies of soldiers rushing at one another in battle resembled that of the ocean itself lashed into fury by the tempest.[9] In that host of thine, as also in that of the Pāndavas, there were hundreds and thousands of kings, O best of men.[10] The noise made by those angry heroes of fierce deeds while engaged in battle, was tremendous and made the hair to stand on end.[11] Then Bhimasena and Dhrishtadyumna, O sire, and Nakula and Sahadeva and king Yudhishthira the just, loudly shouted[12]—Come, Strike, Rush! The brave Mādhava and Arjuna have entered the hostile army! Do that quickly by which they may easily go to where Jayadratha's car is! —Saying this, they urged their soldiers. And they continued,—If Sātyaki and Arjuna be slain, the Kurus will have achieved their objects, and ourselves will be defeated! All of you, therefore, uniting together, quickly agitate this ocean-like army (of the foe) like impetuous winds agitating the deep!—The warriors, O king, thus urged by Bhimasena and the prince of the Pānchālas,[13-16] smote the Kauravas, becoming reckless of their very lives. Endued with great energy, all of them, desiring death in battle at the point or the edge of weapons in expectation of heaven, showed not the least regard for their lives in fighting for their friends. Similarly thy warriors, O king, desirous of great renown,[17-18] and nobly resolved upon battle, stood on the field, determined to fight. In that fierce and terrible battle,[19] Sātyaki, having vanquished all the combatants, proceeded towards Arjuna. The rays of the Sun being reflected from the bright armour of the warriors, the combatants were obliged to withdraw their eyes from these. Duryodhana also, O king, penetrated the mighty host of the high-souled

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second line of 7 which I render "This muster will be the last of its kind on Earth," may be interpretated in another away. Taking it as an exclamation, it may be rendered.—"Will an assemblage of such limits take place on Earth!" *i. e.*, "How vast is this assemblage on Earth!" Of course, if the version last given be correct, *Etadantās* would mean "Having *this* for its limit."—T.

Pāndavas vigorously struggling in battle. The encounter that took place between him on the one side and them on the other was exceedingly fierce, and great was the carnage that occurred there on the occasion."[20-23]

"Dhritarāshtra said,—'When the Pāndava host was thus proceeding to battle, Duryodhana, in penetrating it, must have been placed in great distress. I hope he did not turn his back upon the field, O *Suta*![23] That encounter between one and the many in dreadful battle, the one again being a king, seems to me to have been very unequal![24] Besides, Duryodhana hath been brought up in great luxury. In wealth and possessions, he is a king of men. Alone encountering many, I hope he did not turn back from the fight![25]

"Sanjaya said,—'Listen to me, O king, as I narrate, O Bhārata, that wonderful battle fought by thy son, that encounter between one and the many![26] Indeed, the Pāndava army was agitated by Duryodhana in that battle like an assemblage of lotus stalks in a lake by an elephant.[27] Seeing then that army thus smitten by thy son, O king, the Pānchālas headed by Bhimasena rushed at him.[28] Then Duryodhana pierced Bhimasena with ten arrows, and each of the twins with three and king Yudhishthira with seven.[29] And he pierced Virāta and Drupada with six arrows, and Cikhandin with a hundred. And piercing Dhrishtadyumna with twenty arrows, he struck each of the five sons of Draupadi with three arrows.[30] With his fierce shafts he cut off hundreds of other combatants in that battle, including elephants and car-warriors, like the Destroyer himself in wrath exterminating creatures.[31] In consequence of his skill acquired by practice and of the power of his weapons, he seemed, as he was engaged in striking down his foes, to bear his bow incessantly drawn to a circle whether when aiming or letting off his shafts.[32] Indeed, that formidable bow of his, the back of whose staff was decked with gold, was seen by people to be drawn into a perpetual circle as he was employed in slaying his enemies.[33] Then king Yudhishthira, with a couple of broad-headed shafts, cut off the bow of thy son, O thou of Kuru's race, as the latter struggled in fight.[34] And Yudhishthira also pierced him deeply with ten excellent and foremost

of shafts. Those arrows, however, touching the armour of Duryodhana, quickly broke into pieces.[36] Then the Pārthas, filled with delight, surrounded Yudhishthira like the celestials and great *Rishis* in days of old surounding Cakra on the occasion of the slaughter of Vritra.[36] Thy valiant son then, taking up another bow, addressed king Yudhishthira the son of Pāndu, saying,—*Wait, Wait,*—and rushed against him.[37] Beholding thy son thus advancing in great battle, the Pānchālas, cheerfully and with hopes of victory, advanced to receive him.[38] Then Drona, desirous of rescuing the (Kuru) king, received the rushing Pānchālas, like a mountain receiving masses of rain-charged clouds driven by the tempest.[39] The battle then, O king, that took place there was exceedingly fierce, making the hair to stand on end, between the Pāndavas, O thou of mighty arms, and thy warriors.[40] Dreadful was the carnage of all creatures that then took place, resembling the sport of Rudra himself (at the end of the *Yuga*). Then there arose a loud uproar at the place where Dhananjaya was.[41] And that uproar, O lord, making the hair to stand on end, rose above all other sounds. Thus, O mighty-armed one, progressed the battle between Arjuna and thy bowmen.[42] Thus progressed the battle between Sātyaki and thy men in the midst of thy army. And thus continued the fight between Drona and his enemies at the gate of the array.[43] Thus, indeed, O lord of Earth, continued that carnage on the Earth when Arjuna and Drona and the mighty car-warrior Sātyaki were all excited with wrath.'"[44]

SECTION CXXV

"Sanjaya said,—'On the afternoon of that day, O king, a dreadful battle, characterised by roars deep as those of the clouds, once more happened between Drona and the Somakas.[1] That foremost of men (*viz.*, Drona), mounted on his car of red steeds, and intent on battle, rushed against the Pāndavas, with middling speed.[2] The valiant son of Bharadwāja, that great bowman endued with mighty strength, that hero born in an excellent pot, engaged in doing what was agreeable to thee, O king, and striking down, O Bhārata, many foremost of warriors

with his whetted arrows equipt with beautiful wings, seemed to sport in that battle.[3-4] Then that mighty car-warrior of the Kaikayas, *viz.*, Vrihatkshatra, irresistible in battle, and the eldest of five brothers, rushed against him.[5] Shooting many keen shafts, he greatly afflicted the preceptor, like a mighty mass of clouds pouring torrents of rain on the mountains of Gandhamādana.[6] Then Drona, O king, excited with wrath, sped at him five and ten shafts whetted on stone and equipt with wings of gold.[7] The prince of the Kekayas, however, cheerfully cut off every one of those shafts shot by Drona and which resembled angry snakes of virulent poison, with five shafts of his own.[8] Beholding that lightness of hand displayed by him, that bull among Brāhmanas then sped at him eight straight shafts.[9] Seeing those shafts shot from Drona's bow swiftly coursing towards him, Vrihatkshatra in that battle resisted them with as many sharp shafts of his.[10] Beholding that exceedingly difficult feat achieved by Vrihatkshatra, by troops, O king, were filled with amazement.[11] Then Drona, O monarch, applauding Vrihatkshatra, invoked into existence the irresistible and celestial weapon called *Brahma* in that battle.[12] The prince of the Kekayas, seeing it shot by Drona in battle, baffled that *Brahma* weapon, O monarch, by a *Brahma* weapon of his own.[13] After that weapon had been thus baffled, Vrihatkshatra, O Bhārata, pierced the Brāhmana with sixty shafts whetted on stone and equipt with wings of gold.[14] Then Drona, that foremost of men, pierced the prince of the Kekayas with a powerful shaft which, penetrating through the latter's armour, (passed through his body and) entered the Earth.[15] As a black cobra, O best of kings, pierces through an ant-hill, even so did that shaft enter the Earth, having pierced through the body of the Kekaya prince in that battle.[16] Deeply pierced, O monarch, with the shafts of Drona, the prince of the Kekayas, filled with rage and rolling his beautiful eyes,[17] pierced Drona with seventy arrows whetted on stone and equipt with wings of gold. And with another arrow he greatly afflicted Drona's charioteer in his very vitals.[18] Pierced by Vrihatkshatra, O sire, with arrows, Drona shot showers of keen shafts at the car of the prince of the Kekayas.[19] Depriving the mighty car-warrior Vrihat-

kshatra of his coolness, Drona then, with four winged arrows, slew the four steeds of the former.[20] With another arrow he felled Vrihatkshatra's charioteer from his niche in the car. And felling on the Earth, with two other arrows, his enemy's standard and umbrella,[21] that bull among Brāhmanas, with a third shaft, well shot from his bow, pierced Vrihatkshatra himself in the chest. Thereupon the latter, thus struck in the chest, fell down from his car.[22]

"Upon the slaughter, O king, of Vrihatkshatra, that mighty car-warrior among the Kaikayas, the son of Ciçupāla, filled with rage, addressed his charioteer, saying,[23]—O charioteer, proceed to the spot where Drona stayeth, clad in armour, and engaged in slaying the Kaikaya and the Pānchāla hosts![24]—Hearing these words of his, the charioteer soon took that foremost of car-warriors unto Drona, by means of those fleet steeds of the Kāmvoja breed.[25] Then Dhrishtaketu, that bull among the Chedis, swelling with might, rushed towards Drona for his own destruction like an insect upon a blazing fire.[26] Soon he pierced Drona and his steeds and car and standard with sixty shafts. And once more he struck him with many other keen shafts like a man rousing a sleeping tiger.[27] Then Drona, with a sharp razor-faced arrow winged with vulturine feathers, cut off in the middle the bow of that mighty warrior struggling in battle.[28] Then that powerful car-warrior, *viz.*, the son of Ciçupāla, taking up another bow, pierced Drona with many shafts winged with the feathers of *Kankas* and peacocks.[29] Drona then, slaying with four shafts the four steeds of Dhrishtaketu, smilingly cut off the head of the latter's charioteer from his trunk.[30] And then he pierced Dhrishtaketu himself with five and twenty arrows. The prince of the Chedis then, quickly jumping down from his car, took up a mace,[31] and hurled it at the son of Bharadwāja like an angry snake. Beholding that heavy mace, endued with the strength of adamant and decked with gold, coursing towards him like the death night, the son of Bharadwāja cut it off with many thousands of whetted arrows.[32-33] That mace, cut off by Bharadwāja's son, O sire, with many shafts, fell down, O Kaurava, making the Earth echo with its noise.[34] Beholding his mace baffled, the wrathful and

brave Dhrishtaketu hurled a lance and then a dart decked with gold.[35] Cutting off that lance with five shafts, Drona cut off that dart also with five arrows. Both those missiles, thus cut off, fell down on the Earth like a couple of snakes mangled and torn by Garuda.[36] The valiant son of Bharadwāja then, in that battle, sped for his destruction a keen shaft at Dhrishtaketu who was battling for the destruction of Bhāradwāja himself.[37] That shaft, piercing through the armour and breast of Dhrishtaketu of immeasurable energy, entered the Earth like a swan diving into a lake overgrown with lotuses.[38] As a hungry jay seizes and devours a little insect, even so did the heroic Drona devour Dhrishtaketu in that great battle.[39] Upon the slaughter of the ruler of the Chedis, his son who was conversant with the highest weapons, excited with wrath, sought to bear the burthen of his sire.[40] Him also, Drona, smiling the while, despatched to the abode of Yama by means of his shafts, like a huge and mighty tiger in the deep woods slaying an infant deer.[41]

"'While the Pāndavas, O Bhārata, were thus being thinned, the heroic son of Jarāsandha rushed towards Drona.[42] Like the clouds shrouding the Sun, he quickly made the mighty-armed Drona invisible in that battle by means of his arrowy showers.[43] Beholding that lightness of hand in him, Drona, that grinder of Kshatriyas, quickly shot his shafts by hundreds and thousands.[44] Covering (with his arrows) in that battle that foremost of car-warriors stationed on his car, Drona speedily slew the son of Jarāsandha in the very sight of all the bowmen.[45] Indeed, Drona, resembling the Destroyer himself, swallowed up every one who approached him then, like the Destroyer swallowing up creatures when their hour arrives.[46] Then Drona, O monarch, proclaiming his name in that battle, covered the Pāndavas with many thousands of shafts.[47] Those shafts shot by Drona, whetted on stone and engraved with his name, slew in that battle men and elephants and steeds by hundreds.[48] Thus slaughtered by Drona like the *Asuras* by Cakra, the Pānchālas began to tremble like a herd of kine afflicted with cold.[49] Indeed, O bull of Bharata's race, when the Pāndava army was thus being slaughtered by Drona, there arose an

awful wail of woe from it.[50] Scorched by the Sun and slaughtered by means of those arrows, the Pānchālas then became filled with anxiety.[51] Stupified by Bharadwāja's son with his arrowy showers in that battle, the mighty car-warriors among the Pānchālas felt like persons whose thighs had been seized by alligators.[52] Then, O king, the Chedis, the Srinjayas, the Kāçis, and the Koçalas, rushed cheerfully against the son of Bharadwāja from desire of battle.[53] And the Chedis, the Pānchālas, and the Srinjayas addressed one another, saying,—*Drona is slain!—Drona is slain!*—Saying these words they rushed at that hero.[54] Indeed, all those tigers among men fell with their utmost might upon the illustrious Drona, desirous of despatching him to the abode of Yama.[55] Then the son of Bharadwāja, by means of his shafts, despatched those brave warriors struggling vigorously in battle, especially those foremost ones among the Chedis, into the presence of the king of the dead.[56] After those foremost ones among the Chedis had been exterminated, the Pānchālas, afflicted with the shafts of Drona, began to tremble.[57] Beholding, O sire, those feats of Drona, they loudly called after Bhimasena and Dhrishtadyumna, O Bhārata, and said,[58]—This Brāhmana hath, without doubt, practised the austerest of penances and acquired great ascetic merit! Inflamed with wrath in battle, he consumeth the foremost of Kshatriyas![59] A Kshatriya's duty is battle; a Brāhmana's, the highest asceticism. A Brāhmana endued with ascetic merit and learning, is capable of burning everything with his glances only![60] Many foremost of Kshatriyas, having approached the unerossable and fierce fire of Drona's weapons, have, O Bhārata, been blasted and consumed![61] The illustrious Drona, to the measure of his might, courage, and perseverance, stupifies all creatures and slays our troops![62]—Hearing these words of theirs, the mighty Kshatradharman, rigidly observant of the duties of a Kshatriya, wrathfully cut off with a crescent-shaped arrow the bow of Drona with arrow fixed thereon. Then Drona, that grinder of Kshatriyas, becoming more angry still,[63-64] took up another bright bow tougher than the one he laid aside. Fixing on it a keen arrow destructive of hostile ranks,[65] the preceptor, endued with great

strength, sped it at the prince, drawing the bowstring to his ear. That arrow, slaying Kshatradharman, entered the Earth.[66] His breast pierced through, he fell down from his vehicle on the Earth. Upon the slaughter of Dhrishtadyumna's son, the (Pāndava) troops began to tremble.[67] Then the mighty Chekitāna fell upon Drona. Piercing Drona with ten arrows, he once more pierced him with a shaft in the centre of his chest.[68] And he pierced Drona's charioteer with four arrows and his four steeds also with four. The preceptor then pierced the right arm of Chekitāna with sixteen arrows,[69] and his standard with sixteen, and his charioteer with seven. Upon the charioteer being slain, Chekitāna's steeds fled away, dragging the car after them.[70] Beholding the steeds of Chekitāna pierced with the arrows of Bharadwāja's son, and his car also deprived of driver,*[71] the Pānchālas and the Pāndavas were inspired with great fear. Drona then, O sire, routing on all sides the Pānchālas and the Srinjayas united together in battle, looked exceedingly resplendent. The venerable Drona, full five and eighty years of age, dark in hue and with white locks descending to his ears, careered in battle like a youth of sixteen. Indeed, O king, enemies regarded the foe-slaying Drona as he fearlessly careered in battle to be none else than Indra himself armed with the thunder. Then, O monarch, the mighty-armed Drupada of great intelligence said,[72-75]—This one (Drona) is slaying the Kshatriyas like a hungry tiger slaying smaller animals! The sinful Duryodhana of wicked soul will assuredly obtain the most miserable regions (in the next world)![76] It is through his covetousness that many foremost of Kshatriyas, slain in battle, lay prostrate on the field, like mangled bulls,[77] weltering in blood and becoming the food of dogs and jackals!—Saying these words, O monarch, Drupada, that master of an *Akshauhini* of troops, placing the Pārthas at his head, rushed with speed towards Drona.' "[78]

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* The texts requires correction.—T.

SECTION CXXVI.

"Sanjaya said,—'When the army of the Pāndavas was thus agitated on all sides, the Pārthas and the Pānchālas and the Somakas, retreated to a great distance![1] During the progress of that fierce battle making the hair to stand on end, and of that universal carnage like to what happens, O Bhārata, at the end of the *Yuga*,[2] when, indeed, Drona of great prowess was repeatedly uttering leonine shouts, and when the Pānchālas were being weakened and the Pāndavas slaughtered,[3] king Yudhishthira the just, failing to see any refuge in that distress, began, O king, to think how the matter would end![4] Casting his eyes around in expectation of seeing Savyasāchin, Yudhishthira, however, saw neither that son of Prithā nor Mādhava.[5] Not seeing that tiger among men, *viz.*, the ape-bannered Arjuna, and not hearing also the twang of *Gāndiva*, the monarch became filled with anxiety.[6] Not seeing Sātyaki also, that foremost of car-warriors among the Vrishnis, king Yudhishthira the just became equally anxious.[7] Indeed, not seeing those two foremost of men, Yudhishthira knew no peace. The high-souled king Yudhishthira the just, of mighty-arms, fearing the evil opinion of the world, began to think of Sātyaki's car.—Cini's grandson Sātyaki of true prowess, that dispeller of the fears of friends, hath been sent by me in the track of Phālguna! I had only one source of anxiety before. But now I have two. I should have tidings of both Sātyaki and Dhananjaya the son of Pāndu! Having despatched Sātyaki to follow in the track of Arjuna,[8-11] whom shall I now send in the track of Sātyaki? If by every means I endeavour to obtain intelligence of my brother only[12] without enquiring after Yuyudhāna, the world will reproach me! They will say that, —[Yudhishthira the son of Dharma, having enquired after his brother,[13] leaves Sātyaki of Vrishni's race, that hero of unfailing prowess, to his fate!]—Fearing as I do the reproach of the world, I should, therefore, send Vrikodara the son of Prithā in the track of the high-souled Mādhava. The love I bear to the

Vrishni hero, to that invincible warrior of the Sātwata race, (*viz.*, Sātyaki), is not less than the love I bear to Arjuna, that slayer of foes! The delighter of the Cinis hath, again, been set by me to a very heavy task![14-16] That mighty warrior, however, hath, either for the sake of a friend's request or for that of honor, penetrated into the Bharata army like a *Makara* into the ocean.[17] Loud is the noise I hear of unretreating heroes fighting together against that Vrishni hero of great intelligence![18] Without doubt, they are too many for him! The time, therefore, is come when I should think of his rescue! It seems to me that armed with the bow, Bhimasena the son of Pāndu should go there where those two mighty car-warriors are! There is nothing on Earth that Bhima cannot bear![19-20] If he struggles with resolution, he is a match in battle for all the bowmen in the world. Depending on the might of his own arms he can stand against all foes.[21] Relying on the strength of arms of that high-souled warrior, we have been able to come back from our exile in the woods and we have never been vanquished in battle.[22] If Bhimasena the son of Pāndu proceedeth hence to Sātyaki, both Sātyaki and Phālguna will derive real aid![23] Without doubt, I should not feel any anxiety for Sātyaki and Phālguna. Both of them are accomplished in weapons, and Vāsudeva himself is protecting them![24] (For all that, I feel anxious on their account). I should certainly seek to remove my anxiety! I shall, therefore, set Bhima to follow in the wake of Sātyaki![25] Having done this, I should regard my arrangements complete for the rescue of Sātyaki!—Yudhishthira the son of Dharma, having settled this in his mind,[26] addressed his charioteer and said,—Take me to Bhima!—Hearing the command of king Yudhishthira the just, the charioteer who was versed in horse-lore,[27] took that car decked with gold to where Bhima was. Arrived at the presence of Bhima, the king, remembering the occasion,[28] became unmanned by grief, and pressed Bhima with diverse solicitations. Indeed, overwhelmed with grief, the monarch addressed Bhima.[29] And these were the words, O king, that Yudhishthira the son of Kunti then said unto him:—O Bhima, I do not behold the standard of that Arjuna, who on a single car had vanquished of all the

gods, the *Gandharvas*, and *Asuras*!—Then Bhimasena, addressing king Yudhishthira the just who was in that plight, said,[30-31]—Never before did I see or hear thee afflicted with such cheerlessness! Indeed, formerly, when we were pierced with grief, it was thou who hadst been our comforter![32] Rise, Rise, O king of kings, say what I am to do for thee! O giver of honors, there is nothing that I cannot do![33] Tell me what your commands are, O foremost one of Kuru's race! Do not set your heart on grief!—Unto Bhimasena then, the king with a sorrowful face and eyes bathed in tears said, sighing the while like a black cobra,[34]—The blasts of the conch *Pānchajanya*, wrathfully blown by Vāsudeva of world-wide renown, are being heard! It seems, from this, that thy brother Dhananjaya lieth today on the field, deprived of life![35-36] Without doubt, Arjuna having been slain, Janārddana is battling! That hero of great might, relying on whose prowess the Pāndavas are alive,[37] he to whom we always turn in times of fear like the celestials towards their chief of a thousand eyes, that hero hath, in search after the ruler of the Sindhus, penetrated into the Bharata host![38] I know this, O Bhima, *viz.*, that he hath gone, but he hath not yet returned! Dark in complexion, youthful in years, of curly locks, exceedingly handsome, a mighty car-warrior,[39] of broad chest and long arms, possessed of the tread of an infuriate elephant, of eyes of the color of burnished copper and like those of a *chakra*, that brother of thine enhances the fears of foes![40] Blessed be thou, even this is the cause of my grief, O chastiser of foes! For Arjuna's sake, O thou of mighty arms, as also for the sake of Sātwata,[41] my grief increaseth like a blazing fire fed with libations of clarified butter! I do not see his standard! For this am I stupified with sorrow![42] Without doubt, he hath been slain, and Krishna, skilled in battle, is fighting! Know also that that tiger among men, that mighty car-warrior, *viz.*, Sātwata, is slain![43] Alas, Sātyaki hath followed in the wake of that other mighty car-warrior, *viz.*, thy brother! Without seeing Sātyaki also, I am stupified with grief![44] Therefore, O son of Kunti, go thither where Dhananjaya is and Sātyaki also of mighty energy, if, of course, thou thinkest it thy duty[45] to obey my words, O thou that art acquainted

with duty! Remember that I am thy eldest brother! Thou shouldst think Sātyaki to be dearer to thee than Arjuna himself![46] O son of Prithā, Sātyaki hath gone, from desire of doing good to me, in the track of Arjuna, a track that is incapable of being trod by persons of vile souls![47] Beholding the two Krishnas and Sātyaki also of the Sātwata race sound and whole, send me a message, O son of Pāndu, by uttering a leonine roar!—'"[48]

SECTION CXXVII.

"Bhima said,—That car which formerly bore Brahman and Içāna and Indra and Varuna (to battle), mounting upon that car, have the two Krishnas gone! They can have no fear of danger![1] Taking, however, thy command on my head, lo, I am going! Do not grieve! Meeting with those tigers among men, I shall send thee intelligence![2]—'

"Sanjaya said,—'Having said these words, the mighty Bhima began to prepare for setting out, repeatedly making over Yudhishthira to Dhrishtadyumna and the other friends (of the Pāndava cause).[3] Indeed, Bhimasena of mighty strength addressing Dhrishtadyumna, said,—It is known to thee, O thou of mighty arms, how the mighty car-warrior Drona[4] is always on the alert to seize king Yudhishthira the just by all means in his power! Indeed, O son of Prishata, I should never place my going (to Arjuna and Sātyaki) above my duty of protecting the king! King Yudhishthira, however, hath commanded me to go. I dare not contradict him![5-6] I shall go thither where the ruler of the Sindhus stayeth at the point of death. I should, in complete trustfullness, act according to the words of king Yudhishthira the just![7] I shall, therefore, follow in the wake of my brother (Arjuna) and of Sātyaki endued with great intelligence. Thou shouldst, therefore, vigorously resolved on fight, protect Yudhishthira the son of Prithā today![8] Of all tasks, this is thy highest duty in battle!—Thus addressed by Vrikodara, O monarch, Dhrishtadyumna replied,[9]—I shall do

* The last line of 4 and the first line of 5 I render freely.—T.

what thou wishest! Go, O son of Prithā, without any anxiety of the kind! Without slaying Dhrishtadyumna in battle, Drona[10] will never be able to humiliate king Yudhishthira in the fight!—Thus making the royal son of Pāndu over to Dhrishtadyumna,[11] and saluting his eldest brother, Bhimasena proceeded towards the spot where Phālguna was. Before dismissing him, however, king Yudhishthira the just, O Bhārata, embraced Bhimasena[12] and smelt his head and pronounced auspicious blessings upon him. After circumambulating a number of Brāhmanas previously gratified with worship and presents,[13] and touching the eight kinds of auspicious articles, and quaffing *Kairātaka* honey, that hero, the corners of whose eyes had become red in intoxication, felt his might to be doubled.[14] The Brāhmanas performed propitiatory ceremonies for him. Various omens, indicative of success, greeted him. Beholding them, he felt the delight of anticipated victory.[15] Favorable winds began to blow and indicate his success. Then the mighty-armed Bhimasena, that foremost of car-warriors, clad in mail, decked with ear-rings and *Angadas*, and his hands cased in leathern fences, mounted on his own excellent car. His costly coat of mail, made of black steel and decked with gold,[16-17] looked like a cloud charged with lightning. His body was beautifully covered with yellow and red and black and white robes.[18] Wearing a colored curass that protected also his neck, Bhimasena looked resplendent like a cloud decked with a rainbow.

"'While Bhimasena was on the point of setting out against thy troops from desire of battle,[19] the fierce blasts of *Pānchajanya* were once more heard. Hearing those loud and terrible blasts capable of filling the three worlds with fear,[20] the son of Dharma once more addressed Bhimasena, saying,—There, the Vrishni hero is fiercely blowing his conch![21] Indeed, that prince of conchs is filling the Earth and the welkin with its sound! Without doubt, Savyasāchin having fallen into great distress,[22] the bearer of the discus and the mace is battling with all the Kurus! Without doubt, the venerable Kunti, and Draupadi, and Subhadrā, are all, with their relatives and friends, beholding today exceedingly inauspicious omens! Therefore, O Bhima, go thither with speed where Dhananjaya is![23-24]

All the points of the compass, O Pārtha, seem empty to my eyes in consequence of my (unsatisfied) desire to see Dhananjaya and owing also to Sātwata!"[26]—Repeatedly urged by his superior to go, the valiant son of Pāndu, *viz.*, Bhimasena, O king,[26] casing his hands in leathern fence, took up his bow. Urged by his eldest brother, that brother (*viz.*, Bhimasena,) who was devoted to his brother's good,[27] caused drums to be beat. And Bhima forcibly blew his conch also and uttering leonine roars, began to twang his bow.[28] Damping the hearts of hostile heroes by those leonine roars, and assuming a dreadful form, he rushed against his foes.[29] Swift and well-broken steeds of the foremost breed, neighing furiously, bore him. Endued with the speed of the wind or thought, their reins were held by Viçoka.[30] Then the son of Prithā, drawing the bowstring with great force, began to crush the head of the hostile array, mangling and piercing and grinding the combatants there.*[31] And as that mighty-armed hero proceeded, the brave Pānchālas and the Somakas followed him behind, like the celestials following Maghavat.[32] Then the brothers Dusçala and Chitrasena and Kundabhedin and Vivingçati, and Durmukha and Dussaha and Cala, and Vinda and Anuvinda and Sumukha and Dirghavāhu and Sudarçana, and Vrindāraka and Suhasta and Sushena and Dirghalochana, and Abhaya and Raudrakarman and Suvarman and Durvimochana, approaching, encompassed Bhimasena.[33-35] Those foremost of car-warriors, those heroes, all looking resplendent, with their troops and followers, firmly resolved upon battle, rushed against Bhimasena.[36] That heroic and mighty car-warrior, *viz.*, Kunti's son Bhimasena of great prowess, thus encompassed, cast his eyes on them,[37] and rushed against them with the impetuosity of a lion against smaller animals. Those heroes, displaying celestial and mighty weapons,[38] covered Bhima with shafts like clouds shrouding the risen Sun. Transgressing all those warriors with impetuosity, Bhimasena rushed against Drona's division,[39] and covered the elephant force before him with showers of arrows. The son of

* *Arujan* is mangling, *Virujan* is piercing; and *Vikarshan* is crushing or grinding, as explained by Nilakantha.—T.

the Wind-god, manglingwith his shafts in almost no time that elephant division, dispersed it in all directions. Indeed, like animals terrified in the forest at the roar of a *Çarabha*,[40-42] those elephants all fled away, uttering frightful cries. Passing over that ground with great speed, he then approached the division of Drona.[42] Then the preceptor checked his course like the continent resisiting the surging sea. Smilingly he struck the son of Pāndu in his forehead with a shaft.[43] Thereupon the son of Pāndu looked resplendent like the Sun with upward rays. The preceptor thought that Bhima would reverence him as Phālguna had done before. Addressing Vrikodara, therefore, he said,—O Bhimasena, it is beyond thy power to enter into the hostile host,[44-45] without vanquishing me, thy foe, in battle, O thou of mighty strength! Although Krishna with thy younger brother hath penetrated this host with my permission, thyself, however, wilt never succeed in so doing!—Hearing these words of the preceptor, the dauntless Bhima,[46-47] excited with wrath, and his eyes red as blood or burnished copper, quickly replied unto Drona, saying,—O wretch of a Brāhmana, it cannot be that Arjuna hath entered this host with thy permission! He is invincible! He would penetrate into the host commanded by Cakra himself! If he offered thee reverential worship, it was only for honoring thee![48-49] But know, O Drona, that myself am no compassionate Arjuna. On the other hand, I am Bhimasena, thy foe! We regard thee as our father, preceptor, and friend! Ourselves we look upon as thy sons![50] Thinking so we always humble ourselves to thee! When, however, thou usest such words towards us today, it seems that all that is altered![51] If thou regardest thyself as our foe, let it be as thou thinkest! Being none else than Bhima, I will presently act towards thee as I should towards a foe![52]—Saying this, Bhima, whirling a mace like the Destroyer himself whirling his fatal rod, hurled it, O king, at Drona. Drona, however, had quickly jumped down from his car,[53] (and that proved his safety). For that mace pressed down into the Earth the car of Drona, with its steeds, driver, and standard. Then Bhima crushed numerous warriors like the tempest crushing trees with its force.[54] Then those sons of thine once more encom-

passed that foremost of car-warriors. Meanwhile Drona, that foremost of smiters, mounting another chariot,[55] proceeded to the gate of the array and stayed there for battle. Then, O king, the angry Bhima of great prowess,[56] covered the car-division in his front with showers of shafts. Then those mighty car-warriors, *viz.*, thy sons, thus struck in battle,[57] endued as they were with great strength, fought with Bhima from desire of victory. Then Dusçāsana, excited with wrath, hurled at Bhimasena a keen dart made entirely of iron, wishing to slay the son of Pāndu. Bhima, however, cut in twain that fierce dart hurled by thy son, as it coursed towards him. This feat seemed exceedingly wonderful. The mighty son of Pāndu then, with three other keen shafts, slew the three brothers Kundabhedin and Sushena and Dirghanetra. And again amongst those heroic sons of thine battling with him, Bhima slew the heroic Vrindāraka, that enhancer of the fame of tho Kurus. And again, with three other shafts, Bhima slew three other sons of thine, *viz.*, Abhaya and Raudrakarman and Durvimochana. Thus slaughtered, O king, by that mighty warrior, thy sons[58-63] surrounded Bhima, that foremost of smiters, on all sides. They then showered their arrows upon that son of Pāndu, of terrible deeds,[64] like the clouds at the end of summer pouring torrents of rain on the mountain-breast. That slayer of hosts, *viz.*, the heir of Pāndu, received that arrowy shower like a mountain receiving a shower of stones. Indeed, the heroic Bhima felt no pain. Then the son of Kunti, smiling the while, despatched by means of his shafts thy sons Vinda and Anuvinda and Suvarman to the abode of Yama. Then the son of Pāndu, O bull of Bharata's race, quickly pierced in that battle thy heroic son Sudarçana. The latter thereupon fell down and expired. Within a very short time, the son of Pāndu, casting his glances on that car-force, caused it by his shafts to fly away in all directions. Then like a herd of deer frightened at the clatter of car-wheels or a loud shout,[65-69] thy sons, in that battle, O king, afflicted with the fear of Bhimasena, suddenly broke and fled.[70] The son of Kunti, however, pursued that large force of thy sons, and began, O king, to pierce the Kauravas from every side.[71] Thy soldiers, O monarch, thus

slaughtered by Bhimasena, fled away from battle, avoiding the son of Pāndu and urging their own excellent steeds to their greatest speed.[72] The mighty Bhimasena then, having vanquished them in battle, uttered leonine roars and made a great noise by slapping his armpits.[73] And the mighty Bhima, having made also a fierce noise with his palms and thereby frightened that car-force, and having slain the formost of warriors that were in it, passed towards the division of Drona, transgressing that car-force (which he had vanquished).'"[74]

SECTION CXXVIII.

"Sanjaya said,—'After the son of Pāndu had crossed that car-force, the preceptor Drona, smiling the while, covered him with showers of arrows, desirous of checking his course.[1] Stupifying thy force then with his powers of illusion, and drinking, as it were, those shafts shot from the bow of Drona, Bhimasena rushed against those brothers, (*viz.*, thy sons).[2] Then many kings, that were all great bowmen, urged by thy sons, rushing impetuously, began to surround him.[3] Encompassed by them, O Bhārata, Bhima, smiling the while and uttering a leonine roar, took up and hurled at them with great force a fierce mace destructive of hostile ranks. That mace of adamantine strength, hurled like Indra's thunder by Indra himself,[4-5] crushed, O king, thy soldiers in battle. And it seemed to fill, O king, the whole Earth with a loud noise.[6] And blazing forth in splendour, that fierce mace inspired thy sons with fear. Beholding that mace of impetuous course and endued with lightning flashes coursing towards them,[7] thy warriors fled away, uttering frightful cries. And at the unbearable sound, O sire,[8] of that fierce mace, many men fell down where they stood, and many car-warriors also fell down from their cars. Slaughtered by Bhimasena armed with the mace, thy warriors[9] fled away in fear from battle, like deer attacked by a tiger. The son of Kunti, routing in battle those valorous foes of his,[10] impetuously crossed that force like Garuda of beautiful feathers.

"'While Bhimasena, that leader of leaders of car-divisions, was employed in such carnage, Bharadwāja's son, O king, rushed at him. And Drona, checking Bhima by means of his arrowy showers,[11-12] suddenly uttered a leonine roar that inspired the Pāndavas with fear. The battle that took place between Drona and the high-souled Bhima was, O king, furious and terrible and resembled the encounter between the gods and the *Asuras* of old. Heroic warriors by hundreds and thousands were in that battle begun to be slain by the keen shafts shot from the bow of Drona. The son of Pāndu then, jumping down from his car, shut his eyes, O king, and rushed on foot with great speed towards the car of Drona. Indeed, as a bovine bull easily bears a heavy shower of rain,[13-16] even so that tiger among men, *viz.*, Bhima, bore that arrowy downpour from Drona's bow. Struck in that battle, O sire, by Drona, the mighty Bhima, seizing Drona's car by the shaft, threw it down with great force. Thus thrown down in battle, O king, Drona, however, quickly mounting another car, proceeded towards the gate of the array, his driver urging his steeds at that time with great speed.[17-19] That feat, O thou of Kuru's race, achieved by Bhimasena, seemed exceedingly wonderful. The mighty Bhima then, mounting upon his own car,[20] rushed impetuously towards the army of thy son. And he crushed the Kshatriyas in that battle like a tempest crushing rows of trees.[21] Indeed, Bhima proceeded, resisting the hostile warriors like the mountain resisting the surging sea. Coming then upon the Bhoja troops that were protected by the son of Hridikā,[22] Bhimasena, O king, grinded it greatly, and passed through it. Frightening the hostile soldiers with the sound of his palms, O sire,[23] Bhima vanquished them all like a tiger vanquishing a herd of bovine bulls. Passing through the Bhoja division and that of the Kāmvojas also,[24] and the countless tribes of *Mlechas* too, who were all accomplished in fight, and beholding that mighty car-warrior, *viz.*, Sātyaki, engaged in fight,[25] Bhimasena the son of Kunti, O monarch, proceeded resolutely and with great speed, desirous of having a sight of Dhananjaya.[26] Transgressing all thy warriors in that battle, the son of Pāndu then sighted the mighty car-warrior Arjuna engaged in the fight.[27] The valiant

Bhima, that tiger among men, beholding Arjuna putting forth his prowess for the slaughter of the ruler of the Sindhus, uttered a loud shout,[28] like, O monarch, the clouds roaring in the season of rains, Those terrible shouts of the roaring Bhimasena were, O thou of Kuru's race, heard by both Arjuna and Vāsudeva in the midst of that battle! Both those heroes, simultaneously hearing that shout of the mighty Bhima,[29-30] repeatedly shouted themselves from desire of beholding Vrikodara. Then Arjuna uttering a loud roar, and Mādhava also doing the same,[31] careered in battle like a couple of roaring bulls. Hearing then that roar of Bhimasena, as also that of Phālguna armed with the bow,[32] Yudhishthira the son of Dharma, O king, became highly gratified. And king Yudhishthira, hearing those sounds of Bhima and Arjuna, had his grief dispelled.[33] And the lord Yudhishthira repeatedly wished success to Dhananjaya in battle.

"'While the fierce Bhima was thus roaring,[34] the mighty-armed Yudhishthira the son of Dharma, that foremost of virtuous men, smilingly reflected awhile and thus worded the thoughts that inspired his heart:[35]—O Bhima, thou hast truly sent me the message! Thou hast truly obeyed the commands of thy superior! They, O son of Pāndu, can never have victory that have thee for their foe![36] By good luck it is that Dhananjaya, capable of shooting the bow with (even) his left hand, still liveth! By good luck the heroic Sātyaki also, of prowess incapable of being baffled, is safe and sound![37] By good luck it is that I hear both Vāsudeva and Dhananjaya uttering these roars! He who, having vanquished Cakra himself in battle, had gratified the bearer of sacrificial libations,[38] that slayer of foes, *viz.*, Phālguna, by good luck still liveth in this battle! He, relying upon the might of whose arms all of us are alive,[39] that slayer of hostile armies, *viz.*, Phālguna, by good luck, liveth still! He by whom with the aid of a single bow the Nivātakavachas were vanquished, those *Dānavas*, that is, that were incapable of being defeated by the very gods, he, *viz.*, Pārtha, by good luck, liveth still! He who had vanquished in Matsya's city all the Kauravas assembled together for seizing Virāta's kine, that Pārtha, by

good luck, liveth still! He who, by the might of his arms, slew fourteen thousands of Kālakeyas, that Pārtha, by good luck, liveth still! He who, for Duryodhana's sake, had vanquished, by the energy of his weapons, the mighty king of the *Gandharvas*, that Pārtha, by good luck, liveth still! Decked with diadem and garlands (of gold), endued with great strength, having white steeds (yoked to his car) and Krishna himself for his charioteer,[40-44] that Phālguna, always dear to me, by good luck, liveth still! Burning with grief on account of the death of his son, endeavouring to achieve a most difficult feat,[45] and even now seeking to slaughter Jayadratha, alas, he that hath made that vow, *viz.*, Dhananjaya, will he succeed in slaying the ruler of the Sindhus in battle?[46] After he, protected by Vāsudeva, will have accomplished that vow of his, shall I behold that Arjuna again, before the sun sets?[47] Shall the ruler of the Sindhus who is devoted to Duryodhana's welfare, slain by Phālguna, gladden his foes?[48] Shall king Duryodhana, beholding the ruler of the Sindhus slain in battle, make peace with us?[49] Beholding his brothers slain in battle by Bhimasena, shall the wicked Duryodhana make peace with us?[50] Beholding other great warriors lying prostrate on the surface of the Earth, shall the wicked Duryodhana give way to remorse![51] Shall not our hostilities cease with the single sacrifice of Bhishma? Shall that Suyodhana make peace with us for saving the remnant (of what is still left to him and us)?[52] —Diverse reflections of this kind passed through the mind of king Yudhishthira who was overwhelmed with compassion. Meanwhile, the battle (between the Pāndavas and the Kauravas) raged furiously.'"[53]

SECTION CXXIX.

"Dhritarāshtra said,—'While the mighty Bhimasena was uttering those loud shouts deep as the roar of the clouds or peals of thunder, what heroes (of our side) surrounded him?[1] I do not behold that warrior, O Sanjaya, in the three worlds, who is capable of staying before the enraged Bhimasena in battle![2] I do not, O son, behold him that would stay on the

field of battle before Bhimasena armed with mace and resembling Death himself![8] Who will stand before that Bhima, not excepting Cakra himself, that destroys a car with a car, and an elephant with an elephant?[9]* Who, amongst those devoted to Duryodhana's welfare, stood in battle before Bhimasena excited with rage and engaged in slaughtering my sons?[5] Who were those men that stood in batttle in front of Bhimasena engaged in consuming my sons like a forest conflagration consuming dry leaves and straw?[6] Who were they that surrounded Bhima in battle, beholding my sons slain by him one after another like Death himself cutting off all creatures?[7] I do not fear Arjuna so much, or Krishna so much, or Sātyaki so much, or him (*viz.*, Dhrishtadyumna) so much who was born of the sacrificial fire, as I fear Bhima![8] Tell me, O Sanjaya, who were those heroes that rushed against that blazing fire, represented by Bhima, which so consumed my sons?'[9]

"Sanjaya said,—'While the mighty car-warrior Bhimasena was uttering those roars, the mighty Karna, unable to bear them, rushed at him with a loud shout, stretching his bow with great force. Indeed, the mighty Karna, desirous of battle, displayed his strength,[10-11] and checked Bhima's course like a tall tree withstanding the tempest. The heroic Bhima also, beholding Vikartana's son before him, suddenly blazed up in wrath and sped at him with great force many shafts whetted on stone. Karna received all those shafts and sped many in return.[12-13] At that encounter between Bhima and Karna, hearing the sounds of their palms, the limbs of all the struggling combatants, car-warriors, and horsemen, began to tremble. Indeed, hearing the terrible roars of Bhimasena on the field of battle,[14-15] even all the foremost of Kshatriyas regarded the whole Earth and the welkin to be filled by that noise. And at the fierce peals uttered by the high-souled son of Pāndu,[16] the bows of all warriors in that battle dropped on the Earth. And steeds and elephants, O king, dispirited, ejected urine and excreta. Various frightful omens of evil then made their appearance.[17-18] The

* *I. e.*, using cars and elephants as weapons for destroying cars and elephants.—T.

welkin was covered with flights of vultures and *Kankas* during that terrific encounter between Bhima and Karna.[17] Then Karna struck Bhima with twenty arrows, and quickly pierced the latter's charioteer also with five.[20] Smiling, the mighty and active Bhima then, in that battle, quickly sped at Karna four and sixty arrows.[21] Then Karna, O king, sped four shafts at him. Bhima, by means of his straight shafts, cut them into many fragments, O king, displaying his lightness of hand. Then Karna covered him with dense showers of arrows.[22-23] Thus covered by Karna, the mighty son of Pāndu, however, cut off Karna's bow at the handle, and then pierced Karna with ten straight arrows. The *Suta's* son then, that mighty car-warrior of terrible deeds, taking up another bow and stringing it quickly, pierced Bhima in that battle (with many shafts). Then Bhima, excited with rage struck the *Suta's* son with great force in the chest with three straight shafts. With those arrows sticking at his breast, Karna looked beautiful,[24-27] O bull of Bharata's race, like a mountain with three tall summits. Thus pierced with mighty shafts, blood began to flow from his wounds[28] like torrents of liquid red chalk adown the breast of a mountain. Afflicted with those shafts shot with great force, Karna became agitated a little.[29] Fixing an arrow then on his bow, he pierced Bhima again, O sire! And once more he began to shoot arrows by hundreds and thousands.[30] Suddenly shrouded with shafts by that firm bowman, *viz.*, Karna, the son of Pāndu, smiling the while, cut off Karna's bowstring.[31] And then, with a broad-headed arrow, he despatched Karna's charioteer to the abode of Yama. And that mighty car-warrior, *viz.*, Bhima, deprived the four steeds also of Karna of their lives.[32] The mighty car-warrior Karna then, speedily jumping down, O king, from his steedless car, mounted the car of Vrishasena.[33] The valiant Bhimasena then, having vanquished Karna in battle, uttered a loud shout deep as the roar of the clouds.[34] Hearing that roar, O Bhārata, Yudhishthira became highly gratified, knowing that Karna had been vanquished by Bhimasena.[35] And the combatants of the Pāndava army blew their conchs from every side. Their enemies, *viz.*, thy warriors, hearing that noise, roared loudly.[36] Arjuna stretched *Gāndiva*, and Krishna blew

Pānchajanya. Drowning, however, all those sounds, the noise made by the roaring Bhima,[87] was, O king, heard by all the combatants, O sire! Then those two warriors, *viz.*, Karna and Bhima, each struck the other with straight shafts. The son of Rādhā, however, shot his shafts mildly, but the son of Pāndu shot his with great force.'"[88]

SECTION CXXX.

"Sanjaya said,—'After that army had (thus) been routed, and Arjuna and Sātwata and Bhimasena had all gone after the ruler of the Sindhus, thy son (Duryodhana) proceeded towards Drona.' And Duryodhana went to the preceptor, on his single car, thinking, by the way, of diverse duties. That car of thy son, endued with the speed of the wind or thought, proceeded with great celerity towards Drona. With eyes red in wrath, thy son addressed the preceptor and said,[2-3]—O grinder of foes, Arjuna and Bhimasena, and the unvanquished Sātyaki, and many mighty car-warriors, defeating all our troops, have succeeded in approaching the ruler of the Sindhus! Indeed, those mighty car-warriors, having vanquished all the troops, themselves unvanquished, are fighting even there! O giver of honors, how hast thou been trangressed by both Sātyaki and Bhima?[4-6] O foremost of Brāhmanas, this thy defeat at the hands of Sātwata, of Arjuna, and of Bhimasena, is, like the drying of the ocean, exceedingly wonderful in this world! People are loudly asking,—[How, indeed, could Drona, that master of the science of arms, be vanquished?][7-8] Even thus are all the warriors speaking in depreciation of thee! Destruction is certain for my luckless self in battle,[9] when three car-warriors, O tiger among men, have in succession transgressed thee! When, however, all this hath happened, tell us what thou hast to say on the business that awaits us![10] What hath happened, is past! O giver of honors, think now of what remains! Say quickly what should next be done for the ruler of the Sindhus on the present occasion, and let what thou sayest be quickly and properly carried out![11]—

"'Drona said,—Listen, O great king, to what I, having reflected much, say unto thee about what should now be done! As yet only three great car-warriors among the Pāndavas have transgressed us.[12] We have as much fear *behind* those three as we have *before* them.* There, however, where Krishna and Dhananjaya are, our fears must be greater.[13] The Bharata army hath been attacked both before and behind. In this pass I think that the protection of the ruler of the Sindhus is what I think our first duty.[14] Jayadratha, afraid of Dhananjaya, deserves of all to be protected by us! The heroic Yuyudhāna and Vrikodara have both gone against the ruler of the Sindhus.[15] All this that hath come is the fruit of that match at dice conceived by Cakuni's intellect. Neither victory nor defeat took place in the (gaming) assembly.[16] Now that we are engaged in this sport, there will be victory or defeat! Those innocent things with which Cakuni had formerly played in the Kuru assembly[17] and which he regarded as dice, were in reality invincible shafts. Truly, there where, O sire, the Kauravas were congregated, they were not dice, but terrible arrows capable of mangling your bodies! At present, however, O king, know these combatants for players, these shafts for dice,[18-19] and the ruler of the Sindhus, without doubt, O monarch, for the stake, in this game of battle! Indeed, Jayadratha is the great stake about which we are playing today with the enemy![20] Under the circumstances, therefore, O monarch, all of us, becoming reckless of our very lives, should make due arrangements for the protection of the ruler of the Sindhus in battle![21] Engaged as we are in our present sport, it is here that we will have victory or defeat, here, that is, where those great bowmen are protecting the ruler of the Sindhus![22] Go thither, therefore, with speed, and protect those protectors (of Jayadratha)! As regards myself, I will stay here, for despatching others (to the presence of Jayadratha)[23] and checking the Pāñchālas, the Pāndus, and the Srinjayas united together!—Thus commanded

* The fear *behind* them was from the Pāndava army. The fear *before* them was from the car-warriors who had succeeded in penetrating the Kuru host.—T

by the preceptor, Duryodhana quickly proceeded (to the place indicated) with his followers, resolutely setting his self to (the accomplishment of) a fierce task. The two protectors of the wheels of Arjuna's car, *viz.*, the Pānchāla princes Yudhāmanyu and Uttamaujas,[24-25] were at that time proceeding towards Savyasāchin by the skirts of the Kuru array. Thou mayst remember, O king, that formerly while Arjuna penetrated thy host from desire of battle, those two princes, O monarch, had been checked in their progress by Kritāvarman. Now, the Kuru king beheld them proceeding by the skirts of his host.[26-27] The mighty Duryodhana of Bharata's race lost no time in engaging in a fierce battle with those two brothers thus rushing furiously.[28] Those two foremost of Kshatriyas, reputed as mighty car-warriors, then rushed, in that battle, at Duryodhana, with outstretched bows.[29] Yudhāmanyu pierced Duryodhana with twenty, and his four steeds with four shafts.[30] Duryodhana, however, with a single shaft, cut off Yudhāmanyu's standard. And thy son then cut off the former's bow also with another shaft.[31] And then with a broad-headed arrow the Kuru king felled Yudhāmanyu's charioteer from his niche in the car. And then he pierced the four steeds of the latter with four shafts.[32] Then Yudhāmanyu, excited with wrath, quickly sped, in that battle, thirty shafts at the centre of thy son's chest.[33] Then Uttamaujas also, excited with wrath, pierced Duryodhana's charioteer with shafts decked with gold, and despatched him to Yama's abode.[34] Duryodhana also, O monarch, then slew the four steeds as also the two *Pārshni* charioteers of Uttamaujas the prince of the Pānchālas.[35] Then Uttamaujas, in that battle, becoming steedless and driverless, quickly ascended the car of his brother Yudhāmanyu.[36] Ascending on the car of his brother, he struck Duryodhana's steeds with many shafts. Slain therewith, those steeds fell down on the Earth.[37] Upon the fall of his steeds, the valiant Yudhāmanyu then, by a mighty weapon, quickly cut off Duryodhana's bow, and then (with another shaft) his leathern fence.[38] That bull among men then, *viz.*, thy son, jumping down from that steedless and driverless car, took up a mace and proceeded against the two princes of Pānchāla.[39] Beholding that subjugator of hostile

towns thus advancing in wrath, both Yudhāmanyu and Uttamaujas jumped down from the terrace of their car.[40] Then Duryodhana, armed as he was with a mace, pressed down into the Earth with that mace that foremost of cars decked with gold, with steeds and driver and standard.[41] Thy son then, that scorcher of foes, having thus crushed that car, steedless and driverless as he himself was, quickly ascended the car of the king of the Madras.[42] Meanwhile those two mighty car-warriors, *viz.*, those two foremost of Pānchāla princes, ascending on two other cars, proceeded towards Arjuna.'"[43]

SECTION CXXXI.

"Sanjaya said,—'During the progress, O monarch, of that battle making the hair to stand on end, and when all the combatants were filled with anxiety and greatly afflicted,[1] the son of Rādhā, O bull of Bharata's race, proceeded against Bhima for battle, like an infuriate elephant in the forest proceeding against another infuriate elephant.'[2]

"Dhritarāshtra said,—'How raged that battle, in the neighbourhood of Arjuna's car, between those two mighty car-warriors, *viz.*, Bhima and Karna, both of whom are endued with great strength?[3] Once before, Karna had been vanquished by Bhimasena in battle. How, therefore, could the mighty car-warrior Karna again proceed against Bhima?[4] How also could Bhima proceed against the *Suta's* son, that mighty warrior who is reckoned the greatest of car-warriors on Earth?[5] Yudhishthira the son of Dharma, having prevailed over Bhishma and Drona, did not fear anybody else so much as the bowman Karna![6] Indeed, thinking of the mighty car-warrior Karna, he passeth his nights sleeplessly from fear! How, then, could Bhima encounter that *Suta's* son in battle?[7] Indeed, O Sanjaya, how could Bhima fight with Karna, that foremost of warriors, that hero devoted to the Brāhmanas, endued with energy, and never retreating from battle?[8] How, indeed, did those two heroes, *viz.*, the *Suta's* son and Vrikodara, fight with each other in that encounter which took place in the vicinity of Arjuna's car?[9] Informed before of his brotherhood (with the

Pāndavas), the *Suta's* son is, again, compassionate. Remembering also his words to Kunti, how could he fight with Bhima?[9] As regards Bhima also, remembering all the wrongs formerly inflicted on him by the *Suta's* son, how did that hero fight with Karna in battle?[11] My son Duryodhana, O *Suta*, hopeth that Karna will vanquish all the Pāndavas in battle?[13] *He* upon whom my wretched son resteth his hope of victory in battle, how did *he* fight with Bhimasena of terrible deeds?[13] That *Suta's* son, relying upon whom my sons chose hostilities with those mighty car-warriors (*viz.*, the sons of Pāndu), how did Bhima fight with *him*?[14] Indeed, remembering the diverse wrongs and injuries done by him, how did Bhima fight with that son of a *Suta*?[15] How, indeed, could Bhima fight with that son of a *Suta*, who, endued with great valour, had formerly subjugated the whole Earth on a single car?[16] How did Bhima fight with that son of a *Suta*, who was born with a (natural) pair of ear-rings?[17] Thou art skilled in narration, O Sanjaya! Tell me, therefore, in detail how the battle took place between those two, and who amongst them obtained the victory?'[18]

"Sanjaya said,—'Leaving Rādhā's son, that foremost of car-warriors, Bhimasena, desired to proceed to the place where those two heroes, *viz.*, Krishna and Dhananjaya, were.[19] The son of Rādhā, however, rushing towards him as he proceeded, covered him, O king, with dense showers of arrows like a cloud pouring torrents of rain on a mountain.[20] The mighty son of Adhiratha, his face beautiful as a full-blown lotus lighted up with a smile, challenged Bhimasena to battle, as the latter was proceeding.[21] And Karna said,—O Bhima, I dreamt not that thou knowest how to fight! Why then dost thou show me thy back from desire of meeting with Arjuna?[22] O delighter of the Pāndavas, this is scarcely fit for a son of Kunti! Staying, therefore, where thou art, cover me with thy arrows![23]—Bhimasena, hearing that challenge of Karna, brooked it not, but wheeling his car a little, began to fight with the *Suta's* son.[24] The illustrious Bhimasena showered clouds of straight shafts. Desiring also to arrive at the end of those hostilities by slaying Karna, Bhima began to weaken that hero conversant with

every weapon and clad in mail and staying before him for engaging in a single combat. The mighty Bhima, that scorcher of foes, that wrathful son of Pāndu, having slain numerous Kauravas, shot diverse showers of fierce shafts at Karna, O sire![26-27] The *Suta's* son, endued with great strength, swallowed up, by means of the power of his own weapons, all those showers of arrows shot by that hero possessed of the tread of an infuriate elephant.[28] Duly favoured by knowledge, that great bowman, *viz.*, Karna, began in that battle, O monarch, to career like a preceptor (of military science).[29] The wrathful son of Rādhā, smiling the while, seemed to mock Bhimasena as the latter was battling in great wrath.[30] The son of Kunti brooked not that smile of Karna in the midst of many brave warriors witnessing from all sides that fight of theirs.[31] Like a guide striking a huge elephant with a hook, the mighty Bhima, excited with rage, pierced Karna whom he had obtained within reach, with many calf-toothed shafts in the centre of the chest.[32] And once more Bhimasena pierced the *Suta's* son of variegated armour with three and seventy well-shot and keen arrows equipt with beautiful wings.[33] Then the heroic Karna pierced Bhima's steeds, fleet as the wind and cased in golden armour, each with five shafts.[34] And soon, within the twinkling of the eye, was seen a network of shafts about Bhima's car caused by Karna.[35] Indeed, O monarch, those shafts shot from Karna's bow completely shrouded that car with its standard and driver and the Pāndava himself.[36] Then Karna pierced the impenetrable armour of Bhima with four and sixty arrows. And excited with rage he then pierced Pārtha himself with many straight shafts capable of penetrating into the very vitals.[37] The mighty-armed Vrikodara, however, disregarding those shafts shot from Karna's bow, fearlessly struck the *Suta's* son.[38] Pierced with those shafts, resembling snakes of virulent poison, shot from Karna's bow, Bhima, O monarch, felt no pain in that battle.[39] The valiant Bhima then, in that encounter, pierced Karna with two and thirty broad-headed shafts of keen points and fierce energy.[40] Karna, however, with the greatest indifference, covered, in return, with his arrows, the mighty-armed Bhimasena who was desirous of Jayadratha's slaughter.[41] Indeed,

the son of Rādhā, in that encounter, fought mildly with Bhima, while Bhima, remembering his former wrongs, fought with him angrily.[45] The wrathful Bhimasena could not brook that disregard by Karna. Indeed, that slayer of foes quickly shot showers of arrows at Rādhā's son.[46] Those arrows, sped in that encounter by Bhimasena, fell on every limb of Karna like cooing birds.[47] Indeed, those arrows equipt with golden wings and keen points, shot from Bhimasena's bow, covered the son of Rādhā like a flight of insects covering a blazing fire.[48] Karna, however, O king, that foremost of car-warriors, thus covered all over with those arrows, shot showers of fierce shafts in return, O Bhārata.[49] Then Vrikodara cut off, with many broad-headed arrows, those shafts, resembling thunder-bolts, shot by that ornament of battle, before they could come at him.[50] That chastiser of foes, *viz.*, Karna the son of Vikartana, once more, O Bhārata, covered Bhimasena with his arrowy showers.[51] We then, O Bhārata, beheld Bhima so pierced in that encounter with arrows as to resemble a porcupine with its quills erect on its body.*[52] Like the Sun holding his own rays, the heroic Bhima held in that battle all those shafts, whetted on stone and equipt with wings of gold, that were shot from Karna's bow.[53] All his limbs bathed in blood, Bhimasena looked resplendent like an *Açoka* tree in spring decked with its flowery burthen.[54] The mighty-armed Bhima could not brook that conduct, in battle, of the mighty-armed Karna. Rolling his eyes in wrath,[55] he pierced Karna with five and twenty long shafts. Thereupon Karna looked like a white mountain with many snakes of virulent poison (hanging from its sides).[56] And once more Bhimasena, endued with the prowess of a celestial, pierced the *Suta's* son who was prepared to lay down his life in battle, with six and then with eight arrows.[57] And, again, with another arrow, the valiant Bhimasena quickly cut off Karna's bow, smiling the while.[58] And he slew also with his shafts the four steeds of Karna and then his charioteer, and then pierced Karna himself in the chest with a number of long shafts endued with the effulgence of the

* Many of the Bengal texts have *Calabhairiva*. This is a mistake, the word being *Calala*, and not *Calabha* which would be unmeaning here.—T.

Sun.[56] Those winged shafts, piercing through Karna's body, entered the Earth, like the rays of the Sun piercing through the clouds.[57] Afflicted with arrows and his bow cut off, Karna, though proud of his manliness, felt great pain and proceeded to another car.' "[58]

SECTION CXXXII.

"Dhritarāshtra said,—'What, indeed, O Sanjaya, did Duryodhana say when he saw that Karna turning away from the field upon whom my sons had reposed all their hopes of victory?[1] How, indeed, did the mighty Bhima, proud of his energy, fight? What also, O son, did Karna do after this, beholding Bhimasena in that battle resemble a blazing fire?'[2]

"Sanjaya said,—'Mounting upon another car that was duly equipt, Karna once more proceeded against the son of Pāndu, with the fury of the ocean tossed by the tempest.[3] Beholding Adhiratha's son excited with rage, thy sons, O king, regarded Bhimasena to be already poured as a libation on the (Karna-) fire.[4] With furious twang of bowstring and terrible sounds of his palms, the son of Rādhā shot dense showers of shafts towards Bhimasena's car.[5] And once more, O monarch, a terrible encounter took place between the heroic Karna and the high-souled Bhima.[6] Both excited with wrath, both endued with mighty-arms, each desirous of slaying the other, those two warriors looked at each other as if resolved to burn each other with their (wrathful) glances.[7] The eyes of both were red in rage, and both breathed fiercely, like a couple of snakes. Endued with great heroism, those two chastisers of foes approached and mangled each other.[8] Indeed, they fought with each other like two hawks endued with great activity, or like two *Çarabhas* excited with wrath.[9] Then that chastiser of foes, *viz.*, Bhima, recollecting all the woes suffered by him on the occasion of the match at dice, and during his exile in the woods and residence in Virāta's city,[10] and bearing in mind the robbing of their kingdom swelling with prosperity and gems by thy sons, and the numerous other wrongs inflicted on the Pānda-

vas by thee and the *Suta's* son,[11] and remembering also the fact that thou hadst conspired to burn the innocent Kunti with her sons, and calling to his memory the sufferings of Krishnā in the midst of the assembly at the hands of those wretches,[12] as also the seizure of her tresses by Dusçāsana and the harsh speeches uttered, O Bhārata, by Karna,[13] to the effect—*Take thou another husband, for all thy husbands are dead: the sons of Prithā have sunk into hell and are like sesamum seeds without kernel*,[14]—remembering also those other words, O son of Kuru, that the Kauravas uttered in thy presence, and the fact also that thy sons had been desirous of enjoying Krishnā as slave,[15] and those harsh words that Karna spoke to the sons of Pāndu when the lattter, attired in deer-skins, were about to be banished to the woods,[16] and the brag in which thy wrathful and foolish son, himself in prosperity, indulged, regarding the distressed sons of Prithā as veritable straw,[17] indeed, the virtuous Bhima, that slayer of foes, remembering these and all the woes he had suffered since his childhood, became reckless of his very life.[18] Stretching his invincible and formidable bow the back of whose staff was decked with gold, Vrikodara, that tiger of Bharata's race, utterly reckless of his life, rushed against Karna.[19] Shooting dense showers of bright arrows whetted on stone, Bhima shrouded the very light of the Sun.[20] Adhiratha's son, however, smiling the while, quickly baffled, by means of his own winged arrows whetted on stone, that arrowy downpour of Bhimasena.[21] Endued with great strength and mighty arms, that mighty car-warrior, *viz.*, the son of Adhiratha, then pierced Bhima with nine keen arrows.[22] Struck with those arrows like an elephant struck with the hook, Vrikodara fearlessly rushed against the *Suta's* son.[23] Karna, however, in wrath, rushed against that bull among the Pāndavas who was thus rushing towards him with great impetuosity and force, like an infuriate elephant against an infuriate compeer.[24] Blowing his conch then whose blast resembled the sound of a hundred trumpets, Karna cheerfully agitated the force that supported Bhima, like the raging sea.[25] Beholding that force of his, consisting of elephants and steeds and cars and foot-soldiers, thus agitated by Karna, Bhima, approaching the

former, covered him with arrows.[26] Then Karna caused his own steeds of the hue of swans to be mingled with those of Bhimasena of the hue of bears, and shrouded the son of Pāndu with his shafts.[27] Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of Karna of the hue of swans, cries of *oh* and *alas* arose from among the troops of thy sons.[28] Those steeds, fleet as the wind, thus mingled together, looked exceedingly beautiful, like white and black clouds, O monarch, mingled together in the firmament.[29] Beholding Karna and Vrikodara to be both excited with wrath, the great car-warriors of thy army began to tremble with fear.[30] The field of battle where they fought soon became awful like the domains of Yama. Indeed, O best of Bharatas, it became as frightful to behold as the city of the king of the dead.[31] The great car-warriors of thy army, looking upon that scene as if they were spectators of a sport in an arena, beheld not any of the two to gain any advantage over the other in that dreadful encounter.[32] They only beheld, O king, that mingling and clash of the mighty weapons of those two warriors, as a result, O monarch, of the evil policy of thyself and thy son![33] Those two slayers of foes continued to cover each other with their keen shafts. Both endued with wonderful prowess, they filled the welkin with their arrowy downpours.[34] Those two mighty car-warriors shooting at each other keen shafts from desire of taking each other's life, became exceedingly beautiful to behold like two clouds pouring torrents of rain.[35] Those two chastisers of foes, shooting gold-decked arrows, made the welkin look bright, O king, as if with blazing meteors.[36] Shafts equipt with vulturine feathers, shot by those two heroes, looked like rows of excited cranes in the autumn sky[37] Meanwhile Krishna and Dhananjaya, those chastisers foes, engaged in battle with the *Suta's* son, thought the burthen too great for Bhima to bear.[38] As Karna and Bhima, for baffling each other's shafts, shot these arrows at each other, many elephants and steeds and men, deeply struck therewith, fell down deprived of life.[39] And in consequence of those falling and fallen creatures deprived of life and counting by thousands, a great carnage, O king, took place in the army of thy sons.[40] And soon, O bull of Bharata's

race, the field of battle became covered with the bodies of men and steeds and elephants deprived of life.' "[41]

SECTION CXXXIII.

"Dhritarāshtra said,—'I regard Bhimasena's prowess to be exceedingly wonderful, inasmuch as he succeeded in battling with Karna of singular activity and energy.[1] Indeed, O Sanjaya, tell me why that Karna, who is capable of resisting in in battle the very celestials with the *Yakshas* and *Asuras* and men, armed with all kinds of weapons, could not vanquish in battle Pāndu's son Bhima blazing with resplendence?[2-3] O tell me, how that battle took place between them in which each staked his very life. I think that in an encounter between two, success is within reach of both as, indeed, both are liable to defeat.[4*] O *Suta*, obtaining Karna in battle, my son Suyodhana always ventures to vanquish the sons of Prithā with Govinda and the Sātwatas![5] Hearing, however, of the repeated defeat in battle of Karna by Bhimasena of terrible deeds, a swoon seems to come upon me![6] I think the Kauravas to be already slain, in consequence of the evil policy of my son! Karna will never succeed, O Sanjaya, in vanquishing those mighty bowmen, *viz.*, the sons of Prithā![7] In all the battles that Karna has fought with the sons of Pāndu, the latter have invariably defeated him on the field.[8] Indeed, O son, the Pāndavas are incapable of being vanquished by the very gods with Vāsava at their head! Alas, my wicked son Duryodhana knoweth it not![9] Having robbed Prithā's son, who is like the Lord of the treasures himself, of his wealth, my son of little intelligence seeth not the fall like a searcher of honey (in the mountains).[10] Conversant with deceit, he regardeth it to be irrevocably his and always insulteth the Pāndavas.[11] Myself also, of unrefined soul, overcome with affection for my children, scrupled not to despise the high-souled sons of Pāndu that are

* I render the second line of 4 too freely. The sense seems to be that when two persons fight, one cannot say beforehand who will succeed. Both have chances of success as, indeed, both have chances of defeat.—T.

observant of morality!'[12] Yudhishthira the son of Prithā, of great foresight, always showed himself desirous of peace. My sons, however, regarding him incapable, despised him.'[13] Bearing in mind all those woes and all the wrongs (sustained by the Pāndavas), the mighty-armed Bhimasena battled with the *Suta's* son![14] Tell me, therefore, O Sanjaya, how Bhima and Karna, those two foremost of warriors, fought with each other, desirous of taking each other's life!'[15]

"Sanjaya said,—Hear, O king, how the battle took place between Karna and Bhima which resembled an encounter between two elephants in the forest desirous of slaying each other.[16] The son of Vikartana, O king, excited with rage and putting forth his prowess, pierced that chastiser of foes, *viz.*, the angry Bhima of great prowess, with thirty shafts.[17] Indeed, O chief of Bharata's race, Vikartana's son struck Bhima with many arrows of keen points, decked with gold, and endued with great impetuosity.[18] Bhima, however, with three sharp shafts cut off the bow of Karna as the latter was engaged in striking him. And with a broad-headed arrow the son of Pāndu then felled on the Earth Karna's charioteer from his niche in the car.[19] The son of Vikartana, then, desirous of slaying Bhimasena, seized a dart whose shaft was decked with gold and stones of *lapis lazuli*.[20] Grasping that fierce dart, which resembled a second dart of Death, and uplifting and aiming it, the mighty son of Rādhā[21] hurled it at Bhimasena with a force sufficient to take away Bhima's life. Hurling that dart like Purandara hurling the thunder-bolt, Rādhā's son[22] of great strength uttered a loud roar. Hearing that roar thy sons became filled with delight.[23] Bhima, however, with seven swift arrows, cut off in the welkin that dart endued with the effulgence of the Sun or fire, hurled from the hands of Karna.[24] Cutting off that dart resembling a snake just freed from its slough, Bhima, O sire, as if on the look out for taking the life-breaths of the *Suta's* son,[25] sped, in great wrath, many shafts in that battle that were equipt with peacock feathers and golden wings, and each of which, whetted on stone, resembled the rod of Yama.[26] Karna also of great energy, taking up another formidable bow the back of whose staff was decked with gold, and draw-

ing it with force, shot many shafts.[27] The son of Pāndu, however, cut off all those arrows with nine straight arrows of his own. Having cut off, O ruler of men, those mighty shafts shot by Vasushena, Bhima, O monarch, uttered a loud roar like that of a lion. Roaring at each other like two mighty bulls for the sake of a cow in season,[28-29] or like two tigers for the sake of the same piece of meat, they endeavoured to strike each other, each being desirous of finding the other's *laches*.[30] At times they looked at each other with angry eyes like two mighty bulls in a cowpen. Then like two huge elephants striking each other with the points of their tusks,[31] they encountered each other with shafts shot from their bows drawn to the fullest stretch. Scorching each other, O king, with their arrowy showers, they put forth their prowess upon each other, eyeing each other in great wrath.[32] Sometimes laughing at each other and sometimes rebuking each other, and sometimes blowing their conchs, they continued to fight with each other.[33] Then Bhima once more cut off Karna's bow at the handle, O sire, and despatched by means of his shafts the latter's steeds, white as conchs, to the abode of Yama.[34] And the son of Pāndu also felled his enemy's charioteer from his niche in the car. Then Karna the son of Vikartana, made steedless and driverless, and covered in that battle (with shafts), became plunged into great anxiety. Stupified by Bhima with his arrowy showers, he knew not what to do.[35-36] Beholding Karna placed in that distressful plight, king Duryodhana, trembling with wrath, commanded (his brother) Durjaya, saying,[37]—Go, O Durjaya! There the son of Pāndu is about to devour the son of Rādhā! Slay that beardless eunuch soon, and infuse strength into Karna![38]—Thus addressed, thy son Durjaya, saying unto Duryodhana—So be it,—rushed towards Bhimasena engaged (with Karna) and covered him with arrows.[39] And Durjaya struck Bhima with nine shafts, his steeds with eight, his driver with six, his standard with three, and once more Bhima himself with seven.[40] Then Bhimasena, excited with wrath, piercing with his shafts the very vitals of Durjaya and his steeds and driver, despatched them to Yama's abode.[41] Then Karna, weeping in grief, circumambulated that son of thine, who, decked with ornaments,

lay on the Earth, writhing like a snake.[43] Bhima then, having made that deadly foe of his, *viz.*, Karna, carless, smilingly covered him with shafts and made him look like a *Çatāghni* with numberless spikes on it.[44] The *Atiratha* Karna, however, that chastiser of foes, though thus pierced with arrows, did not yet avoid the enraged Bhima in that battle.'"[44]

SECTION CXXXIV.

"Sanjaya said,—'The carless Karna, thus once more completely defeated by Bhima, mounted another car and speedily began to pierce the son of Pāndu.[1] Like two huge elephants encountering each other with the points of their tusks, they struck each other with shafts shot from their bows drawn to the fullest stretch.[2] Then Karna, striking Bhimasena with showers of shafts, uttered a loud roar, and once more pierced him in the chest.[3] Bhima, however, in return, pierced Karna with ten straight arrows and once more with twenty straight arrows.[4] Then Karna, piercing Bhima, O king, with nine arrows in the centre of the chest, struck the latter's standard with a sharp shaft.[5] The son of Prithā then pierced Karna in return with three and sixty arrows, like a guide striking a mighty elephant with the hook or a rider striking a steed with the whip.[6] Deeply pierced, O king, by the illustrious son of Pāndu, the heroic Karna began to lick with his tongue the corners of his mouth, and his eyes became red in rage.[7] Then, O monarch, Karna sped at Bhimasena, for his destruction, a shaft capable of piercing every body like Indra hurling his thunderbolt.[8] That shaft equipt with beautiful feathers, sped from the bow of the *Suta's* son, piercing Pārtha in that battle, sank deep into the Earth.[9] Then the mighty-armed Bhima, with eyes red in wrath, hurled without a moment's reflection, at the *Suta's* son, a heavy six-sided mace, decked with gold, measuring full four cubits in length, and resembling the bolt of Indra in force. Indeed, like Indra slaying the *Asuras* with his thunderbolt, that hero of Bharata's race, excited with wrath, slew with that mace the well-trained steeds, of the foremost breed, of Adhiratha's son. Then, O bull of Bharata's race, the mighty-

armed Bhima, with a couple of razor-faced arrows,[10-12] cut off the standard of Karna. And then he slew, with a number of shafts, his enemy's charioteer. Abandoning that steedless and driverless and standardless car,[13] Karna, O Bhārata, cheerlessly stood on the Earth, drawing his bow. The prowess that we then beheld of Rādhā's son was extremely wonderful,[14] inasmuch as that foremost of car-warriors, though deprived of car, continued to resist his foe. Beholding that foremost of men, *viz.*, the son of Adhiratha, deprived of his car,[15] Duryodhana, O monarch, said unto (his brother) Durmukha,—There, O Durmukha, the son of Rādhā hath been deprived of his car by Bhimasena![16] Furnish that foremost of men, that mighty car-warrior, with a car!—Hearing these words of Duryodhana, thy son Durmukha, O Bhārata,[17] quickly proceeded towards Karna and covered Bhima with his shafts. Beholding Durmukha desirous of supporting the *Suta's* son in that battle,[18] the son of the Wind-god was filled with delight and began to lick the corners of his mouth. Then resisting Karna the while with his shafts,[19] the son of Pāndu quickly sped his car towards Durmukha. And in that moment, O king, with nine straight[20] arrows of keen points, Bhima despatched Durmukha to Yama's abode. Upon Durmukha's slaughter, the son of Adhiratha mounted upon the car of that prince, and looked resplendent, O king, like the blazing Sun. Beholding Durmukha lying prostrate on the field, his very vitals pierced (with shafts), and his body bathed in blood, Karna with tearful eyes abstained for a moment from the fight. Circumambulating the fallen prince and leaving him there,[21-23] the heroic Karna began to breathe long and hot breaths and knew not what to do. Seizing that opportunity, O king, Bhimasena sped at the *Suta's* son four and ten long shafts equipt with vulturine feathers. Those blood-drinking shafts of golden wings, endued with great force, illumining the ten points as they coursed through the welkin, pierced the armour of the *Suta's* son, and drank his life-blood, O king,[24-26] and passing through his body, sank into the Earth and looked resplendent like angry snakes, O monarch, urged on by Death himself,[27] with half their bodies inserted within their holes. Then the son of Rādhā, without

reflecting a moment, pierced Bhima in return with four and ten fierce shafts decked with gold. Those fierce winged arrows, piercing through Bhima's right arm,[28-29] entered the Earth like birds entering a grove of trees. Striking against the Earth, those arrows looked resplendent,[30] like the blazing rays of the Sun while proceeding towards the *Asta* hills. Pierced in that battle with those all-piercing arrows, Bhima[31] began to shed copious streams of blood like a mountain ejecting streams of water. Then Bhima pierced the *Suta's* son in return with three shafts endued with the impetuosity of Garuda, and he pierced the latter's charioteer also with seven. Then, O king, Karna thus afflicted with Bhima's might, became exceedingly distressed.[32-33] And that illustrious warrior then fled, forsaking the battle, borne away by his fleet steeds. The *Atiratha* Bhimasena, however, drawing his bow decked with gold, stayed in battle, looking resplendent like a blazing fire.' "[34]

SECTION CXXXV.

"Dhritarāshtra said,—'I think Destiny is supreme. Fie on Exertion which is useless, inasmuch as the son of Adhiratha, though fighting resolutely, could not vanquish the son of Pāndu![1]—Karna boasts of his competence to vanquish in battle all the Pārthas with Govinda amongst them. I do not, in the world, see another warrior like Karna![2]—I often heard Duryodhana speak in this strain. Indeed, O *Suta*, the wretched Duryodhana used to tell me formerly,—Karna is a mighty hero, a firm bowman, above all fatigue. If I have that Vasushena for my ally, the very gods will not be a match for me, what need be said, therefore, O monarch, of the sons of Pāndu that are weak and heartless?—Tell me, therefore, O Sanjaya, what did Duryodhana say beholding that Karna defeated and looking like a snake deprived of its poison and flying away from battle! Alas, deprived of his senses, Duryodhana despatched the unsupported Durmukha, unacquainted though he was with battle, into that fiery encounter like an insect into the blazing fire! O Sanjaya, even Açwatthāman and the ruler of the Madras and Kripa, united together, cannot stay before Bhimasena! Even

these know the terrible might, equal to that of ten thousand elephants, of Bhima endued with the energy of Marut himself, as also his cruel intents! Why would those warriors, acquainted with Bhima's might, wrath, and energy, provoke the ire, in battle, of that hero of cruel deeds, that warrior resembling Yama himself as the latter becomes at the end of the *Yuga*? It seems that the *Suta's* son, the mighty-armed Karna alone, relying on the prowess of his own arms,[8-10] fought in battle with Bhimasena, disregarding the latter. That son of Pāndu who vanquished Karna in battle like Purandara vanquishing an *Asura*, is incapable of being vanquished by anybody in fight. Who is there that would, hopeful of life, approach that Bhima who, in Arjuna's quest, alone entered my host, having grinded Drona himself? Who, indeed, is there, O Sanjaya, that would dare stay in the face of Bhima?[11-13] Who is there among the *Asuras* that would venture to stay before the great Indra with the thunderbolt uplifted in his hand?* A man may return, having entered the abode of the king of the dead.[14] None, however, can return having encountered Bhimasena! Those men of weak prowess who senselessly rushed against the angry Bhimasena were like insects falling upon a blazing fire. Without doubt, reflecting upon what the angry and the fierce Bhima had said in the assembly in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna,[15-17] Dusçāsana and his brothers ceased to encounter Bhima from fear! That wicked son also of mine, O Sanjaya, who repeatedly said in the assembly (these words, *viz.,*)—*Karna and Dusçāsana and I myself will vanquish the Pāndavas in battle,*—without doubt, beholding Karna defeated and deprived of his car by Bhima,[18-19] is consumed with grief in consequence of his rejection of Krishna's suit!† Beholding his mail-clad brothers slain in battle by Bhimasena,[20] in consequence of his own fault, without doubt, my son is burning with

* The genius of the two languages being entirely different, I give the sense of the first line of 14 separately, without seeking to connect it, in the assertive form, with the second half of 13.—T.

† Literally, "disregard of Krishna."—T.

grief! Who that is desirous of life will make a hostile advance against Pāndu's son[21] Bhima excited with wrath and armed with terrible weapons and standing in battle like Death himself? A man may escape from the very jaws of the *Vadavā* fire.[22] But it is my belief that no one can escape from before Bhima's face! Indeed, neither Pārtha, nor the Pānchālas, nor Keçava, nor Sātyaki,[23] when excited with wrath in battle, shows the least regard for (his) life. Alas, O *Suta*, the very lives of my sons are in danger![24]

"Sanjaya said,—'Thou, O Kauravya, that art thus grieving in view of the present carnage, thou, without doubt, art the root of this destruction of the world![25] Obedient to the counsels of thy sons, thou hast thyself provoked this fierce hostility. Though urged (by well-wishing friends), thou acceptedst not the proper medicine like a man fated to die![26] O monarch, O best of men, having thyself drunk the fiercest and the most indigestible poison, take thou all its consequences now![27] The combatants are fighting to the best of their might: still thou speakest ill of them! Listen, however, to me as I describe to thee how the battle raged.[28]

"'Beholding Karna defeated by Bhimasena, five of thy sons, those uterine brothers that were great bowmen, could not, O sire, brook it.[29] They were Durmarshana and Dussaha and Durmada and Durdhara and Jaya. Clad in beautiful mail, all of them rushed against the son of Pāndu.[30] Encompassing the mighty-armed Vrikodara on all sides, they shrouded all the points of the compass with their shafts looking like flights of locusts.[31] Bhimasena, however, in that battle, smilingly received those princes of celestial beauty thus rushing suddenly against him.[32] Beholding thy sons advancing against Bhimasena, Rādhā's son Karna rushed against that mighty-warrior,[33] shooting arrows of keen points that were equipt with golden wings and whetted on stone. Bhima, however, quickly rushed against Karna, though resisted by thy sons.[34] Then the Kurus, surrounding Karna, covered Bhimasena with showers of straight shafts.[35] With five and twenty arrows, O king, Bhima, armed with his formidable bow, despatched all those bulls among men to Yama's abode with their steeds and charioteers.[36] Fall-

ing down from their cars along with their charioteers, their lifeless forms looked like large trees with their variegated weight of flowers uprooted by the tempest.[37] The prowess that we then beheld of Bhimasena was exceedingly wonderful, inasmuch as, resisting Adhiratha's son the while, he slew those sons of thine.[38] Resisted by Bhima with whetted arrows on all sides, the *Suta's* son, O king, only looked at Bhima.[39] Bhimasena also, with eyes red in wrath, began to cast angry glances on Karna, stretching his formidable bow the while.'"[40]

SECTION CXXXVI.

"Sanjaya said,—'Beholding thy sons lying (on the field), Karna of great prowess, filled with great wrath, became hopeless of his life.[1] And Adhiratha's son regarded himself guilty, seeing thy sons slain before his eyes in battle by Bhima.[2] Then Bhimasena, recollecting the wrongs formerly inflicted by Karna, became filled with rage and began with deliberate care to pierce Karna with many keen arrows.[3] Then Karna, piercing Bhima with five arrows, smiling the while, once more pierced him with seventy arrows equipt with golden wings and whetted on stone.[4] Disregarding those shafts shot by Karna, Vrikodara pierced the son of Rādhā in that battle with a hundred straight shafts.[5] And once more piercing him in his vitals with five keen arrows, Bhima, O sire, cut off with a broad-headed arrow the bow of the *Suta's* son.[6] The cheerless Karna then, O Bhārata, taking up another bow, shrouded Bhimasena on all sides with his arrows.[7] Then Bhima, slaying Karna's steeds and charioteer, laughed a loud laugh, having thus counteracted Karna's feats.[8] Then that bull amongst men, *viz.*, Bhima, cut off with his arrows the bow of Karna. That bow, O king, of loud twang and the back of whose staff was decked with gold, fell down (from his hand).[9] Then the mighty car-warrior Karna alighted from his car and taking up a mace in that battle wrathfully hurled it at Bhima.[10] Beholding that mace, O king, impetuously coursing towards him, Vrikodara resisted it with his arrows in the sight of all the troops.[11] Then the son of Pāndu, gifted with great prowess and exerting himself with

great activity, sped a thousand arrows at the *Suta's* son, desirous of taking the latter's life.[12] Karna, however, in that dreadful battle, resisting all those shafts with his own, cut off Bhima's armour also with his arrows.[13] And then he pierced Bhima with five and twenty small shafts in the sight of all the troops. All this seemed exceedingly wonderful.[14] Then, O monarch, Bhima, excited with rage, sped nine straight shafts at the *Suta's* son.[15] Those keen shafts, piercing through Karna's coat of mail and right arm, entered the Earth like snakes into an anthill.[16] Shrouded with showers of shafts shot from Bhimasena's bow, Karna once more turned his back upon Bhimasena.[17] Beholding the *Suta's* son turn back and flying away on foot, covered all over with the arrows of Kunti's son, Duryodhana said,[18]—Go ye quickly from all sides towards the car of Rādhā's son!—Then, O king, thy sons, hearing these words of their brother that were to them a surprise,[19] rushed towards the son of Pāndu for battle, shooting showers of shafts. They were Chitra, and Upachitra, and Chāruchitra, and Carāsana, and and Chitrāyudha, and Chitravarman. All of them were well-versed in every mode of warfare. The mighty car-warrior Bhimasena, however, felled each of those sons of thine thus rushing against him with a single arrow. Deprived of life, they fell down on the Earth like trees uprooted by a tempest.[20-22] Beholding those sons of thine, all mighty car-warriors, O king, thus slain, Karna, with tearful face, recollected the words of Vidura.[23] Mounting upon another car that was duly equipt, Karna, endued with great prowess, quickly proceeded against the son of Pāndu in battle.[24] Piercing each other with whetted arrows equipt with wings of gold, the two warriors looked resplendent like two masses of clouds penetrated by the rays of the sun.[25] Then the son of Pāndu excited with rage, cut off the armour of the *Suta's* son with six and thirty broad-headed arrows of great sharpness and fierce energy.[26] The mighty-armed *Suta's* son also, O bull of Bharata's race, pierced the son of Kunti with fifty straight arrows.[27] The two warriors then, smeared with red sandal paste, with many a wound caused by each other's arrows, and covered also with gore, looked resplendent like the risen sun and the moon,[28]

Their coats of mail cut off by means of arrows, and their bodies covered with blood, Karna and Bhima then looked like a couple of snakes just freed from their sloughs.[50] Indeed, those two tigers among men mangled each other with their arrows like two tigers mangling each other with their teeth. The two heroes incessantly showered their shafts like two masses of clouds pouring torrents of rain.[60] Those two chastisers of foes tore each other's body with their arrows like two elephants tearing each other with the points of their tusks.[61] Roaring at each other and showering their arrows upon each other, those two foremost of car-warriors seemed to sport with each other, causing their ears to trace beautiful circles.[62] They resembled a couple of mighty bulls roaring at each other in the presence of a cow in her season. Indeed, those two lions among men then looked like a couple of mighty lions endued with great prowess.[63] Casting their glances upon each other with eyes red in wrath, those two warriors endued with great energy fought on like Cakra and Virochana's son (Prahlāda).[64] Then, O king, the mighty-armed Bhima, as he stretched his bow with his two hands, looked like a cloud charged with lightning.[65] Then the mighty Bhima cloud, having the twang of the bow for its thunder and incessant showers of arrows for its rainy downpour, covered, O king, the Karna mountain.[66] And once more Pāndu's son Bhima of terrible prowess, O Bhārata, shrouded Karna with a thousand shafts shot from his bow.[67] And as he shrouded Karna with his winged shafts equipt with *Kanka* feathers, thy sons witnessed his extraordinary prowess.[68] Gladdening Pārtha himself and the illustrious Keçava and Sātyaki and the two protectors of the (two) wheels (of Arjuna's car), Bhima fought even thus with Karna.[69] Beholding the prowess, the might of arms, and the perseverance of Bhima who knew his own self, thy sons, O monarch, all became cheerless.'"[70]

SECTION CXXXVII.

"Sanjaya said,—'Hearing the twang of Bhimasena's bow and the sound of his palms, the son of Rādhā could not brook it like an infuriate elephant incapable of brooking the roars of

an infuriate rival.[1] Returning for a moment from before Bhimasena, Karna cast his eyes upon those sons of thine that had been slain by Bhimasena.[2] Beholding them, O best of men, Karna became cheerless and plunged in grief. Breathing hot and long sighs he once more proceeded against the son of Pāndu.[3] With eyes red as copper, and sighing in wrath like a mighty snake, Karna then, as he shot his arrows, looked resplendent like the Sun scattering his rays.*[4] Indeed, O bull of Bharata's race, Vrikodara was then covered with the arrows, resembling the spreading rays of the Sun, that were shot from Karna's bow.[5] The beautiful shafts, equipt with peacock feathers, shot from Karna's bow, penetrated into every part of Bhima's body like birds into a tree for roosting there.[6] Indeed, the arrows, equipt with wings of gold, shot from Karna's bow, falling incessantly, resembled continuous rows of cranes.[7] So numerous were the shafts shot by Adhiratha's son that these seemed to issue not from his bow alone but from his standard, his umbrella, and the shaft and yoke and bottom of his car also.[8] Indeed, Adhiratha's son shot his sky-ranging shafts of impetuous energy, decked with gold and equipt with vulturine feathers, in such a way as to fill the entire welkin with them.[9] Beholding him (thus) excited with fury and rushing towards him like the Destroyer himself, Vrikodara, becoming utterly reckless of his life and prevailing over his foe, pierced him with nine shafts.†[10] Beholding the irresistible impetuosity of Karna as also that dense shower of arrows, Bhima, endued as he was with great prowess, quailed not in fear.[11] The son of Pāndu then, counteracting that arrowy downpour of Adhiratha's son, piereed Karna himself with twenty other sharp shafts[12] Indeed, as Prithā's son himself had before been shrouded by the *Suta's* son, even so was the latter now shrouded by the former in that battle.[13] Beholding the prowess of Bhimasena in battle, thy

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* The Bombay reading, which I adopt, seems to be better than the Bengal one.—T.

† I think that both *Vrikodaram* and *niçitais* in this verse as given in the Bombay text are incorrect. I read *Vrikodaras* and *navabhis*, following the Bengal texts.—T.

warriors, as also the *Chāranas*, filled with joy, applauded him.[14] Bhuriçravas, and Kripa, and Drona's son, and the ruler of the Madras, and Jayadratha, and Uttamaujas, and Yudhāmanyu, and Sātyaki, and Keçava, and Arjuna,[15]—these great car-warriors, O king, among both the Kurus and the Pāndavas,—loudly cheered Bhima, saying,—*Excellent, Excellent*,—and uttered leonine roars.[16] When that fierce uproar making the hair to stand on end arose, thy son Duryodhana, O king, quickly said[17] unto all the kings and princes and particularly his uterine brothers, these words, *viz.*,—Blessed be ye, proceed towards Karna for rescuing him from Vrikodara,[18] else the shafts shot from Bhima's bow will slay the son of Rādhā! Ye mighty bowmen, strive yo to protect the *Suta's* son![19]—Thus commanded by Duryodhana, seven of his uterine brothers, O sire, rushing in wrath towards Bhimasena, encompassed him on all sides.[20] Approaching the son of Kunti they covered him with showers of arrows like clouds pouring torrents of rain on the mountain breast in the season of rains.[21] Excited with wrath, those seven great car-warriors began to afflict Bhimasena, O king, like the seven planets afflicting the Moon at the hour of the universal dissolution.[22] The son of Kunti then, O monarch, drawing his beautiful bow with great force and firm grasp,[23] and knowing that his foes were but men, aimed seven shafts. And the lord Bhima in great rage sped at them those shafts effulgent as solar rays.[24] Indeed, Bhimasena, recollecting his former wrongs, shot those shafts as if for extracting the life from out the bodies of those sons of thine.[25] Those arrows, O Bhārata, whetted on stone and equipt with wings of gold, shot by Bhimasena, piercing through the bodies of those Bharata princes, flew into the sky.[26] Indeed, those arrows winged with gold, piercing through the hearts of thy sons, looked beautiful, O monarch, as they passed into the welkin, like birds of excellent plumage.[27] Decked with gold and covered all over with blood, those arrows, O king, drinking the blood of thy sons, passed out of their body.[28] Pierced in their vital limbs by means of those arrows, they fell down on the Earth from their cars like tall trees growing on mountain precipices, broken by elephants.[29] The seven sons of thine that

were thus slain were Catrunjaya, and Catrusaha, and Chitra, and Chitrāyudha, and Dridha, and Chitrasena, and Vikarna.[30] Amongst all thy sons thus slain, Vrikodara the son of Pāndu grieved bitterly from sorrow for Vikarna who was dear to him.[31] And Bhima said,—Even thus was the vow made by me, *viz.*, that all of you should be slain by me in battle! It is for that, O Vikarna, that thou hast been slain! My vow hath been accomplished.[32] O hero, thou camest to battle, bearing in mind the duties of a Kshatriya! Thou wert ever engaged in our good, and especially in that of the king (our eldest brother)![33] It is scarcely proper, therefore, for me to grieve for thy illustrious self!—Having slain those princes, O king, in the very sight of Rādhā's son,[34] the son of Pāndu uttered a terrible leonine roar. That loud shout of the heroic Bhima, O Bhārata, informed king Yudhishthira the just that the victory in that battle was his. Indeed, hearing that tremendous shout of Bhima armed with the bow,[35-36] king Yudhishthira felt great joy in the midst of that battle. The gladdened son of Pāndu then, O king, received that leonine shout of his brother with sounds of drums and other musical instruments. And after Vrikodara had sent him that message by the sign agreed upon, Yudhishthira, that foremost of persons acquainted with weapons, filled with joy, rushed against Drona in battle. On the other hand, O king, beholding one and thirty of thy sons slain, Duryodhana recollected the words of Vidura.—*Those beneficial words spoken by Vidura are now realised!*[37-40]—thinking even so, king Duryodhana was unable to do what he should. All that, during the match at dice, thy foolish and wicked son, with Karna (on his side), said unto the princess of Pānchāla causing her to be brought into the assembly, all the harsh words again that Karna said unto Krishnā, in the same place,[41-42] before thyself, O king, and the sons of Pāndu, in thy hearing and that of all the Kurus,[43] to the effect that—*O Krishnā, the Pāndavas are lost and have sunk into eternal hell, therefore, choose thou other husbands!*—alas, the fruit of all *that* is now manifesting itself![44] Then again, O thou of Kuru's race, diverse harsh speeches such as sesamum seeds without kernel, &c., were applied by thy wrathful sons

to those high-souled ones, *viz.*, the sons of Pāndu! Bhimasena, vomiting forth the fire of wrath (which these engendered) and which he had restrained for thirteen years, is now compassing the destruction of thy sons![45-46] Indulging in copious lamentations, Vidura failed to incline thee towards peace. O chief of the Bharatas, suffer the fruit of all that with thy son![47] Thou art old, patient, and capable of foreseeing the consequences of all acts. Being so, when thou didst yet refuse to follow the counsels of thy well-wishers, it seems that all this is the result of destiny.[48] Do not grieve, O tiger among men! All this is thy great fault! In my opinion, thou art thyself the cause of the destruction of thy sons![49] O monarch, Vikarna hath fallen, and Chitrasena also of great prowess! Many other mighty car-warriors and foremost ones among thy sons have also fallen![50] Others again among thy sons whom Bhima saw come within the range of his vision, O mighty-armed one, he slew in a trice.[51] It is for thee only that I had to see our army scorched in thousands by means of the arrows shot by Pāndu's son Bhima and Vrisha (Karna)!"[52]

SECTION CXXXVIII.

"Dhritarāshtra said,—'O *Suta*, O Sanjaya, this grievous result that has now overtaken us is, I think, certainly due to my evil policy![1] I had hitherto thought that what is past is past. But, O Sanjaya, what measures should I now adopt?[2] I am now once more calm, O Sanjaya! Therefore, tell me how this slaughter of heroes is going on, having my evil policy for its cause![3]

"Sanjaya said,—'Indeed, O king, Karna and Bhima, both endued with great prowess, continued in that battle to pour their arrowy showers like two rain-charged clouds.[4] The arrows winged with gold and whetted on stone and marked with Bhima's name, approaching Karna, penetrated into his body as if piercing into his very life.[5] Similarly Bhima also, in that battle, was shrouded with the shafts of Karna in hundreds and thousands, resembling snakes of virulent poison.[6] With their arrrows, O king, falling on all sides, an agitation was

produced among the troops resembling that of the very ocean.[7] Many were the combatants, O chastiser of foes, in thy host that were deprived of life by arrows, resembling snakes of virulent poision, shot from Bhima's bow.[8] Strewn with fallen elephants and steeds mixed with the bodies of men, the field of battle looked like a tract scattered over with trees broken by a tempest.[9] Slaughtered in battle with the arrows shot from Bhima's bow, thy warriors fled away, saying,—*What is this*?[10]—Indeed, that host of the Sindhus, the Sauviras, and the Kauravas, afflicted with the impetuous shafts of both Karna and Bhima, was removed to a great distance.[11] The remnant of those brave soldiers, with their steeds and elephants killed, leaving the vicinity of both Karna and Bhima, fled away in all directions.[12] (And they cried out)—Verily, for the sake of the Pārthas, the gods are stupefying us, since those arrows shot by both Bhima and Karna are slaying our forces.[13] —Saying those words, these troops of thine, afflicted with fear, avoiding the range of (Karna's and Bhima's) arrows, stood at a distance for witnessing that combat.[14] Then on the field of battle there began to flow a terrible river enhancing the joy of heroes and the fears of the timid.[15] And it was caused by the blood of elephants and steeds and men. And covered with the lifeless forms of men and elephants and steeds,[16] with flagstaffs and the bottoms of cars, with the adornments of cars and elephants and steeds, with broken cars and wheels and *Akshas* and *Kuvaras*,[17] with loud-twanged bows decked with gold, and gold-winged arrows and shafts in thousands[18] shot by Karna and Bhima and resembling snakes just freed from their sloughs, with countless lances and spears and scimitars and battle-axes,[19] with maces and clubs and axes all adorned with gold, with standards of diverse shape, and darts and spiked clubs,[20] and with beautiful *çataghnis*, the Earth, O Bhārata, looked resplendent. And strewn all over with ear-rings and necklaces of gold and bracelets loosened (from wrists), and rings, and precious gems worn on diadems and crowns, and head-gears, and golden ornaments of diverse kinds, O sire, and coats of mail, and leathern fences, and elephants' ropes, and umbrellas displaced (from their places), and yak-tails, and fans, with the pierced bodies of elephants

and steeds and men, with blood-dyed arrows, and with diverse other objects, lying about and loosened from their places, the field of battle looked resplendent like the firmament bespangled with stars. Beholding the wonderful, inconceivable, and superhuman feats of those two warriors, the *Chāranas* and the *Siddhas* were exceedingly amazed. As a blazing conflagration having the wind for its ally courses through an (extended) heap of dry grass, even so Adhiratha's son, engaged with Bhima, coursed fiercely in that battle.* Both of them felled countless standards and cars and slew steeds and men and elephants,[21-27] like a pair of elephants crushing a forest of reeds while engaged in battle with each other. Thy host looked like a mass of clouds O king of men, and great was the carnage caused in that battle by Karna and Bhima.' "[28]†

SECTION CXXXIX.

"Sanjaya said,—'Then Karna, O king, piercing Bhima with three arrows, poured countless beautiful arrows upon him.[1] The mighty-armed Bhimasena the son of Pāndu, though thus struck by the *Suta's* son, showed no signs of pain but stood immovable like a hill pierced (with arrows).[2] In return, O sire, in that battle, he deeply pierced Karna in the ear with a barbed arrow rubbed with oil, of great keenness, and excellent temper.[3] (With that arrow) he felled on the Earth the large and beautiful ear-ring of Karna, And it fell down, O monarch, like a blazing luminary of great effulgence from the firmament.[4] Excited with wrath, Vrikodara then, smiling the while, deeply pierced the *Suta's* son in the centre of the chest with another broad-headed arrow.[5] And once again, O Bhārata, the mighty-armed Bhima quickly sped in that battle ten long shafts that looked like snakes of virulent poison just freed from their sloughs.[6] Shot by Bhima, those shafts, O sire, striking

* The sense seems to be that Karna and Bhima were like fire and wind.—T.

† Verse 28 is a triplet. The second line is obscure. It seems that a line has been omitted.—T.

Karna's forehead, entered it like snakes entering an anthill.[7] With those shafts sticking to his forehead, the *Suta's* son looked beautiful as he did before while his brow had been encircled with a chaplet of blue lotuses.[8] Deeply pierced by the active son of Pāndu, Karna, supporting himself on the *Kuvara* of his car, closed his eyes.[9] Soon, however, regaining consciousness, Karna, that scorcher of foes, with his body bathed in blood, became mad with rage.[10]* Infuriate with rage in consequence of his being thus afflicted by that firm bowman, Karna, endued with great impetuosity, rushed fiercely towards Bhimasena's car.[11] Then, O king, the mighty and wrathful Karna, maddened with rage, sped at Bhimasena, O Bhārata, a hundred shafts winged with vulturine feathers,[12] The son of Pāndu, however, disregarding his foe and setting at nought his energy, began to shoot showers of fierce arrows at him.[13] Then Karna, O king, excited with rage, O scorcher of foes, struck the son of Pāndu, that embodiment of wrath, with nine arrows in the chest.[14] Then both those tigers among men, (armed with arrows and, therefore,) resembling a couple of tigers with fierce teeth, poured upon each other, in that battle, their arrowy showers like two mighty masses of clouds.[15] They sought to frighten each other, in that battle, with the sounds of their palms and with showers of arrows of diverse kinds.[16] Excited with rage, each sought in that battle to counteract the other's feat. Then that slayer of hostile heroes, *viz.*, the mighty-armed Bhima, O Bhārata, cutting off, with a razor-faced arrow, the bow of the *Suta's* son, uttered a loud shout. Casting off that broken bow, the *Suta's* son, that mighty car-warrior,[17-18] took up another bow that was stronger and tougher. Beholding that slaughter of the Kuru, the Sauvira, and the Sindhu heroes,[19] and marking that the Earth was covered with coats of mail and standards and weapons lying about, and seeing also the lifeless forms of elephants, foot-soldiers and horsemen and car warriors on all sides,[20] the body of the *Suta's* son, from wrath, blazed up with effulgence. Stretching his formidable bow decked with gold,[21] Rādhā's son, O king, eyed Bhima with

* Literally, "mustered all his rage.—T.

wrathful glances. Infuriate with rage, the *Suta's* son, while shooting his arrows, looked resplendent[22] like the autumnal Sun of dazzling rays at mid-day. While employed with his hands in taking up an arrow, fixing it on the bow-string, stretching the string, and letting it off, none could notice any interval between those acts. And while Karna was thus engaged in shooting his arrows right and left, his bow was incessantly drawn to a circle, like a terrible circle of fire. The keen-pointed arrows, equipt with wings of gold, shot from Karna's bow,[23-26] covered, O king, all the points of the compass, darkening the very light of the Sun. Countless flights were seen, in the welkin, of those shafts equipt with wings of gold, shot from Karna's bow. Indeed, the shafts shot from the bow of Adhiratha's son,[27-28] looked beautiful like rows of cranes in the welkin. The arrows that Adhiratha's son shot were all equipt with vulturine feathers, whetted on stone, decked with gold, endued with great impetuosity, and furnished with blazing points. Impelled with the force of his bow, those arrows decked with gold[29-30] fell incessantly towards Bhima's car. Indeed, those gold-decked arrows urged by Karna, while coursing in thousands through the welkin, looked beautiful like successive flights of locusts. The arrows shot from the bow of Adhiratha's son, as they coursed through the welkin, looked like one long continuous arrow in the sky. Like a cloud covering a mountain with torrents of rain,[31-33] Karna, excited with rage, covered Bhima with showers of arrows. Then thy sons, O Bhārata, with their troops, beheld the might, energy, prowess, and perseverance of Bhima, for the latter, disregarding that arrowy downpour resembling the raging sea, rushed in wrath against Karna. Bhima, O monarch, was armed with a formidable bow the back of whose staff was decked with gold.[34-36] He stretched it so quickly that it seemed, like a second bow of Indra, to be incessantly drawn to a circle. Shafts issued continuously from it and seemed to fill the whole welkin.[37] With those straight arrows, equipt with wings of gold, shot by Bhima, a continuous line was made in the sky that looked effulgent like a garland of gold.[38] Then those showers of (Karna's) arrows spread in the welkin, struck by Bhimasena

with his shafts, were scattered in portions and fell down on the Earth.[39] Then the sky was covered with those showers of gold-winged and swiftly-coursing arrows, of both Karna and Bhimasena, that produced sparks of fire as they clashed against each other. The very Sun was then shrouded, and the very air ceased to move.[40-41] Indeed, when the welkin was thus covered with those arrowy showers, nothing could be seen. Then the *Suta's* son, disregarding the energy of the high-souled Bhima, completely shrouded Bhima with other arrows and endeavoured to prevail over him. Then, O sire, those arrowy showers shot by both of them,[42-43] seemed to clash against each other like two opposite currents of wind. And in consequence of that clash of the arrowy showers of those two lions among men,[44] a conflagration, O chief of the Bharatas, seemed to be generated in the sky. Then Karna, desirous of slaying Bhima, sped at him in rage many whetted arrows equipt with wings of gold and polished by the hands of the smith. Bhima, however, cut off with his own shafts every one of those arrows into three fragments,[45-46] and prevailing over the *Suta's* son, he cried out,—*Wait, Wait!*—And the wrathful and mighty son of Pāndu, like an all-consuming conflagration, once more shot in rage showers of fierce shafts. And then, in consequence of their leathern fences striking against their bow-strings, loud sounds were generated.[47-48] And loud also became the sound of their palms and terrible their leonine shouts and fierce the rattle of their car-wheels and the twang of their bow-strings.[49] And all the combatants, O king, ceased to fight, desirous of beholding the prowess of Karna and the son of Pāndu, each of whom was desirous of slaying the other.[50] And the celestial *Rishis* and *Siddhas* and *Gandharvas*, applauded them, saying,—*Excellent, Excellent!*—And the tribes of *Vidyādharas* rained flowery showers upon them.[51] Then the wrathful and mighty-armed Bhima of fierce prowess, baffling with his own weapons the weapons of his foe, pierced the *Suta's* son with many shafts.[52] Karna also, endued with great might, baffling the shafts of Bhimasena, sped at him nine long shafts in that battle.[53] Bhima, however, with as many arrows, cut off those shafts of the *Suta's* son in the

welkin and addressed him, saying,—*Wait, Wait!*[54]—Then the mighty-armed and heroic Bhima, excited with rage, shot at Adhiratha's son an arrow resembling the rod of Yama or Death himself.[55] Rādhā's son, however, of great prowess, smilingly cut off that arrow, O king, of Pāndu's son, with three arrows of his, as it coursed towards him through the welkin.[56] The son of Pāndu then once more shot showers of fierce shafts. Karna, however, fearlessly received all those arrows of Bhima.[57] Then excited with rage, the *Suta's* son Karna, by the power of his weapons, with his straight arrows, cut off in that encounter the couple of quivers and the bowstring of the battling Bhima as also the traces of his steeds. And then slaying his steeds also, Karna pierced Bhima's charioteer with five shafts.[58-59] The charioteer, quickly running away, proceeded to Yudhāmanyu's car. Excited with rage, the son of Rādhā then, whose splendour resembled that of the *Yuga* fire, smiling the while, cut off the flag-staff of Bhima and felled his banner. Deprived of his bow, the mighty-armed Bhima then seized a dart such as car-warriors may use.[60-61] Excited with wrath, he whirled it in his hand and then hurled it with great force at Karna's car. The son of Adhiratha then, with ten shafts, cut off, as it coursed towards him with the effulgence of a large meteor, that gold-decked dart thus hurled (by Bhima).* Thereupon that dart fell down, cut off into ten fragments by those sharp shafts of the *Suta's* son Karna, that warrior conversant with every mode of warfare, then battling for the sake of his friends. Then the son of Kunti took up a shield decked with gold [62-64] and a sword, desirous of obtaining either death or victory. Karna, however, O Bhārata, smiling the while, cut off that bright shield of Bhima with many fierce shafts. The car-less Bhima, O king, deprived of his shield, became mad with rage.[65-66] Quickly then he hurled his formidable sword at Karna's car. That large sword, cutting off the stringed bow of the *Suta's* son,[67] fell down on the Earth, O king, like an angry snake from the sky. Then Adhiratha's son, excited with rage in that battle, smilingly took up another bow destructive

* In the first line of 62, the Bengal reading *Āyastām* is better than the Bombay reading *Āyastas*.—T.

of foes, having a stronger string, and tougher than the one he had lost. Desirous of slaying the son of Kunti, Karna then began to shoot thousands of arrows, O king, equipt with wings of gold and endued with great energy. Struck with those shafts shot from Karna's bow, the mighty Bhima[68-70] leaped into the sky, filling Karna's heart with anguish. Beholding the conduct in battle of Bhima desirous of victory,[71] the son of Rādhā beguiled him by concealing himself in his car. Seeing Karna conceal himself with an agitated heart on the terrace of his car,[72] Bhima, catching hold of Karna's flag-staff, waited on the Earth. All the Kurus and the *Chāranas* highly applauded that attempt of Bhima of snatching Karna away from his car like Garuda snatching away a snake. His bow cut off, himself deprived of car, Bhima, observant of the duties of his order,[73-74] stayed still for battle, keeping his (broken) car behind him. The son of Rādhā then, from rage, in that encounter, proceeded against the son of Pāndu who was waiting for battle. Then those two mighty warriors, O king, challenging, as they approached, each other,[75-76] those two bulls among men, roared at each other like the clouds at the close of summer. And the passage-at-arms that then took place between those two enraged lions among men that could not brook each other in battle resembled that of old between the gods and the *Dānavas*. The son of Kunti, however, whose stock of weapons was exhausted, was (obliged to turn back) pursued by Karna.[77-78] Beholding the elephants, huge as hills, that had been slain by Arjuna, lying (near), the unarmed Bhimasena entered into their midst, for impeding the progress of Karna's car.[79] Approaching that multitude of elephants and getting into the midst of that fastness which was inaccessible to a car, the son of Pāndu, desirous of saving his life, refrained from striking the son of Rādhā.[80] Desirous of shelter, that subjugator of hostile cities, *viz.*, the son of Prithā, uplifting an elephant that had been slain by Dhananjaya with his shafts, waited there[81] like Hanumat uplifting the peak of Gandhamādana.* Karna, however, with his safts, cut off that

* Literally, "a mountain overgrown with medicinal herbs of great

elephant held by Bhima.[83] The son of Pāndu thereupon hurled at Karna the fragments of that elephant's carcase, as also car-wheels and steeds. In fact, all objects that he saw lying there on the field,[84] the son of Pāndu, excited with rage, took up and hurled at Karna. Karna, however, with his sharp arrows, cut off every one of those objects thus thrown at him.[85] Bhima also, raising his fierce fists that were endued with the force of the thunder, desired to slay the *Suta's* son. Soon, however, he recollected Arjuna's vow.[86] The son of Pāndu, therefore, though competent, took not the life of Karna, from desire of not falsifying the vow that Savyasāchin had made.[87] The *Suta's* son, however, with his sharp shafts, repeatedly caused the distressed Bhima to lose his senses.[87] But Karna, recollecting the words of Kunti, took not the life of the unarmed Bhima. Approaching quickly, Karna touched him with the horn of his bow.[88] As soon, however, as Bhimasena was touched with the bow, excited with rage and sighing like a snake, he snatched the bow from Karna and struck him with it on the head.[89] Struck by Bhimasena, the son of Rādhā, with eyes red in wrath, smiling the while, said unto him repeatedly these words,[90] *viz.*, Beardless eunuch, ignorant fool, and glutton.—And Karna said,—Without skill in weapons, do not fight with me! Thou art but a child, a laggard in battle![91] There, O son of Pāndu, where occurs a profusion of edibles and drink, there, O wretch, shouldst thou be but never in battle![92] Subsisting on roots, flowers, and fruits, and observant of vows and austerities, thou, O Bhima, shouldst pass thy days in the woods, for thou art unskilled in battle![93] Great is the difference between battle and the austere mode of a *Muni's* life! Therefore, O Vrikodara, retire into the woods! O child, thou art not fit for engaging in battle. Thou hast an aptitude for a life in the woods![94] Urging cooks and servants and slaves in the house to speed, thou art fit only for reproving them in wrath for the sake of thy dinner, O Vrikodara![95] Or, O Bhima, O thou of a foolish understanding, betaking thyself to a *Muni's* mode of

efficacy." Of course, the allusion is to Hanumat's removal of Gandhamādana for the cure of Lakshmana.—T.

life, gather thou fruits (for thy food)! Go to the woods, O son of Kunti, for thou art not skilled in battle![96] Employed in culling fruits and roots or in waiting upon guests, thou art unfit, I think, to take a part, O Vrikodara, in any passage-at-arms![97] —And, O monarch, all the wrongs done to him in his younger years, he was also reminded of by Karna in harsh words.[98] And as he stood there in weakness, Karna once more touched him with the bow. And laughing loudly, Vrisha once more told Bhima these words:[99]—Thou shouldst fight with others, O sire, but never with one like me! They that fight with persons like us have to undergo this and else![100] Go thither where the two Krishnas are! They will protect thee in battle! Or, O son of Kunti, go home, for, a child as thou art, what business hast thou with battle?[101]—Hearing those harsh words of Karna, Bhimasena laughed aloud and addressing Karna said unto him these words in the hearing of all:[102]—O wicked wight, repeatedly hast thou been vanquished by me! How cast thou indulge then in such idle boast? In the world the ancients witnessed the victory and defeat of the great Indra himself![103] O thou of ignoble parentage, engage with me in an athletic encounter with bare arms! Even as I slew the mighty Kichaka of gigantic frame,[104] I would then slay thee in the very sight of all the kings!—Understanding the motives of Bhima, Karna, that foremost of intelligent men,[105] abstained from that combat in the very sight of all the bowmen. Indeed, having made Bhima earless, Karna, O king, reproved him in such boastful language[106] in the view of that lion among the Vrishnis, (*viz.*, Krishna) and of the high-souled Pārtha. Then the ape-bannered (Arjuna), urged by Keçava, sped at the *Suta's* son, O king, many shafts whetted on stone. Those arrows decked with gold, shot by Pārtha's arms and issuing out of *Gāndiva*, entered Karna's body like cranes into the Karauncha mountains. With those arrows shot from *Gāndiva*, which entered Karna's body like so many snakes,[107-9] Dhananjaya drove the *Suta's* son from Bhimasena's vicinage. His bow cut off by Bhima and himself afflicted with the arrows of Dhananjaya,[110] Karna quickly fled away from Bhima on his great car. Bhimasena also, O bull among men, mounting upon Sātyaki's car,[111] proceeded in that

battle in the wake of his brother Savyasāchin the son of Pāndu. Then Dhananjaya, with eyes red in wrath, aiming at Karna, quickly sped a shaft like the Destroyer urging forward Death's self. That shaft sped from *Gāndiva*, like Garuda in the welkin in quest of a mighty snake, quickly coursed towards Karna. The son of Drona, however, that mighty car-warrior, with a winged arrow of his, cut it off in mid-air, desirous of rescuing Karna from the fear of Dhananjaya. Then Arjuna, excited with wrath, pierced the son of Drona with four and sixty[115-16] arrows, O king, and addressing him, said,—Do not fly away, O Açwatthāman, but wait a moment!—Drona's son, however, afflicted with the shafts of Dhananjaya, quickly entered a division of the Kaurava army that abounded with infuriate elephants and that teemed with cars. The mighty son of Kunti then, with the twang of *Gāndiva*, drowned the noise made in that battle by all other twanging bows of staffs decked with gold. Then the mighty Dhananjaya followed from behind the son of Drona who had not retreated to a great distance, frightening him all the way with his shafts. Piercing with his shafts winged with the feathers of *Kankas* and peacocks, the bodies of men and elephants and steeds, Arjuna began to grind that force. Indeed, O chief of the Bharatas, Pārtha the son of Indra began to exterminate that host teeming with steeds and elephants and men.'"[116-20]

SECTION CXL.

"Dhritarāshtra said,—'Day by day, O Sanjaya, my blazing fame is being darkened! A great many warriors of mine have fallen! I think all this is due to the reverses brought about by time.[1] Dhananjaya, excited with rage, hath penetrated into my host which is protected by Drona's son and Karna, and which, therefore, is incapable of being penetrated by the very gods![2] United with those two of blazing energy, *viz.*, Krishna and Bhima, as also with that bull among the Cinis, his prowess hath been increased![3] Since I have heard of Dhananjaya's entry, grief is consuming my heart like fire consuming a heap of dry grass. I see that all the kings of the Earth with the

ruler of the Sindhus amongst them, are affected by evil destiny.[6] Having done a great wrong to the diadem-decked (Arjuna), how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life?[7] From circumstantial inference, I see, O Sanjaya, that the ruler of the Sindhus is already dead! Tell me, however, truly how the battle raged![8] Thou art skilled in narration, O Sanjaya, tell me truly how the Vrishni hero Sātyaki fought, who, striving resolutely for Dananjaya's sake, alone entered in rage that vast force, disturbing and agitating it repeatedly, like an elephant plunging into a lake overgrown with lotuses.[9-8]

"Sanjaya said,—'Beholding that foremost of men, *viz.*, Bhima, proceed, afflicted with Karna's shafts in the midst, O king, of many heroes, that foremost warrior amongst the Cinis followed him on his car.[9] Roaring like the clouds at the close of summer, and blazing like the autumnal Sun, he began to slaughter with his formidable bow the host of thy son, causing it to tremble repeatedly.[10] And as that foremost one of Madhu's race, O Bhārata, thus proceeded along the field on his car drawn by steeds of the hue of silver and himself roaring terribly, none amongst thy warriors could check his progress.[11] Then that foremost of kings, *viz.*, Alamvusha, full of rage, never retreating from battle, armed with bow, and clad in a golden coat of mail, rushing quickly, impeded the progress of Sātyaki, that foremost warrior of Madhu's race.[12] The encounter then, O Bhārata, that took place between them was such that its like had never been. All thy warriors and the enemy, abstaining from the fight, became spectators of that engagement between those two ornaments of battle.[13] Then that foremost of kings, *viz.*, Alamvusha, forcibly pierced Sātyaki with ten arrows. That bull of Cini's race, however, with his shafts, cut off all those arrows before they could reach him.[14] And once more Alamvusha struck Sātyaki with three sharp arrows equipt with beautiful wings, blazing as fire, and shot from his bow drawn to the ear. These, piercing through Sātyaki's coat of mail, penetrated into his body.[15] Having pierced Sātyaki's body with those sharp and blazing arrows endued with the force of fire or the wind, Alamvusha forcibly struck the four steeds

of Sātyaki, white as silver, with four other arrows.[16] The grandson of Cini, endued with great activity and prowess like that of (Keçava himself) the bearer of the discus, thus struck by him, slew with four shafts of great impetuosity the four steeds of Alamvusha.[17] Having then cut off the head of Alamvusha's charioteer, he severed from Alamvusha's trunk the latter's head, beautiful as the full moon and decked with excellent ear-rings, with a broad-headed arrow fierce as the *Yuga* fire.[18] Having slain that descendant of many kings in battle, that bull among the Yadus, that hero capable of grinding hostile hosts, proceeded towards Arjuna, O king, resisting as he went the enemy's troops.[19] Indeed, O king, thus careering in the midst of the foe, the Vrishni hero, while proceeding in the wake (of Arjuna), was seen to repeatedly destroy with his shafts the Kuru host, like the hurricane dispersing gathering masses of clouds.[20] Whithersoever that lion among men desired to go, thither he was borne by those excellent steeds of his, of the Sindhu breed, well-broken, docile, white as vaccine milk or the *Kunda* flower or the moon or the snow, and adorned with trappings of gold.[21] Then, O thou of Ajamida's race, thy sons, uniting with other warriors of thy army, quickly rushed against Sātyaki, making that foremost of warriors, *viz.*, Dusçāsana, their commander.[22] Those leaders of divisions, encompassing the grandson of Cini on all sides in that battle, began to strike him. That foremost one among the Sātwatas, that hero, *viz.*, Sātyaki, also, resisted them all with showers of arrows.[23] Quickly checking all of them by means of his fiery shafts, that slayer of foes, *viz.*, the grandson of Cini, forcibly uplifting his bow, O Ājamida, slew the steeds of Dusçāsana. Then Arjuna, and Krishna, beholding that foremost of men, (*viz.*, Sātyaki) in that battle, became filled with joy.'"[24]

SECTION CXLI.

"Sanjaya said,—'Then the great bowmen of the Trigarta country, owning standards decked with gold, encompassed on all sides the mighty-armed Sātyaki, that warrior who accomplished with great activity everything that demanded accomplishment,

and who, having penetrated into that host unlimited as the sea, was rushing against Dusçāsana's car from desire of Dhananjaya's success.[1-2] Checking his course with a large throng of cars on all sides, those great bowmen, excited with rage, covered him with showers of arrows.[3] Having penetrated into the midst of the Bharata army which resembled a shoreless sea, and which, filled with the sound of palms, abounded with swords and darts and maces, Sātyaki, of prowess incapable of being baffled, alone vanquished his foes, those fifty (Trigarta) princes shining brilliantly in that battle.[4-5] On that occasion we saw that the conduct of Cini's grandson in battle was extremely wonderful. So great was the lightness (of his movements) that having seen him on the west we immediately saw him in the east.[6] North, South, East, West, in these, and the other subsidiary directions, that hero seemed to career dancingly as if he constituted a hundred warriors in his single self.[7] Beholding that conduct of Sātyaki endued with the sportive tread of the lion, the Trigarta warriors, unable to bear his prowess, fled away towards (the divisions of) their own (countrymen).[8] Then the brave warriors of the Curasenas endeavoured to check Sātyaki, striking him with showers of shafts like a guide striking an infuriate elephant with the hook.[9] The high-souled Sātyaki struggled with them for a short space of time, and then that hero of inconceivable prowess began to fight with the Kalingas.[10] Transgressing that division of the Kalingas which was incapable of being crossed, the mighty-armed Sātyaki approached the presence of Dhananjaya the son of Prithā.[11] Like a tired swimmer in water when he reaches the land, Yuyudhāna became comforted on obtaining the sight of Dhananjaya, that tiger among men.[12] Beholding him approach, Keçāva, addressing Pārtha, said,—Yonder cometh the grandson of Cini, O Pārtha, following in thy wake![13] O thou of prowess incapable of being baffled, he is thy disciple and friend! That bull among men, regarding all the warriors as straw, hath vanquished them.[14] Inflicting terrible injuries upon the Kaurava warriors, Sātyaki, who is dear to thee as life, cometh towards thee, O Kiritin![15] Having with his shafts crushed Drona himself and Kritavarman of the Bhoja race, this Sātyaki cometh to thee, O Phālguna![16]

Intent on Yudhishthira's good, having slain many foremost of warriors, the brave Sātyaki, skilled in weapons, is coming to thee, O Phālguna![17] Having achieved the most difficult feats in the midst of the (Kaurava) troops, the mighty Sātyaki, desirous of obtaining thy sight, cometh to thee, O son of Pāndu![18] Having on a single car fought in battle with many mighty car-warriors with the preceptor (Drona) for their head, Sātyaki cometh to thee, O Pārtha![19] Despatched by Dharma's son, this Sātyaki cometh to thee, O Pārtha, having pierced through the Kaurava army, relying on the might of his own arms![20] Invincible in battle, that Sātyaki, who hath no warrior amongst the Kauravas equal to him, is coming to thee, O son of Kunti![21] Having slain countless warriors, this Sātyaki cometh to thee, O Pārtha, freed from amid the Kaurava troops like a lion from amid a herd of kine![22] Having strewn the Earth with the faces, beautiful as the lotus, of thousands of kings, this Sātyaki is coming to thee, O Pārtha![23] Having vanquished in battle Duryodhana himself with his brothers, and having slain Jalasandha, Sātyaki is coming quickly![24] Having caused a river of blood with blood for its mire, and regarding the Kauravas as straw, Sātyaki cometh towards thee![25]—The son of Kunti, without being cheerful, said these words unto Keçava,—The arrival of Sātyaki, O mighty-armed one, is scarcely agreeable to me![26] I do not, O Keçava, know how king Yudhishthira the just is! Now that he is separated from Sātwata, I doubt whether he is alive![27] O mighty-armed one, this Sātyaki should have protected the king! Why then, O Krishna, hath this one, leaving Yudhishthira, followed in my wake?[28] The king, therefore, hath been abandoned to Drona. The ruler of the Sindhus hath not yet been slain. There, Bhuriçravas is proceeding against Sātyaki in battle![29] A heavier burthen hath been cast upon me on account of Jayadratha! I should know how the king is, and I should also protect Sātyaki![30] I should also slay Jayadratha! The Sun hangeth low. As regards the mighty-armed Sātyaki, he is tired; his weapons also have been exhausted.[31] His steeds, as also their driver, are tired, O Mādhava! Bhuriçravas, on the other hand, is not tired. He hath supporters behind him,

O Keçava![32] Will success be Sātyaki's in this encounter? Having crossed the very ocean, will Sātyaki of unbaffled prowess,[33] will that bull amongst the Cinis, of great energy, succumb, obtaining (before him) the vestige of a cow's foot?* Encountering that foremost one amongst the Kurus, *viz.*, the high-souled Bhuriçravas skilled in weapons, will Sātyaki have good fortune? I regard this, O Keçava, to have been an error of judgment on the part of king Yudhishthira the just![34-35] Casting off all fear of the preceptor, he hath despatched Sātyaki (from away his side)! Like a sky-ranging hawk after a piece of meat, Drona always endeavoureth after the seizure of king Yudhishthira the just! Will the king be free from all danger?'"[36]

SECTION CXLII.

"Sanjaya said,—'Beholding Sātwata, invincible in battle, coming (towards Arjuna), Bhuriçravas, in rage, O king, suddenly advanced towards him.[1] Ho of Kuru's race then, O king, addressing that bull of Cini's race, said,—By good luck it is that thou hast today come within the range of my vision![2] Today, in this battle, I obtain the wish I had always cherished! If thou dost not fly away from battle, thou wilt not escape me with life![3] Slaying thee today in fight, thee that art ever proud of thy heroism, I will, O thou of Daçārha's race, gladden the Kuru king Suyodhana![4] Those heroes, *viz.*, Keçava and Arjuna, will today together behold thee lying on the field of battle, scorched with my arrows![5] Hearing that thou hast been slain by me, the royal son of Dharma, who caused thee to penetrate into this host, will today be covered with shame![6] Prithā's son Dhananjaya will today behold my prowess when he sees thee slain and lying on the Earth, covered with gore![7] This encounter with thee hath always been desired by me, like the encounter of Cakra with Vali in the battle between the gods and the *Asuras* in days of old![8] Today I will give thee dreadful battle, O Sātwata! Thou shalt thence truly understand (the measure of) my energy, might,

* *I. e.*, the little indent caused by a cow's hoof.—T.

and manliness![9] Slain by me in battle, thou shalt today proceed to the abode of Yama like Rāvana's son (Indrajit) slain by Lakshmana the younger brother of Rāma![10] To-day Krishna and Pārtha and king Yudhishthira the just, O thou of Madhu's race, witnessing thy slaughter, will, without doubt, be overcome with despondence and give up battle![11] Causing thy Death today, O Mādhava, with keen shafts, I will gladden the wives of all those that have been slain by thee in battle![12] Having come within the scope of my vision, thou shalt not escape, like a small deer from within the range of a lion's vision![13]—Hearing these words of his, Yuyudhāna, O king, answered him with a laugh, saying,—O thou of Kuru's race, I am never inspired with fear in battle![14] Thou shalt not succeed in terrifying me with thy words only! He will slay me in battle who will succeed in disarming me![15] He that will slay *me* in battle will slay (foes) for all time to come![*] What is the use of such idle and long-winded boast in words? Accomplish in deeds what thou sayest![16] Thy words seem to be as fruitless as the roar of autumn clouds! Hearing, O hero, these roars of thine, I cannot restrain my laughter![17] Let that encounter, O thou of Kuru's race, which has been desired by thee so long, take place today! My heart, O sire, inspired as it is with the desire of an encounter with thee, cannot brook any delay![18] Without slaying thee, I shall not abstain from the fight, O wretch!—Rebuking each other in such words, those two bulls among men,[19] both excited with great wrath, struck each other in battle, each being desirous of taking the other's life. Those great bowmen, both endued with great might, encountered each other in battle, each challenging the other,[20] like two wrathful elephants in rut for the sake of a she-elephant in her season. And those two chastisers of foes, *viz.*, Bhuriçravas and Sātyaki, poured[21] upon each other dense showers of arrows like two masses of clouds. Then Somadatta's son, having shrouded the grandson of Cini

* The sense is that he that will slay me will always be victorious in battle, will always slay the warriors with whom he may engage in battle. Defeat will never be his.—T.

with swiftly-coursing shafts,[23] once more pierced the latter, O chief of the Bharatas, with many keen shafts, from desire of slaying him. Having pierced Sātyaki with ten shafts, Somadatta's son sped many other keen shafts at that bull amongst the Cinis, from desire of compassing his destruction. Sātyaki, however, O lord, cut off, with the power of his weapons, all those keen shafts of Bhuriçravas, O king, in the welkin, before, in fact, any of them could reach him. Those two heroes, those two warriors that enhanced the fame of the Kurus and the Vrishnis respectively, both of noble lineage, thus poured upon each other their arrowy showers. Like two tigers fighting with their claws or two huge elephants with their tusks,[25-26] they mangled each other with shafts and darts such as car-warriors may use. Mangling each other's limbs, and with blood issuing out of their wounds,[27] those two warriors, engaged in a gambling match in which their lives were at the stake, checked and confounded each other. Those heroes of excellent feats, those enhancers of the fame of the Kurus and the Vrishnis,[28] thus fought with each other like two leaders of elephantine herds. Indeed, those two warriors, both coveting the highest region, both cherishing the desire of very soon attaining the region of Brahman, thus roared at each other. Indeed, Sātyaki and Somadatta's son continued to cover each other with their arrowy showers in the sight of the Dhārtarāshtras filled with joy. And the people there witnessed that encounter between those two foremost of warriors[29-31] who were fighting like two leaders of elephantine herds for the sake of a she-elephant in her season. Then each slaying the other's steeds and cutting off the other's bow,[32] those car-less combatants encountered each other with swords in dreadful fight. Taking up two beautiful and large and bright shields made of bull's hide,[33] and two naked swords, they careered on the field. Stalking in circles and diverse other kinds of courses duly,[34] those grinders of foes, excited with rage, frequently struck each other. Armed with swords, clad in bright armour, decked with curass and *Angadas*,[35] those two famous warriors showed diverse kinds of motion. They wheeled about, and whirled about on high, and made side-thrusts, and jumped forward, and leapt high,

and ran above, and rushed forward, and rushed upwards.[36] And those chastisers of foes began to strike each other with their swords. And each of them looked eagerly for the *laches* of the other. And both those heroes leapt beautifully[37] and both showed their training, lightness of motion, and skill. And those foremost of warriors, in that battle, began also to make skillful passes at each other.[38] And having struck each other, O king, those heroes took rest for a moment in the sight of all the troops.[39] Having with their swords cut into pieces each other's beautiful shield, O king, decked with a hundred moons, those tigers among men, engaged in a wrestling encounter.[40] Both having broad chests, both having long arms, both well-skilled in wrestling, they encountered each other with their arms of iron that resembled spiked maces,[41] And they struck each other with their arms, and seized each other's arms, and each seized with his arms the other's neck. And the skill they had acquired by exercise contributed to the joy of all the warriors that stood as spectators of that encounter.[42] And as those heroes fought with each other, O king, in that battle, loud and terrible were the sounds produced by them resembling the fall of the thunder upon the mountain breast.[43] Like two elephants encountering each other with the ends of their tusks or like two bulls with their horns, those two illustrious and foremost warriors of the Kuru and the Sātwata races, fought with each other, sometimes binding each other with their arms, sometimes striking each other with their heads, sometimes intertwining each other's legs, sometimes slapping their armpits, sometimes pinching each other with their nails, sometimes clasping each other tightly, sometimes twining their legs round each other's loins, sometimes rolling on the ground, sometimes advancing, sometimes receding, sometimes challenging each other, sometimes throwing each other down, sometimes rising up, and sometimes leaping up.[44-46] Indeed, those two mighty combatants showed in that encounter, O Bhārata, all the two and thirty kinds of separate manœuvres and acts that characterise encounters of that kind.[47]

"'When Sātwata's weapons were exhausted during his engagement with Bhuriçravas, Vāsudeva said unto Arjuna,—Be-

hold that foremost of all bowmen, *viz.*, Sātyaki, engaged in battle, deprived of car![48] He hath entered the Bharata host, having piereed through it, following in thy wake, O son of Pāndu! He hath fought with all the Bharata warriors of great energy.[49] The giver of large sacrificial presents, *viz.*, Bhuriçravas, hath encountered that foremost of warriors while tired with fatigue. Desirous of battle, Bhuriçravas is about to encounter the advaneing Bhima. It will, O Arjuna, be a very unequal encounter![50]—Then that warrior invineible in battle, *viz.*, Bhuriçravas, exeited with wrath, vigorously struek Sātyaki, O king, like an infuriate elephant striking an infuriate compeer.[51] Those two foremost of warriors, both upon their cars and both excited with wrath, fought on, O king, Keçava and Arjuna witnessing their encounter.[52] Then the mighty-armed Krishna, addressing Arjuna, said,—Behold, that tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son![53] Having achieved the most difficult feats, exhausted with exertion, he hath been deprived of his car! O Arjuna, protect Sātyaki, thy heroic disciple![54] See that that foremost of men may not, for thy sake, O tiger among men, succumb to Bhuriçravas devoted to sacrifices! O puissant one, speedily do what is needed![55]—Dhananjaya, with a cheerful heart, addressing Vāsudeva, said,—Behold, that bull amongst the Kurus and that foremost one among the Vrishnis are sporting with each other,[56] like a huge elephant mad with rage sporting with a mighty lion in the forest!—While Dhananjaya the son of Pāndu was thus speaking,[57] loud eries of *oh* and *alas* arose among the troops, O bull of Bharata's race, since the mighty-armed Bhuriçravas, exerting vigorously, struek Sātyaki and brought him down upon the ground.[58] And like a lion dragging an elephant, that foremost one of Kuru's race, *viz.*, Buriçravas, that giver of profuse presents at saerifiees, dragging that foremost one amongst the Sātwatas, looked resplendent in that battle.[59] Then Bhuriçravas, in that encounter, drawing his sword from the scabbard, seized Sātyaki by the hair of his head and struck him at the chest with his feet.[60] Bhuriçravas then was about to eut off from Sātyaki's trunk his head decked with ear-rings. For sometime the Sātwata hero rapidly whirled his head[61] with

the arm of Bhuriçravas that held it by the hair, like a potter's wheel whirled round with the staff.[62] Beholding Sātwata thus dragged in battle by Bhuriçravas, Vāsudeva once more, O king, addressed Arjuna and said,[63]—Behold, that tiger among the Vrishnis and the Andhakas, that disciple of thine, O mighty-armed one, not inferior to thee in bowmanship, hath succumbed to Somadatta's son![64] O Pārtha, since Bhuriçravas is thus prevailing over the Vrishni hero Sātyaki of prowess incapable of being baffled, the very name of the latter is about to be falsified![65]*—Thus addressed by Vāsudeva, the mighty-armed son of Pāndu mentally worshipped Bhuriçravas in that battle,[66] saying,—I am glad that Bhuriçravas, that enhancer of the fame of the Kurus, is dragging Sātyaki in battle, as if in sport.[67] Without slaying Sātyaki, that foremost one among the heroes of the Vrishni race, the Kuru warrior is only dragging him like a mighty lion in the forest dragging a huge elephant![68]—Mentally applauding the Kuru warrior thus, O king, the mighty-armed Arjuna the son of Prithā, replied unto Vāsudeva, saying,[69]—My eyes having rested upon the ruler of the Sindhus, I could not, O Mādhava, see Sātyaki! I shall, however, for the sake of that Yādava warrior, achieve a most difficult feat![70]—Having said these words, in obedience to Vāsudeva, the son of Pāndu fixed on *Gāndiva* a sharp razor-headed arrow.[71] That arrow, shot by Pārtha's hands and resembling a dazzling meteor flashing down from the firmament, cut off the Kuru warrior's arm with the sword in its grasp and decked with *Angada*.'"[72]

SECTION CXLIII.

"Sanjaya said,—'That arm (of Bhuriçravas) decked with *Angada* and holding the sword in its grasp, (thus cut off), fell down on the Earth to the great grief of all living creatures.[1]

* I do not render 65 literally. Sātyaki is called "Satyavikrama," i., e., of "true prowess" or "of prowess incapable of being baffled." If he sustains a defeat today at Bhuriçravas's hands, that title of his will be falsified. This is all that Krishna means.—T.

Indeed, that arm, which was to have cut off Sātyaki's head, itself cut off by the unseen Arjuna, quickly dropped down on the Earth like a snake of five heads.[2] The Kuru warrior, beholding himself incapacitated by Pārtha, abandoned his hold on Sātyaki and wrathfully reproved the son of Pāndu.[3]

"'Bhuriçravas said,—Thou hast, O son of Kunti, done a cruel and heartless deed, since without being engaged with me, thou hast, unseen by me, cut off my arm![4] Shalt thou not have to say unto Yudhishthira, the royal son of Dharma, even this, *viz., Bhuriçravas, while otherwise engaged, was slain by me in battle*?[5]—Wert thou taught this use of weapons by the high-souled Indra, or by Rudra, O Pārtha, or by Drona, or by Kripa![6] Thou art, in this world, better acquainted with the rules about the use of weapons than all others! Why then hast thou cut off in battle the arm of a warrior who was not engaged with thee?[7] The righteous never strike him that is heedless or him that is terrified, or him that is made earless, or him that beggeth for life or protection, or him that hath fallen into distress![8] Why then, O Pārtha, hast thou perpetrated such an extremely unworthy deed that is sinful, that is worthy only of a low wretch, and that is practised by only a wicked wight![9] A respectable person, O Dhanañjaya, can easily accomplish a deed that is respectable. A deed, however, that is disrespectable becomes difficult of accomplishment by a person that is respectable.[10] A man quickly catches the behaviour of those with whom and amongst whom he moves. This is seen in thee, O Pārtha![11] Being of royal lineage and born, especially, in Kuru's race, how hast thou fallen off from the duties of a Kshatriya, although thou wert of good behaviour and observant of excellent vows![12] This mean act that thou hast perpetrated for the sake of the Vrishni warrior, is, without doubt, conformable to Vāsudeva's counsels! Such an act does not suit one like thee![13] Who else, unless he were a friend of Krishna's, would inflict such a wrong upon one that is heedlessly engaged with another in battle?[14] The Vrishnis and the Andhakas are bad Kshatriyas, ever engaged in sinful deeds, and are, by nature, addicted to censurable behaviour. Why, O Pārtha, hast thou taken them for thy

model?—Thus addressed in battle, Pārtha replied unto Bhuriçravas, saying,*[15]—It is evident that with the decrepitude of the body one's intellect also becomes decrepit, since, O lord, all these senseless words have been uttered by thee![16] Although thou knowest Hrishikeça and myself well, how is it that thou rebukest us thus? Knowing as I do the rules of battles and conversant as I am with the meaning of all the scriptures,[17] I would never do an act that is sinful! Knowing this well, thou rebukest me yet! The Kshatriyas battle with their foes, surrounded by their own followers,[18] their brothers, sires, sons, relatives, kinsmen, companions, and friends. These also fight, relying on the (strength of) arms of those they follow.[19] Why then should I not protect Sātyaki, my disciple and dear kinsman, who is fighting for our sake in this battle, regardless of life itself that is so difficult of being laid down.†[20] Invincible in fight, Sātyaki, O king, is my right arm in battle. One should not protect his own self only, when he goes to battle.[21] He, O king, who is engaged in the business of another, should be protected (by that other). Such men being protected, the king is protected in press of battle.[22] If I had calmly beheld Sātyaki on the point of being slain in great battle (and had not interfered for saving him), sin would then, owing to Sātyaki's death, have been mine for such negligence![23] Why then dost thou became angry with me for my having protected Sātyaki? Thou rebukest me, O king, saying,—*Though engaged with another, I have yet been maimed by thee!*—In that matter, I answer, I judged wrongly. Sometimes shaking my armour, sometimes riding on my car, sometimes drawing the bowstring, I was fighting with my enemies in the midst of a host resem-

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* This is, as printed in the Bengal texts, a triplet. *Bad Kshatriyas*, original—*Vrātyās*. A Brāhmana or a Kshatriya or a Vaiçya becomes a *Vrātyas* when the usual scriptural rites are not performed in proper time in respect of his person. He becomes, what is called, a *fallen* person.—T.

† Verse 20 is incomplete. I supply the words,—"Why then should I not protect" in order to make the meaning intelligible. The first line of 21 is grammatically connected with 20. To avoid an ugly construction I render it separately.—T.

bling the vasty deep, teeming with cars and elephants and abounding with steeds and foot-soldiers and echoing with fierce leonine shouts. Amongst friends and foes engaged with one another, how could it be possible that the Sātwata warrior was engaged with only one person in battle? Having fought with many, and vanquished many mighty car-warriors,[24-28] Sātyaki had been tired. His animals also had been tired. He himself, afflicted with weapons, had become cheerless. Having, under such circumstances, vanquished the mighty car-warrior Sātyaki,[29] and brought him under thy control, thou soughtest to display thy superiority! Thou hadst desired to cut off, with thy sword, the head of Sātyaki in battle![30] I could not possibly behold with indifference Sātyaki reduced to that strait![*] Thou shouldst rather rebuke thy own self since thou didst not take care of thyself (when seeking to injure another)! Indeed, O hero, how wouldst thou have behaved towards one who is thy dependant?'—[31]

"Sanjaya continued,—'Thus addressed (by Arjuna), the mighty-armed and illustrious Bhuriçravas bearing the device of the sacrificial stake on his banner, abandoning Yuyudhāna, desired to die according to the vow of *Prāya*.[†][32] Distinguished by many righteous deeds, he spread with his left hand a bed of arrows, and desirous of proceeding to the region of Brahman, committed his senses to the care of the deities presiding over them.[33] Fixing his gaze on the Sun, and setting his cleansed heart on the Moon, and thinking of (the *mantras* in) the great *Upanishad*, Bhuriçravas, betaking himself to *Yoga*, ceased to speak.[34] Then all the persons in the entire army began to speak ill of Krishna and Dhananjaya and applaud Bhuriçravas, that bull among men.[35] Though censured, the two Krishnas, however, spoke not a word disagreeable (to the dying hero). The stake-bannered Bhuriçravas also, though thus applauded, felt no joy.[36] Then Pāndu's son Dhananjaya,

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* Literally, "who could witness with indifference Sātyaki reduced to that plight?"—T.

† Generally, to die, abstaining from all food. It is a method of freeing the soul from the body by *Yoga*.—T.

called also Phālguna, incapable of bearing thy sons speaking in that strain as also of putting up with their words and the words of Bhuriçravas, O Bhārata, in grief and without an angry heart, and as if for reminding them all, said these words,[37-38]—All the kings are acquainted with this my great vow, *viz.*, that no one shall succeed in slaying anybody that belongs to our side, as long as the latter is within the range of my shafts![39] Remembering this, O stake-bannered one, it behoveth thee not to censure me! Without knowing what is morality, it is not proper for one to censure others.[40] That I have cut off thy arm while thou, well-armed in battle, wert on the point of slaying (the unarmed) Sātyaki, is not at all contrary to morality![41] But what righteous man is there, O sire, that would applaud the slaughter of Abhimanyu, a mere child, without arms, deprived of car, and his armour fallen off?[42]—Thus addressed by Pārtha, Bhuriçravas touched the ground with his head and offered with his left arm the right one (that had been lopped off).[43] The stake-bannered Bhuriçravas, O king, of dazzling effulgence, having heard those words of Pārtha, remained silent, with his head hanging down.[44] Then Arjuna said,—O eldest brother of Cala, equal to what I bear to king Yudhishthira the just, or Bhima, that foremost of all mighty persons, or Nakula, or Sahadeva, is the love I bear to thee![45] Commanded by me as also by the illustrious Krishna, repair thou to the regions of the righteous, even where Civi the son of Uçinara is!—[46]

"'Vāsudeva also said,—Thou hast constantly performed sacrifices and *Agnihotras!* Go thou then, without delay, into those pure regions of mine that incessantly blaze forth with splendour and that are desired by the foremost of deities with Brahman as their head, and becoming equal to myself, be thou borne on the back of Garuda!—'[47]

"Sanjaya continued,—'Set free by Somadatta's son, the grandson of Cini, rising up, drew his sword and desired to cut off the head of the high-souled Bhuriçravas.[48] Indeed, Sātyaki desired to slay the sinless Bhuriçravas, the eldest brother of Cala, that giver of profuse presents in sacrifices, who was staying with his senses withdrawn from battle, who had already

been almost slain by the son of Pāndu,[49] who was sitting with his arm lopped off, and who resembled on that account a trunkless elephant. All the warriors loudly censured him (for his intention). But deprived of reason,[50] and forbidden by Krishna and the high-souled Pārtha, and Bhima, and the two protectors of the two wheels (of Arjuna's car, *viz.*, Yudhāmanyu and Uttamaujas), and Açwatthāman, and Kripa,[51] and Karna, and Vrishasena, and the ruler of the Sindhus also, and while the soldiers were yet uttering shouts of disapproval, Sātyaki slew Bhuriçravas while in the observance of his vow.[52] Indeed, Sātyaki, with his sword, cut off the head of the Kuru warrior who had been deprived of his arm by Pārtha and who was then sitting in *Prāyya* for freeing his soul from the body.[53] The warriors did not applaud Sātyaki for that act of his in slaying that perpetuator of Kuru's race who had before been almost slain by Pārtha.[54] The *Siddhas*, the *Chāranas*, and the men, there present, as also the gods, beholding the Cakra-like Bhuriçravas slain in that battle though sitting in the observance of the *Prāyya* vow, began to applaud him, amazed at the acts accomplished by him. Thy soldiers also argued the matter, saying,[55-56] —It is no fault of the Vrishni hero. That which was pre-ordained has happened. Therefore, we should not give way to wrath. Wrath is the cause of men's sorrow.[57] It was ordained that Bhuriçravas would be slain by the Vrishni hero. There is no use of judging of its propriety or otherwise. The Creator had ordained Sātyaki to be the cause of Bhuriçravas's death in battle![58]—

"'Sātyaki said,—Ye sinful Kauravas, wearing the outward garments of righteousness, ye tell me, in words of virtue, that Bhuriçravas should not be slain![59] Where, however, did this righteousness of yours go when ye slew in battle that child, *viz.*, the son of Subhadrā, while destitute of arms?[60] I had, in a certain fit of haughtiness vowed that he who would, throwing me down alive in battle, strike me with his foot in rage,[61] *he* would be slain by me even though that foe should adopt the vow of asceticism! Struggling in the encounter, with my arms and eyes whole and sound,[62] ye had yet regarded me as dead! This was an act of folly on your part! Ye bulls among the Kurus, the slaughter of Bhuriçravas, accomplished by me,

hath been very proper![63] Pārtha, however, by cutting off this one's arm with sword in grasp for fulfilling, from his affection for me, his own vow (about protecting all on his side), hath simply robbed me of glory![64] That which is ordained must happen. It is destiny that works! Bhuriçravas hath been slain in press of battle! What sin have I perpetrated?[65] In days of yore Vālmiki sang this verse on Earth, *viz.*,—*Thou sayest, O ape, that women should not be slain!*[66] *In all ages, however, men should always, with resolute care, accomplish that which gives pain to enemies!*—'[67]

"Sanjaya continued,—'After Sātyaki had said these words, none amongst the Pāndavas and the Kauravas, O king, said anything. On the other hand, they mentally applauded Bhuriçravas.[68] No one there applauded the slaughter of Somadatta's illustrious son who resembled an ascetic living in the woods or one sanctified with *mantras* in a great sacrifice, and who had given away thousands of golden coins.[69] The head of that hero, graced with beautiful blue locks and eyes red as those of pigeons, looked like the head of a horse cut off in a horse-sacrifice and placed on the sacrificial altar.*[70] Sanctified by his prowess and the death he obtained at the edge of the weapon, the boon-giving Bhuriçravas, worthy of every boon, casting off his body in great battle, repaired to regions on high, filling the welkin with his high virtues.'[71]

SECTION CXLIV.

"Dhritarāshtra said,—'Unvanquished by Drona and Rādhā's son and Vikarna and Kritavarman, how could the heroic Sātyaki, never before checked in battle, having after his promise to Yudhishthira crossed the ocean of the Kaurava troops, be humiliated by the Kuru warrior Bhuriçravas and forcibly thrown down on the ground?'[1-2]

"Sanjaya said,—Hear, O king, about the origin, in past times, of Cini's grandson, and of how Bhuriçravas also came to be descended. This will explain thy doubts.[3] Atri had for

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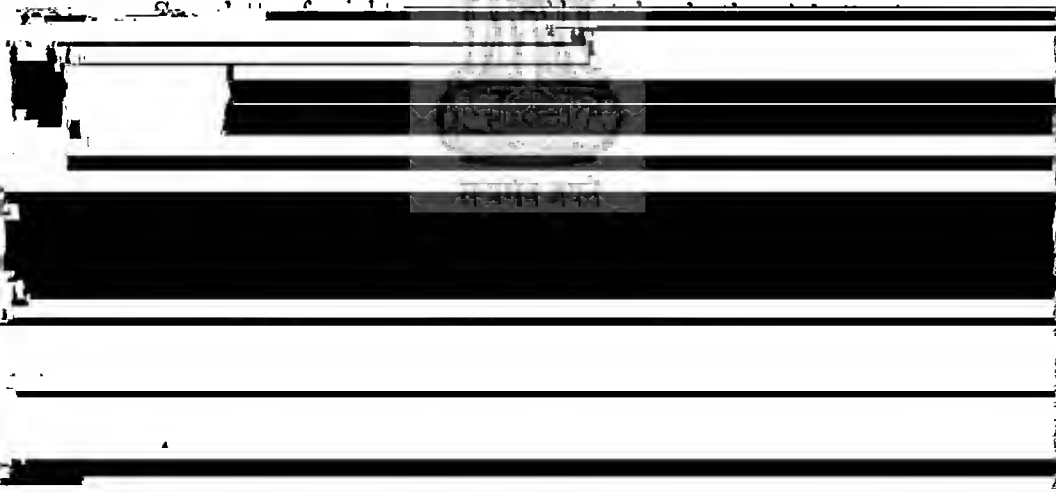
* Literally, "near the place assigned for the sacrificial butter."—T.

son Soma. Soma's son was called Vudha. Vudha had one son, of the splendour of the great Indra, called Pururavas.[4] Pururavas had a son called Āyush. Āyush had for son Nahusha. Nahusha had for his son Yayāti who was a royal sage equal to a celestial.[5] Yayāti had by Devayāni Yadu for his eldest son. In Yadu's race was born a son of the name of Devamida.[6] Devamida of Yadu's race had a son named Cura applauded in the three worlds. Cura had for his son that foremost of men, *viz.*, the celebrated Vasudeva.[7] Foremost in bowmanship, Cura was equal to Kārtaviryya in battle. In Cura's race and equal unto Cura in energy was born Cini, O king![8] About this time, O king, happened the self-choice of the high-souled Devaka's daughter, in which all the Kshatriyas were present.[9] In that self-choice, Cini, vanquishing all the kings, quickly took up on his car the princess Devaki for the sake of Vasudeva.[10] Beholding the princess Devaki on Cini's car, that bull among men, *viz.*, the brave



battle, O king, ensued between the two which lasted for half a day and was beautiful and wonderful to behold. The battle that took place between those two mighty men was a wrestling encounter. That bull among men,[12] *viz.*, Somadatta, was forcibly thrown down on the Earth by Cini. Uplifting his sword and seizing him by the hair, Cini struck his foe with his foot,[13] in the midst of many thousands of kings who stood as spectators all around. At last from compassion he let him off, saying,—Live![14]—Reduced to that plight by Cini, Somadatta,

son, and it was for this, Somadatta's son threw down Cini's descendant in battle,[19] and struck him, before the eyes of the whole army, with his foot. I have now told thee, O king, what thou hadst asked me.[20] Indeed, the Sātwata hero is incapable of being vanquished in battle by even foremost of men. The Vrishni heroes are all of sure aim in battle, and are conversant with all modes of warfare.[21] They are vanquishers of the very gods, the *Dānavas*, and the *Gandharvas*. They are never confounded. They always fight, relying upon their own energy. They are never dependent on others.[22] None, O lord, are seen in this world to be equal to the Vrishnis! None, O bull of Bharata's race, have been, are, or will be, equal in might to the Vrishnis.[23] They never show disrespect to their kinsmen. They are always obedient to the commands of those that are reverend in years. The very gods and *Asuras* and *Gandharvas*, the *Yakshas*, the *Uragas*, and the *Rākshasas* cannot[24] vanquish the Vrishni heroes, what need be said of men, therefore, in battle? They never covet the possessions of Brāhmanas or their preceptors or their kinsmen.[25] They never covet also the possessions of those that ever render them aid on any occasion of distress. Devoted to the Brāhmanas and truthful in speech, they never display any pride although they are wealthy.[26] Even the strong the Vrishnis regard as weak and rescue them from distress Always devoted to the gods, the Vrishnis are self-restrained, charitable, and free from pride.[27] It is for this that the prowess* of the Vrishnis is never baffled. A person may remove the mountains of Meru, or swim across the very ocean.[28] But no one can, O king, encountering the Vrishnis, prevail over them. I have now told thee everything about which thou hadst thy doubts, O lord! All this, however, O king of the Kurus, that is happening, is due to thy evil policy, O best of men!"[29]

SECTION CXLV.

"Dhritarāshtra said,—'After the Kuru warrior Bhuriçravas had been slain under those circumstances, tell me, O Sanjaya, how proceeded the battle?'[1]

Nilakantha explains *chakram* as *pratāpam*.—T.

"Sanjaya said,—'After Bhuriçravas had proceeded to the other world, O Bhārata, the mighty-armed Arjuna urged Vāsudeva, saying,[3]—Urge the steeds, O Krishna, to greater speed for taking me to the spot where king Jayadratha is! O sinless one, it behoveth thee to make my vow true![5] O mighty-armed one, the Sun is quickly proceeding towards the *Asta* hills. O tiger among men, this great task should be achieved by me! The ruler of the Sindhus is, again, protected by many mighty car-warriors among the Kuru army. Urge thou the steeds, therefore, O Krishna, in such a way that I may, by slaying Jayadratha before the Sun sets, make my vow true!—Then the mighty-armed Krishna, conversant with horse-lore, urged those steeds of silvery hue towards the car of Jayadratha. Then, O king, many leaders of the Kuru army, such as Duryodhana and Karna and Vrishasena and the ruler of the Madras and Açwatthāman and Kripa and the ruler of the Sindhus himself, rushed with speed, O king, against Arjuna whose shafts were never baffled and who was proceeding on his car drawn by steeds of great fleetness. Vibhatsu, however, getting at the ruler of the Sindhus who was staying before him,[6-9] and casting his glances upon him, seemed to scorch him with his eyes blazing with wrath. Then king Duryodhana quickly addressed the son of Rādhā. Indeed, O monarch, thy son Suyodhana said unto Karna,[10-11]—O son of Vikartana, that time of battle hath come at last! O high-souled one, exhibit now thy might! O Karna, act in such a way that Jayadratha may not be slain by Arjuna![12] O foremost of men, the day is about to expire. Strike now the foe with clouds of shafts! If the day expire, O foremost of men, victory, O Karna, will certainly be ours![13] If the ruler of the Sindhus can be protected till the setting of the Sun, then Pārtha, his vow falsified, will enter the blazing fire.[14] O giver of honors, the brothers, then, of Arjuna, with all their followers, will not be able to live for even a moment in a world that is destitute of Arjuna![15] Upon the death of the sons of Pāndu, the whole of this Earth, O Karna, with her mountains and waters and forests, we will enjoy without a thorn in our side![16] O giver of honors, it seems that Pārtha, who without ascer-

taining what is practicable and what impracticable, made this vow in battle, was afflicted by destiny itself, his judgment having taken a misdirected course !"[17] Without doubt, O Karna, the diadem-decked son of Pāndu must have made this vow about the slaughter of Jayadratha for his own destruction !"[18] How, O son of Rādhā, when thou art alive, will Phālguna succeed in slaying the ruler of the Sindhus before the Sun goes to the Asta hills ?"[19] How will Dhananjaya slay Jayadratha in battle when the latter is protected by the king of the Madras, and by the illustrious Kripa ?"[20] How will Vibhatsu, who it seems hath been urged on by Fate, get at the ruler of the Sindhus when the latter is protected by Drona's son, by myself, and by Dusçāsana ?"[21] Many are the heroes engaged in fight. The Sun is hanging low in the sky. Pārtha will not even get at Jayadratha in battle, O giver of honors !"[22] Do thou, therefore, O Karna, with myself and other brave and mighty car-warriors, with Drona's son and the ruler of the Madras and Kripa,[23] fight with Pārtha in battle, exerting thyself with the greatest firmness and resolution !—Thus addressed by thy son, O sire, the son of Rādhā[24] replied unto Duryodhana, that foremost one among the Kurus, in these words :—Deeply hath my body been piereed in battle by the brave bowman Bhimasena, capable of striking vigorously, with repeated showers of arrows ! O giver of honors, that I am yet present in battle is because that one like me should be present here !"[25-26] Scorched with the powerful shafts of Bhimasena, every limb of mine is suffering tortures. I shall, however, for all that, fight to the best of my powers. My life itself is for thee !"[27] I shall strive my best so that this foremost one of the sons of Pāndu may not succeed in slaying the ruler of the Sindhus. As long as I shall fight, shooting my whetted shafts,[28] the heroic Dhananjaya capable of drawing the bow with even his left hand will not sueeeed in getting at the ruler of the Sindhus ! All that a person bearing love and affection to thee and always solicitous of thy good may do,[29] shall be done by me, O thou of Kuru's race ! As regards victory, that depends on destiny ! I shall in battle today exert myself to my utmost for the sake of the ruler of the Sindhus,[30] and for achieving thy good, O king !

Victory, however, is dependent on destiny! Relying on my manliness, I shall fight with Arjuna today[31] for thy sake, O tiger among men! Victory, however, is dependent on destiny! O chief of the Kurus, let all the troops behold today the fierce battle, making the very hair to stand on end, that takes place between myself and Arjuna!—While Karna and the Kuru king were thus talking to each other in battle,[32-33] Arjuna began, with his keen arrows, to slaughter thy host. With his broad-headed arrows of great sharpness, he began to cut off in that battle the arms, looking like spiked clubs or the trunks of elephants, of unreturning heroes. And the mighty-armed hero also cut off their heads with whetted shafts.[34-35] And Vibhatsu also cut off the trunks of elephants and the necks of steeds and the *Akshas* of cars all around, as also blood-dyed horsemen armed with spears and lances, with razor-faced arrows, into two or three fragments. And steeds and foremost of elephants[36-37] and standards and umbrellas and bows and yak-tails and heads fell fast on all sides. Consuming thy host like a blazing fire consuming a heap of dry grass,[38] Pārtha soon caused the Earth to be covered with blood. And the mighty and invincible Pārtha, of prowess incapable of being baffled, causing an immense slaughter in that army of thine, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Sātwata, Vibhatsu,[39-40] O chief of the Bharatas, looked resplendent like a blazing fire. Beholding Phālguna in that state, the mighty bowmen of thy army, those bulls among men, endued with wealth of energy, could not brook him. Then Duryodhana and Karna and Vrishasena and the ruler of the Madras,[41-42] and Açwatthāman and Kripa and the ruler of the Sindhus himself, excited with wrath and fighting for the sake of the Sindhu king, encompassed the diadem-decked Arjuna on all sides.[43] All those warriors, skilled in battle, placing the ruler of the Sindhus at their back, and desirous of slaying Arjuna and Krishna, fearlessly surrounded Pārtha, that hero conversant with battle, who was then dancing along the track of his car, producing fierce sounds with the bowstring and his palms, and resembling the Destroyer himself with wide-open mouth.[44-45] The Sun then had assumed a red hue in

the sky. Desirous of his (speedy) setting, the Kaurava warriors, bending their bows with arms resembling the (tapering) bodies of snakes,[46] sped their shafts in hundreds, towards Phālguna, resembling the rays of the Sun. Cutting off all those shafts thus sped towards him, into two, three, or eight fragments, the diadem-decked Arjuna, invincible in battle, pierced them all in that encounter. Then Açwatthāman, bearing on his banner the mark of the lion's tail, displaying his might,[47-48] began, O king, to resist Arjuna. Indeed, the son of Caradwat's daughter, piercing Pārtha with ten shafts and Vāsudeva with seven,[49] stayed in the track of Arjuna's car, protecting the ruler of the Sindhus. Then many foremost ones among the Kurus, great car-warriors all, encompassed Arjuna on all sides with a large throng of cars. Stretching their bows and shooting countless shafts,[50-51] they began to protect the ruler of the Sindhus, at the command of thy son. We then beheld the might of arms of the brave Pārtha,[52] as also the inexhaustible character of his shafts, and the power, too, of his bow *Gāndiva*. Baffling with his own weapons those of Drona's son and Kripa,[53] he pierced every one of those warriors with nine shafts. Then Drona's son pierced him with five and twenty arrows, and Vrishasena with seven;[54] and Duryodhana pierced him with twenty, and Karna and Calwa each with three. And all of them roared at him and continued to pierce him frequently.[55] And shaking their bows, they surrounded him on all sides. And soon they caused their cars to be drawn up in a serried line around Arjuna.[56] Desirous of the (speedy) setting of the Sun, those mighty car-warriors of the Kaurava army, endued with great activity, began to roar at Arjuna, and shaking their bows,[57] covered him with showers of keen arrows like clouds pouring rain on a mountain. Those brave warriors, with arms resembling heavy clubs, also displayed on that occasion, O king, on Dhananjaya's body their celestial weapons. Having caused an immense slaughter in thy army, the mighty,[58-59] and invincible Dhananjaya, of prowess incapable of being baffled, came upon the ruler of the Sindhus. Karna, however, O king, with his arrows, resisted him in that battle,[60] in the very sight, O Bhārata, of Bhimasena and Sātwata. The

mighty-armed Pārtha, in the very sight of all the troops, pierced the *Suta's* son, in return, with ten arrows, on the field of battle. Then Sātwata, O sire, pierced Karna with three arrows.[61-62] And Bhimasena pierced him with three arrows, and Pārtha himself, once more, with seven. The mighty car-warrior Karna then pierced each of those three warriors with sixty arrows.[63] And thus, O king, raged that battle between Karna alone (on one side) and the many (on the other). The prowess, O sire, that we then beheld of the *Suta's* son was wonderful in the extreme,[64] since, excited with wrath in battle, he singly resisted those three great car-warriors. Then the mighty-armed Phālguna, in that battle, pierced Karna the son of Vikartana, in all his limbs, with a hundred arrows. All his limbs bathed in blood, the *Suta's* son of great prowess[65-66] and bravery pierced Phālguna in return with fifty arrows. Beholding that lightness of hand displayed by him in battle, Arjuna brooked it not.[67] Cutting off his bow, that hero, *viz.*, Dhananjaya the son of Prithā, quickly pierced Karna in the centre of the chest with nine arrows. Then Dhananjaya, with great speed at a time when speed was necessary, shot in that battle a shaft of solar effulgence for the destruction of Karna.[68-69] Drona's son, however, with a crescent-shaped arrow, cut off that shaft as it coursed impetuously (towards Karna). Thus cut off by Açwatthāman, that shaft fell down on the Earth.[70] Endued with great prowess, the *Suta's* son then, taking up another bow, covered the son of Pāndu with several thousands of arrows.[71] Pārtha, however, like the wind dispersing a flight of locusts, dispelled with his own arrows that extraordinary shower of arrows issuing out of Karna's bow.[72] Then Arjuna, displaying his lightness of hands, covered Karna, in that battle, with his arrows, in the very sight of all the troops.[73] Karna also, that slayer of hosts, desirous of counteracting Arjuna's feat, covered Arjuna with several thousands of arrows.[74] Roaring at each other like two bulls, those lions among men, those mighty car-warriors, shrouded the welkin with clouds of straight shafts.[75] Each rendered invisible by the other's arrowy showers, they continued to strike each other. And they roared at each other and pierced each other with

their wordy darts, saying,—*I am Pārtha, wait!*—or *I am Karna, wait, O Phālguna!*—Indeed, those two heroes fought with each other beautifully, displaying great activity and skill.[76-77] And the sight they presented was such that all the warriors became witnesses of that battle. And applauded by *Siddhas*, *Chāranas*, and *Pannagas*,[78] they fought with each other, O king, each desirous of slaying the other. Then Duryodhana, O king, addressing thy warriors, said,[79]—Carefully protect the son of Rādhā! Without slaying Arjuna he would not abstain from battle! Even this is what Vrisha told me![80]—Meanwhile, O monarch, beholding the prowess of Karna, Arjuna of white steeds, with four shafts shot from the bowstring drawn to the ear, despatched the four steeds of Karna to Yama's domains. And he also felled, with a broad-headed arrow, Karna's charioteer from his niche in the car.[81-82] And he covered Karna himself with clouds of shafts in the very sight of thy son. Thus shrouded with arrows, the steedless and driverless Karna,[83] stupefied by that arrowy shower, knew not what to do. Beholding him made carless, Açwatthāman, O king, caused him to ride on his car, and continued to fight with Arjuna. Then the ruler of the Madras pierced the son of Kunti with thirty arrows.[84-85] Caradwat's son pierced Vāsudeva with twenty arrows. And he struck Dhananjaya also with a dozen shafts.[86] And the ruler of the Sindhus pierced Krishna and Pārtha each with four arrows, and Vrishasena also pierced each of them, O king, with seven arrows.[87] Kunti's son Dhananjaya pierced all of them in return. Indeed, piercing Drona's son with four and sixty shafts, and the ruler of the Madras with a hundred,[88] and the Sindhu king with ten broad-headed arrows, and Vrishasena with three arrows, and Caradwat's son with twenty, Pārtha uttered a loud shout.[89] Desirous of baffling the vow of Savyasāchin, thy warriors, excited with wrath, quickly rushed at Dhananjaya from all sides.[90] Then Arjuna, frightening the Dhārtarāshtras, invoked into existence the *Vāruna* weapon on all sides. The Kauravas, however, on their costly cars, pouring showers of arrows, advanced against the son of Pāndu.[91] But, O Bhārata, in course of that stupefying and fierce engagement fraught with

the greatest confusion, that prince, *viz.*, Arjuna, decked with diadem and garland of gold, never lost his senses. On the other hand, he continued to pour showers of arrows.[92] Desirous of recovering the kingdom and recollecting all the wrongs he had suffered for twelve years in consequence of the Kurus, the high-souled and immeasurable Arjuna darkened all the points of the compass with shafts shot from *Gāndiva*.[93] The welkin seemed ablaze with meteors. Innumerable crows, alighting from the skies, perched on the bodies (of dead combatants). Meanwhile Arjuna continued to slay the foe with his *Gāndiva* like Mahādeva slaying the *Asuras* with his *Pināka* equipt with tawny string.*[94] Then the illustrious Kiritin, that subjugator of (hostile) ranks, dispersing the shafts of the foe by means of his own formidable bow, slaughtered with his arrows many foremost ones among the Kurus mounted on their foremost of steeds and elephants.[95] Then many kings, taking up heavy maces and clubs of iron and swords and darts and diverse other kinds of powerful weapons, and assuming terrible forms, rushed suddenly against Pārtha in that battle.[96] Then Arjuna, bending with his arms his formidable bow *Gāndiva* which resembled the bow of Indra himself and whose twang was as loud as the roar of the clouds congregrating at the end of the *Yuga*, and laughing the while, went on consuming thy troops and increasing the population of Yama's kingdom.[97] Indeed, that hero caused those raging warriors with their cars and elephants and with the foot-soldiers and bowmen supporting them, to be deprived of their arms and lives and thus to swell the population of Yama's domains.'"[98]

SECTION CXLVI.

"Sanjaya said,—'Hearing the twang, resembling the loud call of Death himself or the frightful peal of Indra's thunder, of Dhananjaya's bow while he stretched it,[1] that host of thine, O king, anxious with fear and exceedingly agitated, became like the waters of the sea with fishes and *makaras* within

* The second line of 94 I render a little freely to make the sense clearer.—T.

them, ruffled into mountain waves and lashed into fury by the hurricane that arises at the end of the *Yuga*. Then Dhananjaya the son of Prithā careered in battle in such a way that he was seen[2-3] at the same time to be present in all directions, displaying his wonderful weapons. Indeed, so light-handed was the son of Pāndu that we could not mark when he took out his shafts, O king, when he fixed them on the bow-string, when he stretched the bow, and when he let them off. Then the mighty-armed one, O king, excited with wrath, invoked into existence the invincible *Aindra* weapon, frightening all the Bharatas. Hundreds and thousands of blazing shafts of fiery mouths, inspired by *mantras* with the force of celestial weapons, flowed from it. With those shafts resembling fire or the rays of the Sun, coursing with fierce impetuosity,[4-7] the welkin became incapable of being gazed at as if filled with flashing meteors. Then that darkness which had been caused by the Kauravas with their arrows,[8] which was incapable of being dispersed even in imagination by others, the son of Pāndu, careering around and displaying his prowess, destroyed by means of those shafts of his that were inspired by means of *mantras* with the force of celestial weapons,[9] like the Sun himself speedily dispersing at dawn of day the darkness of night by means of his rays. The puissant Arjuna, with those blazing shafts of his, sucked the lives of thy warriors[10] like the summer Sun sucking with his hot rays the waters of tanks and lakes. Indeed, those showers of shafts endued with the force of celestial weapons, (sped by Arjuna)[11] covered the hostile army like the rays of the Sun covering the Earth. Other arrows of fierce energy, sped (by Dhananjaya),[12] quickly entered the hearts of (hostile) heroes like dear friends. Indeed, those brave warriors that came in that battle before Arjuna,[13] all perished like insects approaching a blazing fire. Thus crushing the lives of his foes and their fame,[14] Pārtha careered in that battle like Death in an embodied form. Heads decked with diadems, massive arms adorned with *Angadas*,[15] and ears with ear-rings, of his foes, Pārtha cut off with his shafts. The arms, with spears, of elephant-riders; those, with lances, of horsemen; those, with shields, of foot-soldiers; those, with

bows, of car-warriors; and those, with whips and goads, of charioteers; the son of Pāndu cut off.[16-17] Indeed, Dhananjaya looked resplendent with his shafts of blazing points that seemed to constitute his rays, like a blazing fire with incessant sparks and rising flames.[18] The hostile kings, mustering all their resolution, could not even gaze at Dhananjaya, that foremost of all bearers of arms, that hero equal to the chief of the gods himself, that bull among men, seen at the same time in all directions on his car, scattering his mighty weapons, dancing in the track of his car, and producing deafening sounds with his bowstring and palms, and resembling the mid-day Sun of scorching rays in the firmament.[19-21] Bearing his shafts of blazing points, the diadem-decked Arjuna looked beautiful like a mighty mass of rain-charged clouds in the season of rains decked with a rain-bow.[22] When that prefect flood of mighty weapons was set in motion by Jishnu, many bulls among warriors sank in that frightful and unfordable flood.[23] Strewn with infuriate elephants whose trunks or tusks had been cut off, with steeds deprived of hoofs or necks, with cars reduced to pieces, with warriors having their entrails drawn out and others with legs or other limbs cut off, with bodies lying in hundreds and thousands that were either perfectly still or moving unconsciously, we beheld the vast field on which Pārtha battled resemble the coveted arena of Death, O king, enhancing the terrors of the timid,[24-27] or like the sporting ground of Rudra when he destroyed creatures in days of old. Portions of the field, strewn with the trunks of elephants cut off with razor-headed arrows, looked as if strewn with snakes. Portions again, covered with the cut-off heads of warriors, looked as if strewn with garlands of lotuses. Variegated with beautiful head-gears and crowns, with *Keyuras* and *Angadas* and ear-rings, with coats of mail decked with gold, and with the trappings and other adornments of elephants and steeds, and scattered over with hundreds of diadems lying here and there, the Earth looked exceedingly beautiful like a new bride. Dhananjaya then caused a fierce and terrible river, full of fearful objects and enhancing the fears of the timid, to flow resembling the Vaitarani itself. The marrow and fat (of men and animals)

formed its mire. Blood formed its current. Full of limbs and bones, it was fathomless in depth. The hair of creatures formed its moss and weeds. Heads and arms formed the stones on its shores. It was decked with standards and banners that variegated its aspect. Umbrellas and bows formed its waves. And it abounded with the bodies of huge elephants deprived of life. And it teemed with cars that formed hundreds of rafts floating on its surface. And the carcasses of countless steeds formed its banks. And it was difficult to cross in consequence of wheels and yokes and shafts and *Akshas* and *Kuvaras* of cars, and spears and swords and darts and battle-axes and shafts looking like snakes. And ravens and *kankas* formed its alligators. And jackalls, forming its *Makaras*, made it terrible. And fierce vultures formed its sharks. And it became frightful in consequence of the howls of jackalls. And it abounded with capering ghosts and *Piçāchas* and thousands of other kinds of spirits. And on it floated countless bodies of warriors destitute of life. Beholding that prowess of Arjuna whose visage then resembled that of the Destroyer himself,[38-38] a panic, such as had never occurred before, possessed the Kurus on the field of battle. The son of Pāndu then, baffling with his weapons those of the hostile heroes,[39] and engaged in achieving fierce feats, gave all to understand that he was a warrior of fierce feats. Then Arjuna transgressed all those foremost of car-warriors.[40] Like the midday Sun of scorching rays in the firmament, no one amongst the creatures there could even look at him.[41] The shafts issuing out of the bow *Gāndiva* of that illustrious hero in that battle, seemed to us to resemble rows of cranes in the welkin.[42] Baffling with his own the weapons of all those heroes, and showing by the terrible achievements in which he was engaged that he was a warrior of fierce feats,[43] Arjuna, desirous of slaying Jayadratha, transgressed all those foremost of car-warriors, stupefying them all by means of his shafts.[44] Shooting his shafts on all sides, Dhananjaya, having Krishna for his charioteer, presented a beautiful sight by careering with great speed on the field of battle.[45] The shafts, in the welkin, by hundreds and thousands, of that illustrious hero, seemed to course incessantly through the sky.[46] We never could notice when that mighty

bowman took out his shafts, when, indeed, that son of Pāndu aimed them, and when he let them off.[47] Then, O king, filling all the points of the compass with his shafts and afflicting all the car-warriors in battle, the son of Kunti proceeded towards Jayadratha,[48] and pierced him with four and sixty straight arrows. Then the Kuru warriors, beholding the son of Pāndu proceed towards Jayadratha,[49] all abstained from battle. In fact, those heroes became hopeless of Jayadratha's life. Every one amongst thy warriors that rushed in that fierce battle against the son of Pāndu,[50] had his body deeply pierced, O lord, with a shaft of Arjuna. The mighty car-warrior Arjuna, that foremost of victorious persons, with his shafts blazing as fire, made thy army teem with headless trunks.* Indeed, O king, thus creating a perfect confusion in thy host consisting of four kinds of forces, the son of Kunti proceeded towards Jayadratha. And he pierced the son of Drona with fifty shafts and Vrishasena with three.[51-52] And the son of Kunti mildly struck Kripa with nine arrows. And he struck Calya with sixteen arrows and Karna with two and thirty.[53] And piercing the ruler of the Sindhus then with four and sixty arrows, he uttered a leonine shout. The ruler of the Sindhus, however, thus pierced by the wielder of *Gāndiva* with his arrows,[55] became filled with rage and unable to brook it like an elephant when pierced with the hook. Bearing the device of the boar on his banner, he quickly sped towards Phālguna's car many straight shafts equipt with vulturine feathers, resembling angry snakes of virulent poison, well polished by the hands of the smith, and shot from his bow drawn to the fullest stretch.[56-57] Then piercing Govinda with three shafts, he struck Arjuna with six. And then he pierced the steeds of Arjuna with eight arrows, and his standard also with one.[58] Then Arjuna, baffling the keen arrows sped by the ruler of the Sindhus, cut off, at the same time, with a pair of shafts, the head of Jayadratha's driver and the well-decked standard

* A *Kavandha* is a headless trunk moving about as if endued with life. Tales are told of these headless beings drinking the blood of victims falling within their grasp.—T.

also of Jayadratha. Its stay cut off and itself pierced and struck with arrows, that standard fell down like a flame of fire. Meanwhile the Sun was going down quickly.[59-61] Janārddana then quickly addressed the son of Pāndu and said,—Behold, O Pārtha, the ruler of the Sindhus hath, by six mighty and heroic car-warriors, been placed in their midst![62] Jayadratha also, O mighty-armed one, is waiting there in fear! Without vanquishing those six car-warriors in battle, O bull among men,[63] thou wilt never be able to slay the ruler of the Sindhus even if thou exertest thyself without intermission! I shall, therefore, have recourse to *Yoga* for shrouding the Sun![64] Only the ruler of the Sindhus will (in consequence) behold the Sun to have set. Desirous of life, O lord, through joy that wicked wight will no longer, for his destruction, conceal himself. Availing of that opportunity, thou shouldst then, O best of the Kurus, strike him![65-66] Thou shouldst not give up the enterprise, thinking the Sun to have really set!—Hearing these words, Vibhatsu replied unto Keçava, saying,—Let it be so![67]—Then Krishna, otherwise called Hari, possessed of ascetic powers,—that lord of all ascetics,—having recourse to *Yoga*, created a darkness for shrouding the Sun.[68] When Krishna created that darkness, thy warriors, O king, thinking the Sun to have set, were filled with delight at the prospect of Pārtha's laying down his life.[69] Indeed, thy warriors, not seeing the Sun, were filled with gladness. All of them stood, with heads thrown backwards. King Jayadratha also was in the same attitude.[70] And while the ruler of the Sindhus was thus beholding the Sun, Krishna, once more addressing Dhananjaya, said these words:[71]—Behold, the heroic ruler of the Sindhus is now looking at the Sun, casting off his fear of thee, O foremost one among the Bharatas![72] This is the hour, O mighty-armed one, for the slaughter of that wicked-souled wretch! Speedily cut off his head and make thy vow true![73]—Thus addressed by Keçava, the valiant son of Pāndu began to slaughter thy host with his arrows resembling the Sun or the fire in splendour.[74] And he pierced Kripa with twenty arrows and Karna with fifty. And he struck Calya and Duryodhana each with six arrows.[75] And he pierced Vrishasena with eight

arrows and the ruler of the Sindhus himself with sixty. And the mighty-armed son of Pāndu, O king, deeply piercing with his arrows the other warriors of thy host, rushed against Jayadratha. Beholding him in their presence like a swelling fire with its tongue of flame outstretched,[76-77] the protectors of Jayadratha were sorely puzzled. Then all thy warriors, O king, desirous of victory,[78] bathed the son of Indra in that battle with torrents of arrows. Shrouded with incessant showers of arrows, the son of Kunti,[79] that mighty-armed and unvanquished descendant of Kuru, became filled with rage. Then that tiger among men, *viz.*, the son of Indra, desirous of slaughtering thy host, created a thick net of arrows. Then those warriors of thine, O king, thus slaughtered in battle by that hero,[80-81] abandoned the ruler of the Sindhus in fear and fled away. And they fled away in such a manner that no two persons could be seen flying together. The prowess that we then beheld of Kunti's son was extremely wonderful.[82] Indeed, the like of what that illustrious warrior then did had never been nor will ever be. Like Rudra himself slaughtering creatures, Dhananjaya slaughtered elephants and elephant-riders, horses and horse-riders, and (car-warriors and) car-drivers. I did not in that battle, O king, see a single[83-84] elephant or steed or human warrior that was not struck with Pārtha's shafts. Their vision destroyed by dust and darkness, thy warriors[85] became perfectly cheerless and unable to distinguish one another. Urged on by fate, and with their vital limbs cut open and mangled with shafts, thy soldiers,[86] began to wander or limp or fall down. And some amongst them, O Bhārata, became paralysed and some became deadly pale. During that terrible carnage resembling the slaughter of creatures at the end of the *Yuga*,[87] in that deadly and fierce battle from which few could escape with life, the Earth became drenched with gore and the earthy dust that had arisen disappeared in consequence of the showers of blood that fell and the swift currents of wind that blew over the field. So deep was that rain of blood that the wheels of cars sank to their naves.[88-89] Thousands of infuriate elephants endued with great speed, O king, of thy army, their riders slain and limbs mangled,[90] fled away, uttering cries of

pain and crushing friendly ranks with their tread. Steeds destitute of riders, and foot-soldiers also, O king,[91] fled away, O monarch, from fear, struck with the shafts of Dhananjaya. Indeed, thy soldiers, with dishevelled hair and deprived of their coats of mail, with blood streaming out of their wounds, fled away in terror, leaving the field of battle. And some, deprived of the power of motion as if their lower limbs had been seized by alligators, remained on the field.[92-93] And others concealed themselves behind and under the bodies of slain elephants. Routing thy host thus, O king, Dhananjaya[94] began to strike with terrible shafts the protectors of the ruler of the Sindhus. The son of Pāndu shrouded with his arrowy showers Karna and Drona's son and Kripa and Calya and Vrishasena and Duryodhana. So quick was he in the use of weapons that no one could mark when Arjuna took out his arrows, when he fixed them on the bowstring, when he stretched the bow and let them off. Indeed, while striking the foe, his bow was seen incessantly drawn to a circle.[95-97] His arrows also were seen incessantly issuing out of his bow and scattered in all directions. Then cutting off Karna's bow as also Vrishasena's,[98] Arjuna felled Çalya's driver from his niche in the car, with a broad-headed arrow. With many arrows that foremost of victors, *viz.*, Dhananjaya, then deeply pierced in that battle Kripa and Açwatthāman, related as uncle and nephew to each other. Sorely afflicting those mighty car-warriors of thy army thus,[99-100] the son of Pāndu took up a terrible arrow of fiery splendour. Looking like the thunderbolt of Indra, and inspired with divine *mantras*,[101] that formidable arrow was capable of bearing any strain. And it had been always worshipped with perfumes and garlands of flowers. Duly inspiring it (by *mantras*) with the force of the thunderbolt, that descendant of Kuru,[102] *viz.*, the mighty-armed Arjuna, fixed it on *Gāndiva*. When that arrow of fiery effulgence was fixed on the bowstring,[103] loud shouts, O king, were heard in the welkin. Then Janārddana, once more addressing Arjuna, quickly said,[104] —O Dhananjaya, quickly cut off the head of the wicked-souled ruler of the Sindhus! The Sun is about to get at the mountains of *Asta*![105] Listen, however, to the words I say about

the slaughter of Jayadratha! The father of Jayadratha is Vriddhakshatra known over all the world.[106] It was after a long time that he got Jayadratha, that slayer of foes, for his son. (At the birth of the son) an incorporeal and invisible voice, deep as that of the clouds or the drum, said unto king Vriddhakshatra,—[This thy son, O lord, amongst men in this world will become worthy of the two races (*viz.*, the Solar and the Lunar) in respect of blood, behaviour, self-restraint and the other attributes! He will become one of the foremost of Kshatriyas, and will always be worshipped by heroes![107-9] But while struggling in battle, some bull among the Kshatriyas, some conspicuous person in the world, excited with wrath, will cut off this one's head![110]—That chastiser of foes, *viz.*, the (old) ruler of the Sindhus, hearing these words, reflected for sometime. Overwhelmed with affection for his son, he summoned all his kinsmen and told them,[111]—[That man who will cause the head of my son to fall on the Earth while the latter, struggling in battle, will be bearing a great burthen,[112] I say that the head of that man will certainly crack into a hundred pieces!]—Having spoken these words and installed Jayadratha on the throne,[113] Vriddhakshatra, repairing to the woods, devoted himself to ascetic austerities. Endued with great energy, he is still engaged in the observance of the austerest of penances[114] outside this very *Samantapanchaka*, O ape-bannered one! Therefore, cutting off Jayadratha's head in this dreadful battle, thou,[115] O slayer of foes, shouldst, O Bhārata, by thy fierce celestial weapon of wonderful feats, quickly throw that head decked with ear-rings upon the lap of Vriddhakshatra himself, O younger brother of the son of the Wind-god! If thou fellest Jayadratha's head on the Earth,[116-17] thy own head then, without doubt, will crack into a hundred fragments! Aided by thy celestial weapon, do the deed in such a way that that lord of Earth, *viz.*, the old Sindhu king, may not know that it is done! Truly, O Arjuna, there is nothing in the three worlds which thou canst not achieve or do, O son of Vāsava!—Hearing these words (of Krishna), Dhananjaya, licking the corners of his mouth,[118-20] quickly sped that arrow which he had taken up for Jayadratha's

slaughter, that arrow, *viz.*, whose touch resembled that of Indra's thunder, which was inspired with *mantras* and converted into a celestial weapon, which was capable of bearing any strain, and which had always been worshipped with perfumes and garlands. That shaft, sped from *Gāndiva*, coursing swiftly, snatched Jayadratha's head away like a hawk snatching away a smaller bird from the top of a tree. Dhananjaya then, with his shafts, sped that head along in the welkin (without allowing it to fall down).[121-23] For grieving his foes and gladdening his friends, the son of Pāndu, by shooting his shafts repeatedly at it,[124] sped that head outside the limits of *Samantapanchaka*. Meanwhile king Vriddhakshatra,[125] the father of thy son-in-law, endued with great energy, was, O sire, engaged in his evening prayers. Decked with black locks and adorned with ear-rings, that head of Jayadratha was thrown upon Vriddhakshatra's lap as the latter was saying his prayers in a sitting posture. Thus thrown on his lap, that head decked with ear-rings, O chastiser of foes, was not seen by king Vriddhakshatra. As the latter, however, stood up after finishing his prayers, it suddenly fell down on the Earth. And as the head of Jayadratha fell down on the Earth, the head of old Vriddhakshatra, O chastiser of foes, cracked into a hundred pieces. At sight of this, all creatures were filled with wonder.[126-30] And all of them applauded Vāsudeva and the mighty Vibhatsu.

"'After, O king, the ruler of the Sindhus had been slain by the diadem decked Arjuna,[131] that darkness, O bull of Bharata's race, was withdrawn by Vāsudeva. Thy sons with their followers, O king, thus came to know subsequently that the darkness they had seen had all been an illusion produced by Vāsudeva. Even thus, O king, was thy son-in-law, the ruler of the Sindhus, having caused eight *Akshauhinis* to be slaughtered, himself slain by Pārtha of inconceivable energy! Beholding Jayadratha, the ruler of the Sindhus, slain,[132-34] tears of sorrow fell from the eyes of thy sons. After Jayadratha, O king, had been slain by Pārtha, Keçava[135] blew his conch and that scorcher of foes, *viz.*, the mighty-armed Arjuna also blew his. Bhimasena also, in that battle, as if for sending

a message to Yudhishthira,[135] filled the welkin with a tremendous leonine shout. Yudhishthira the son of Dharma, hearing that tremendous shout,[137] understood that the ruler of the Sindhus had been slain by the high-souled Phālguna. With sounds of drums and other instruments he gladdened the warriors of his own army,[138] and proceeded against the son of Bharadwāja from desire of battle. Then commenced, O king, after the Sun had set, a fierce battle between Drona and the Somakas, that made the very hair to stand on end. Desirous of slaying him, those mighty car-warriors, after the fall of Jayadratha, fought with the son of Bharadwāja, exerting themselves to their utmost. Indeed, the Pāndavas, having got the victory by slaying the ruler of the Sindhus,[139-141] fought with Drona, intoxicated with success. Arjuna also, O king, having slain king Jayadratha, fought with many mighty car-warriors of thy army.[142] Indeed, that hero decked with diadem and garlands, having accomplished his former vow, began to destroy his foes like the chief of the celestials destroying the *Dānavas* or the Sun destroying the darkness.'"[143]

SECTION CXLVII.

"Dhritarāshtra said,—'Tell me, O Sanjaya, what did my warriors do, after the heroic ruler of the Sindhus had been slain by Arjuna?'[1]

"Sanjaya said,—'Beholding the ruler of the Sindhus, O sire, slain in battle by Pārtha, Kripa the son of Caradwat, under the influence of wrath,[2] covered the son of Pāndu with a dense shower of arrows. Drona's son also, on his car, rushed against Phālguna the son of Prithā.[3] Those two foremost of car-warriors began from their cars to shower, from opposite directions, upon the son of Pāndu their keen arrows.[4] That foremost of car-warriors, *viz.*, the mighty-armed Arjuna, afflicted by those arrowy showers (of Kripa and Drona's son) felt great pain.[5] Without desiring, however, to slay his preceptor (Kripa) as also the son of (his other preceptor) Drona, Dhananjaya the son of Kunti began to act like a preceptor in arms.[6] Baffling with his own weapons those of both Açwatthāman and Kripa,

he sped at them, without desiring to slay them, shafts that coursed mildly.[7] Those shafts, however, (though mildly) sped by Jaya, struck the two with great force, and in consequence of their number, caused great pain to Kripa and his nephew.[8] Then Caradwat's son, O king, thus afflicted with the arrows of Arjuna, lost all strength and swooned away on the terrace of his car.[9] Understanding his master afflicted with shafts to be deprived of his senses, and believing him to be dead, the driver of Kripa's car bore Kripa away from the fight.[10] And after Kripa the son of Caradwat had thus been borne away from the battle, Açatthāman also, from fear, fled away from the son of Pāndu.[11] Then the mighty bowman Pārtha, beholding the son of Caradwat afflicted with shafts and in a swoon, began to indulge, on his car, in piteous lamentations.[12] With a tearful face and in great dejection of heart, he uttered these words:—Beholding all this (in his mental vision), Vidura of great wisdom had, on the birth of the wretched Suyodhana, that exterminator of his race, said unto Dhritarāshtra,—[Let this wretch of his race be soon killed.[13-14] Owing to him, a great calamity will overtake the foremost ones of Kuru's race!]—Alas, these words of the truth-telling Vidura have come to be true![15] It is for him that I behold my preceptor today lying on a bed of arrows! Fie on the practices of a Kshatriya! Fie on my might and prowess![16] Who else like me would fight with a Brāhmana that is, besides, his preceptor? Kripa is the son of a *Rishi*; he is, again, my preceptor; he is also the dear friend of Drona![17] Alas, he lieth stretched on the terrace of his car, afflicted with my arrows! Though not wishing it, I have still been the means of crushing him with my shafts![18] Lying senseless on the terrace of his car, he paineth my heart exceedingly! Even though he afflicted me with shafts I should still have only looked at that warrior of dazzling splendour (without striking him in return)![19] Struck with numerous shafts of mine, he hath gone the way of all creatures! By that he hath pained me more than even the slaughter of my own son![20] Behold, O Krishna, to what plight he hath been reduced, thus lying miserably and in a senseless state on his own car! Those bulls among men that give desirable objects

unto their preceptors after obtaining knowledge from them, attain to godhead! Those lowest of mortals, on the other hand, who, after obtaining knowledge from their preceptors,[21-22] strike the latter, those wicked men, go to hell! Without doubt, this act that I have done will lead me to hell![23] I have deeply pierced my preceptor on his car with showers of arrows! While studying the science of arms at his feet, Kripa told me in those days,[24]—[Do not, O thou of Kuru's race, ever strike thy preceptor!]—That command of my righteous and high-souled preceptor[25] I have not obeyed, for I have struck the very Kripa with my shafts! I bow to that worshipful son of Gotama, to that unretreating hero![26] Fie on me, O thou of Vrishni's race, since I have struck even him!—While Savyasāchin was thus lamenting for Kripa,[27] the son of Rādhā, beholding the ruler of the Sindhus slain, rushed towards him. Seeing the son of Rādhā thus rushing towards the car of Arjuna,[28] the two Pānchāla princes and Sātyaki suddenly rushed towards him. The mighty car-warrior Pārtha, beholding the son of Rādhā advance,[29] smilingly addressed the son of Devaki and said,—Yonder cometh the son of Adhiratha against the car of Sātyaki![30] Without doubt, he is unable to bear the slaughter of Bhuriçravas in battle! Urge my steeds, O Janārddana, towards the spot whither Karna cometh![31] Let not Vrisha (Karna) cause the Sātwata hero to follow in the wake of Bhuriçravas!—Thus addressed by Savyasāchin, the mighty-armed Keçava[32] endued with great energy replied in these opportune words:—The mighty-armed Sātyaki is singly a match for Karna, O son of Pāndu![33] How much superior then will this bull among the Sātwatas be when he is united with two sons of Drupada! For the present, O Pārtha, it is not proper for thee to battle with Karna![34] The latter hath with him the blazing dart, like a fierce meteor, that Vāsava gave him! O slayer of hostile heroes, he hath kept it for thy sake, worshipping it with reverence![35] Let Karna then freely proceed against the Sātwata hero! I know, O son of Kunti, this wicked wight's hour, when, indeed, thou wilt, with keen shafts, throw him down from his car![36]—'

"Dhritarāshtra said,—'Tell me, O Sanjaya, how the battle

took place between the heroic Karna and Sātyaki of the Vrishni race, after the fall of Bhuriçravas and the ruler of the Sindhus! Sātyaki had been made carless. Upon what car then was he mounted? And how also did the two protectors of the wheels (of Arjuna's car), *viz.*, the two Pānchāla princes, fight?'[37-38]

"Sanjaya said,—'I will describe to thee all that happened in that dreadful battle. Listen patiently to (the consequences of) thy own evil conduct![39] Before even the encounter, Krishna knew it in his heart that the heroic Sātyaki would be vanquished by the stake-bannered (Bhuriçravas)![40] Janārdana, O king, knoweth both the past and the future. For this, summoning his charioteer Dāruka, he had commanded him, saying,[41]—Let my car be equipt tomorrow!—Even this had been the command of that mighty one. Neither the gods, nor the *Gandharvas*, nor the *Yakshas*, nor the *Uragas*, nor the *Rākshasas*,[42] nor human beings, are capable of conquering the two Krishnas! The gods with the Grandsire at their head, as also the *Siddhas*, know[43] the incomparable prowess of those two. Listen, however, now to the battle as it happened. Beholding Sātyaki carless and Karna ready for battle,[44] Mādhava blew his conch of loud blare in the *Rishabha* note.* Dāruka, hearing the blare of (Keçava's) conch, understood the meaning,[45] and soon took that car, equipt with a lofty standard of gold, to where Keçava was. With Keçava's permission, upon that car guided by Dāruka,[46] and which resembled the blazing fire or the Sun in effulgence, ascended the grandson of Cini. Ascending upon that car which resembled a celestial vehicle and unto which were yoked those foremost of steeds, capable of going everywhere at will, *viz.*, Caivya and Sugriva and Meghapushpa Valāhaka, and which were adorned with trappings of gold,[47-48] Sātyaki rushed against the son of Rādhā, scattering countless shafts. The two protectors of (Arjuna's) car-wheels, *viz.*, Yudhāmanyu and Uttamaujas,[49] abandoning Dhananjaya's car, proceeded against the son of Rādhā. Rādhā's son also, O king, shooting showers of shafts,[50] angrily

* The second of the seven notes of the Hindu Gamut.—T.

rushed, in that battle, against the invincible grandson of Cini. The battle that took place between them was such that its like had never been heard to have taken place on Earth or in heaven between gods, *Gandharvas*, *Asuras*, *Uragas*, or *Rākshasas*. The entire host, consisting of cars, steeds, men, and elephants, abstained from the fight,[51-52] beholding, O monarch, the stunning feats of the two warriors. All became silent spectators of that superhuman battle[53] between those two human heroes, O king, and of the skill of Dāruka in guiding the car. Indeed, beholding the skill of the charioteer Dāruka standing on the car, as he guided the vehicle forwards, backwards, sidelong, now wheeling in circles and now stopping outright, all were amazed. The gods, the *Gandharvas*, and the *Dānavas*, in the welkin,[54-55] intently watched that battle between Karna and the grandson of Cini. Both of them endued with great might, each challenging the other, those two warriors put forth their prowess for the sake of their friends.[56] Karna who looked like a celestial, and Yuyudhāna, O king, rained upon each other showers of shafts.[57] Indeed, Karna grinded the grandson of Cini with his arrowy downpours, unable to put up with the slaughter (by Sātyaki) of the Kuru hero Jalasandha.[58] Filled with grief and sighing like a mighty snake, Karna, casting angry glances on the grandson of Cini in that battle and as if burning him therewith,[59] rushed at him furiously again and again, O chastiser of foes! Beholding him filled with rage, Sātyaki pierced him in return,[60] shooting dense showers of arrows, like an elephant piercing (with his tusks) a rival elephant. Those two tigers among men, endued with the activity of tigers[61] and possessed of incomparable prowess, mangled each other furiously in that battle. The grandson of Cini then, with shafts made entirely of iron, repeatedly pierced Karna, that chastiser of foes, in all his limbs. And he also felled, with a broad-headed arrow, the charioteer of Karna from his niche in the car.[62-63] And with his keen shafts he also slew the four steeds, white in hue, of Adhiratha's son. And then cutting into a hundred fragments the standard of Karna with a hundred arrows, that bull among men[64] made Karna carless in the very sight of thy son. Then all thy warriors, O king, became cheerless.[65] Then Vrishasena

the son of Karna, and Calya the ruler of the Madras, and Drona's son, encompassed the grandson of Cini from all sides.[66] Then a confusion set in, such that nothing could be seen. Indeed, when the heroic Karna was made carless by Sātyaki,[67] cries of *Oh* and *Alas* arose, among all the troops. Karna also, O king, pierced by Sātwata with his arrows and exceedingly weakened,[68] ascended the car of Duryodhana, sighing deeply, remembering his friendship for thy son from his childhood[69] and having striven to realise the promise he had made about the bestowal of sovereignty on Duryodhana. After Karna had been made carless, thy brave sons headed by Dusçāsana, O king, were not slain by the self-restrained Sātyaki because the latter wished not to falsify the vow made by Bhimasena. Desirous also of not falsifying the vow formerly made by Pārtha (about the slaughter of Karna),[70-71] Sātyaki simply made those warriors carless and weakened them exceedingly but did not deprive them of life. Indeed, it is Bhima that hath vowed the slaughter of thy sons,[72] and it is Pārtha that, at the time of the second match at dice, vowed the slaughter of Karna. Although all those warriors headed by Karna made strong efforts for slaying Sātyaki,[73] yet those foremost of car-warriors failed to slay him. Drona's son and Kritavarman and other mighty car-warriors,[74] as also hundreds of foremost Kshatriyas were all vanquished by Sātyaki with only one bow. That hero fought, desirous of benefiting king Yudhishthira the just, and of attaining to heaven.[75] Indeed, Sātyaki, that crusher of foes, is equal to either of the two Krishnas in energy. Smiling the while, he vanquished all thy troops,[76] O best of men! In this world, there are only three mighty bowmen, *viz.*, Krishna, Pārtha, and Sātyaki. There is no fourth to be seen!'[77]

"Dhritarāshtra said,—'Ascending on the invincible car of Vāsudedva that had Dāruka for its driver, Sātyaki, proud of the might of his arms, and equal in battle unto Vāsudeva himself, made Karna carless. Did Sātyaki ride any other car (after his encounter with Karna was over)?[78-79] I am desirous to hear this, O Sanjaya! Thou art skilled in narration. I regard Sātyaki to be endued with unbearable prowess. Tell me all, O Sanjaya![80]

"Sanjaya said,—'Hear, O king, how it happened. The intelligent younger brother of Dāruka soon brought unto Sātyaki another car, duly equipt with all necessaries.[81] With shaft attached to it by chains of iron and gold and bands of silk, decked with a thousand stars, decked with banners and with the figure of a lion on his standard,[82] with horses fleet as the wind and adorned with trappings of gold yoked unto it, and with rattle deep as the roar of the clouds, that car was brought unto him.[83] Ascending upon it, the grandson of Cini rushed against thy troops. Dāruka, meanwhile, went as he listed to Keçava's side.[84] A new car was brought for Karna also, O king, unto which were yoked fleet steeds of the best breed that were decked in trappings of gold and white as conchs or vaccine milk. Its *kaksha* and standard were made of gold. Furnished with banners and machines, that foremost of cars had an excellent driver. And it was furnished with a profusion of weapons of every kind. Mounting on that car, Karna also rushed against his foes. I have now told thee all that thou hadst asked me.[85-87] Once more, however, O king, learn the (extent of the) destruction caused by thy evil policy. Thirty one of thy sons have been slain by Bhimasena.[88] Having Durmukha for their foremost, they were conversant with all modes of warfare. Sātyaki and Arjuna also have slain hundreds of heroes with Bhishma as their foremost and Bhagadatta also, O sire! Even thus, O king, hath the destruction commenced, caused by thy evil counsels.'"[89-90]

SECTION CXLVIII.

"Dhritarāshtra said,—'When such was the condition, in battle, of those heroes of their side and mine, what did Bhima then do? Tell me all, O Sanjaya!'[1]

"Sanjaya said,—"After Bhimasena had been made earless, that hero, afflicted with the wordy darts of Karna and filled with rage, addressed Phālguna and said,[2]—In thy very sight, O Dhananjaya, Karna hath repeatedly told me—*Eunuch, fool, glutton, unskilled in weapons, do not fight, child, unable to bear the burden of battle!*—He that would tell me so would

be slain by me. Karna hath told me those words, O Bhārata![1-4] O mighty-armed one, thou knowest the vow which I have made jointly with thee! Remember the words that were then spoken by me! O foremost of men, act in such a way that that vow of mine, O son of Kunti, as also thy own vow, may not be falsified! O Dhananjaya, do that by which that vow of mine may be made true![5-6]—Hearing these words of Bhima, Arjuna of immeasurable prowess, getting near Karna in that battle, told him,[7]—O Karna, thou art of false sight. O son of a *Suta*, thou applaudest thy own self! Of wicked understanding, listen now to what I tell thee![8] Heroes meet with either of these two things in battle, *viz.*, victory or defeat. Both of these are uncertain, O son of Rādhā! The case is not otherwise when Indra himself is engaged in battle![9] Made careless by Yuyudhāna, with thy senses no longer under thy control, thou wert almost on the point of death! Remembering, however, that I had vowed to slay thee, that hero dismissed thee without taking thy life[10] It is true thou hadst succeeded in depriving Bhimasena of his ear. Thy abuse, however, O son of Rādhā, of that hero was sinful![11] Those bulls among men that are truly righteous and brave, having vanquished a foe, never boast, nor speak ill of any body![12] Thy knowledge, however, is little. It is for this, O son of a *Suta*, that thou indulgest in such speeches! Then, again, the abusive epithets thou didst apply to the battling Bhimasena endued with great prowess and heroism and ever devoted to the practices of the righteous, were not consistent with truth! In the very sight of all the troops, of Keçava, as also of myself,[13-14] thou wert many a time made careless by Bhimasena in battle! That son of Pāndu, however, did not tell thee a single harsh word.[15] Since, however, thou hast addressed Vrikodara in many harsh speeches, and since thou with others hast slain the son of Subhadrā out of my sight,[16] thou shalt, therefore, this very day obtain the fruit of those offences of thine! It was for thy own destruction, O wicked wight, that thou didst then cut off Abhimanyu's bow![17] For that, O thou of little understanding, thou shalt be slain by me, with all thy followers, forces, and animals! Accomplish now all those acts which thou shouldst

do, for a great calamity is impending over thee![18] I will slay Vrishasena in thy very sight in battle. All those other kings, again, that will from folly advance against me,[19] I will despatch unto Yama's abode. I say this truly, laying my hand on my weapon! A fool as thou art, without wisdom and full of vanity, I say that beholding thee lying on the field of battle the wicked Duryodhana will indulge in bitter lamentations!—After Arjuna had vowed the slaughter of Karna's son,[20-21] a loud and tremendous uproar arose amongst the car-warriors. At that frightful time when confusion was everywhere,[22] the thousand-rayed Sun, dimming his rays, entered the Asta hill. Then, O king, Hrishikeça, stationed in the van of battle,[23] embracing Arjuna who had accomplished his vow, told him these words:—By good luck, O Jishnu, thy great vow hath been accomplished![24] By good luck, that wretch, *viz.*, Vriddhakshatra, hath been slain along with his son! The celestial generalissimo himself, O Bhārata, encountering the Dhārtarāshtra force,[25] would, in battle, O Jishnu, lose his senses! There is no doubt of this! Except thee, O tiger among men, I do not, even on reflection, see the person in the three worlds that would fight with this host! Many royal warriors endued with great prowess, equal to thee or superior, have been united together at Duryodhana's command! Clad in mail, they could not approach thee, encountering thy angry self in battle.[26-28] Thy energy and might are equal to that of Rudra or Cakra or the Destroyer himself. No one else is capable of putting forth such prowess in battle[29] as thou, O scorcher of foes, alone and unsupported, didst today put forth! Thus shall I applaud thee again after Karna of wicked soul shall have been slain along with his followers. Thus shall I glorify thee when that foe of thine shall have been vanquished and slain!—Unto him Arjuna replied,—Through thy grace, O Mādhava,[30-31] this vow, that even the gods could with difficulty accomplish, hath been accomplished by me! Their victory is not at all a matter of wonder that have thee, O Keçava, for their lord![32] Through thy grace Yudhishthira will obtain the whole Earth. All this is due to thy power, O thou of Vrishni's race! This is thy victory, O lord![33] Our prosperity is thy care and we are thy

servants, O slayer of Madhu!—Thus addressed, Krishna smiled softly, and slowly urged the steeds. And he showed unto Pārtha, as they came, the field of battle abounding with cruel sights.[84]

"Then Krishna said,—Desirous of victory in battle or world-wide fame, many heroic kings are lying on the Earth, struck with thy shafts![85] Their weapons and ornaments lay scattered, and their steeds, cars, and elephants are mangled and broken. With their coats of mail pierced or cut open, they have come to the greatest grief.[86] Some of them are yet alive, and some of them are dead. Those, however, that are dead, still seem to be alive in consequence of the splendour with which they are endued.[87] Behold the Earth covered with their shafts equipt with golden wings, with their numerous other weapons of attack and defence, and with their animals (deprived of life)![88] Indeed, the Earth looks resplendent with coats of mail and necklaces of gems, with their heads decked with ear-rings, and head-gears and diadems, and floral wreaths and jewels worn on crowns, and *Kanthasutras* and *Angadas*, and collars of gold, and with diverse other beautiful ornaments.[89-90] Strewn with *Anukarshas* and quivers, with standards and banners, with *Upashkaras* and *Adhisthānas*, with shafts and crests of cars, with broken wheels and beautiful *Akshas* in profusion, with yokes and trappings of steeds, with belts and bows and arrows, with elephant's housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with *Kuntas* and clubs, with *Catāghnis* and *Bhuçundis*, with scimitars and axes, with short and heavy clubs and mallets, with maces and *Kunapas*, with whips decked with gold, O bull of Bharata's race, with the bells and diverse other adornments of mighty elephants, with floral garlands and various kinds of ornaments, and with costly robes, all loosened from the bodies of men and animals, the Earth shines brilliantly like the autumnal firmament with planets and stars. The lords of Earth, slain for the sake of Earth, are slumbering on the Earth, clasping with their limbs the Earth like a dear wife. Like mountains shedding through their caves and fissures streams of liquid chalk, these elephants, resembling Airāvat himself and huge as moun-

tains, are shedding profuse streams of blood through the openings in their bodies caused by weapons.[41-49] Behold, O hero, those huge creatures afflicted with shafts lying on the ground in convulsions! Behold those steeds also, lying on the ground, decked in trappings of gold![50] Behold also, O Pārtha, those riderless and driverless cars that had at one time resembled celestial vehicles or the vapoury forms in the evening sky, now lying on the ground, with standards and banners and *Akshas* and yokes cut into pieces, and with broken shafts and crests, O lord.[51-52] Foot-soldiers also, O hero, bearing bows and shields, and slain in hundreds and thousands, are lying on the ground, bathed in blood[53] and clasping the Earth with every limb, and their locks smeared with dust. Behold, O mighty-armed one, those warriors with bodies mangled with thy weapons![54] Behold the Earth, strewn with yak-tails and fans, and umbrellas and standards, and steeds and cars and elephants, and with diverse kinds of blankets, and reins of steeds, and beautiful robes and costly *Varuthas* (of cars), look as if overspread with embroidered tapestry![55-56] Many warriors fallen from the backs of well-equipt elephants along with those creatures themselves that they had ridden, are looking like lions fallen from mountain summits struck down by thunder.[57] Mingled with the steeds (they had ridden) and the bows (they had held), horsemen and foot-soldiers, in large numbers, are lying on the field, covered with blood.[58] Behold, O foremost of men, the surface of the Earth is frightful to look at, covered as it is with large numbers of slain elephants and steeds and car-warriors, and miry with blood, fat, and rotten flesh in profusion, and on which dogs and wolves and *Piçāchas* and diverse wanderers of the night are careering in joy![59] This fame-enhancing and mighty feat on the field of battle is capable of being achieved by thee only, O puissant one, or by that chief of the gods, *viz.*, Indra himself, who in great battle slayeth the *Daityâs* and the *Dānavas*![60]—'

"Sanjaya continued,—'Thus showing the field of battle unto the diadem-decked Arjuna, Krishna blew his conch *Pānchajanya* with the gladdened soldiers of the Pāndava army (blowing their respective conchs).[61] Having shown the field of

battle unto the diadem-decked hero, that slayer of foes, *viz.*, Janārddana, quickly proceeded towards Ajātaçutru the son of Pāndu and informed him of the slaughter of Jayadratha.'"*[62]

SECTION CXLIX.

"Sanjaya said,—'After the ruler of the Sindhus had been slain by Pārtha, Krishna, repairing unto the king, *viz.*, Yudhishthira the son of Dharma, worshipped the latter with a gladdened heart.[1] And he said,—By good luck, O king of kings, thy prosperity increaseth! O best of men, thy foe hath been slain! By good luck, thy younger brother hath accomplished his vow![2]—Thus addressed by Krishna, that subjugator of hostile towns, *viz.*, king Yudhishthira, filled with joy, came down from his car, O Bhārata![3] His eyes filled with tears of joy, he embraced the two Krishnas, and wiping his bright and lotus-like face,[4] said these words unto Vāsudeva and Dhananjaya the son of Pāndu,—Ye mighty car-warriors, by good luck, I behold both of you after ye have accomplished your task![5] By good luck, that sinful wretch, *viz.*, the ruler of the Sindhus, hath been slain! Ye Krishnas, by good luck, ye have done that which hath filled me with great happiness![6] By good luck, our foes have been plunged into an ocean of grief! Thou art the soveriegn lord of all the worlds, O slayer of Madhu! In the three worlds they that have theo for their protector can have no object incapable of accomplishment! Through thy grace, O Govinda, we will conquer our foes[7-8] like Indra conquering the *Dānavas* in days of old! Be it the conquest of the world, or be it the conquest of the three worlds,[9] everything is certain, O thou of the Vrishni race, in their case with whom thou art gratified, O giver of honors! They can have no sin, nor can they meet with defeat in battle[10] with whom thou, O lord of the celestials, art gratified, O giver of honors! It is through thy grace, O Hrishikeça, that Cakra

* The printed editions and the manuscripts do not agree with one another in respect of the order and numbering of the last dozen verses. The Bombay edition omits a few of the verses.—*T.*

hath become the chief of the celestials![11] It is through thy grace that that blessed personage obtained on the field of battle the sovereignty of the three worlds! It is through thy grace, O lord of the celestials, that the latter[12] obtained immortality, O Krishna, and enjoy eternal regions (of bliss)! Having slain thousands of *Daityas* with prowess having its origin in thy grace, O slayer of foes,[13] Cakra obtained the lordship of the celestials! Through thy grace, O Hrishikeça, the mobile and the immobile universe,[14] without swerving from its (ordained) course, O hero, is engaged in prayers and the *homa*!* In the beginning, this universe, enveloped in darkness, had been one vast expanse of water.[15] Through thy grace, O mighty-armed one, the universe became manifest, O best of men! Thou art the Creator of all the worlds, thou the Supreme Soul, and thou art immutable![16] They that behold thee, O Hrishikeça, are never confounded! Thou art the Supreme God, thou art the God of gods, and thou art Eternal![17] They that seek refuge with thee, O lord of the gods, are never confounded! Without beginning and without death, thou art Divine, the Creator of all the worlds, and immutable![18] They that are devoted to thee, O Hrishikeça, always pass over every difficulty. Thou art Supreme, the Ancient one, the Divine male being, and that which is the Highest of the high![19] He that attaineth to that, *viz.*, thy Supreme Self, hath ordained for him the highest prosperity! Thou art sung in the four *Vedas*. The four *Vedas* sing of thee![20] By seeking thy shelter, O high-souled one, I shall enjoy unrivalled prosperity! Thou art the Supreme God, thou art the God of the highest Gods, thou art the lord of winged creatures, and the lord of all human beings![21] Thou art the Supremest Lord of everything! I bow to thee, O best of Beings! Thou art the Lord, the Lord of Lords, O puissant one! Prosperity to thee, O Mādhava![22] O thou of large eyes, O Universal Soul, thou art the origin of all things! He, again, that is a friend of Dhananjaya or is engaged in Dhananjaya's good,[23] obtaineth thee that art the

* Everything, even the inanimate creation, exists and adores the Supreme deity.

protector of Dhananjaya and attaineth to happiness!—Thus addressed by him, those high-souled ones, *viz.*, Keçava and Arjuna,[24] cheerfully said unto the king, that lord of the Earth, —The sinful king Jayadratha hath been consumed by the fire of thy wrath![25] O puissant one, although the Dhārtarāshtra host is vast and swelleth with pride, yet, O Bhārata, struck and slain, it is being exterminated![26] O slayer of foes, it is in consequence of thy wrath that the Kauravas are being destroyed! Having, O hero, angered thee that canst slay with thy eyes alone, the wicked-minded Suyodhana, with his friends and kinsmen, will have to lay down his life in battle! Slain before in consequence of thy ire, and struck down also by the gods themselves, the invincible[27-28] Bhishma, the grandsire of the Kurus, lieth now on a bed of arrows! O slayer of foes, victory in battle is unattainable by them[29] and death also waiteth for them that have thee, O son of Pāndu, for their foe! Kingdom, life, dear ones, children, and diverse kinds of bliss,[30] will soon be lost by him with whom thou, O scorcher of foes, hast been angry! I regard the Kauravas to be lost with their sons, animals, and kinsmen,[31] when thou, O scorcher of foes, that art observant of the duties of kings, hast been angry with them!—Then, Bhima, O king, and the mighty car-warrior Sātyaki,[32] both mangled with shafts, saluted their senior. And those two mighty bowmen sat down on the ground, surrounded by the Pānchālas.[33] Beholding those two heroes filled with joy and arrived and waiting with joined hands, the son of Kunti congratulated them both, saying,[34]—By good luck it is that I see you both, ye heroes, escaped with life from that sea of (hostile) troops, that sea in which Drona acted the part of an invincible alligator and the son of Hridikā that of a fierce shark! By good luck, all the kings of the Earth have been vanquished (by you two)![35]* By good luck, I see both of you victorious in battle! By good luck, Drona hath been vanquished in battle, and that mighty car-warrior also, *viz.*, the son of Hridikā![36] By good luck Karna hath been vanquished in battle with barbed shafts! By good luck, Calya also was obliged to turn away

* This is a triplet in the Calcutta edition.—T.

from the field by you both, ye bulls among men![37] By good luck, I behold you both come back from battle, safe and sound, ye that are foremost of car-warriors and well-skilled in battle![38] By good luck, I behold you again, ye heroes, that have forded that sea of troops in obedience to my command, ye that went to battle impelled by the desire of honoring me![39] Ye are heroes delighting in battle! Ye never retreat from battle! Ye are to me as life! By good luck, I see you both![40]—Having said this, the son of Pāndu, O king, embraced both Yuyudhāna and Vrikodara, those tigers among men, and shed tears of joy.[41] Then, O monarch, the entire host of the Pāndavas became cheerful and filled with joy. And all of them once more set their hearts on battle.'"[42]

SECTION CL

'Sanjaya said,—'Upon the fall, O king, of the ruler of the Sindhus, thy son Suyodhana, his face bedewed with tears and himself filled with cheerlessness, became hopeless of vanquishing his foes.[1] Filled with grief and breathing hot sighs like a snake whose fangs have been broken, that offender against the whole world, *viz.*, thy son, experienced bitter affliction.[2] Beholding that great and terrible slaughter of his troops caused by Jishnu and Bhimasena and Sātwata in battle,[3] he became pale and died up and melancholy, and his eyes became filled with tears. And he came to think that no warrior existed on the Earth that could compare with Arjuna.[4] Neither Drona, nor the son of Rādhā, nor Açwatthāman, nor Kripa, O sire, is competent to stay before Arjuna when the latter is excited with wrath.[5] [And Suyodhana said unto himself,]—Having vanquished in battle all the mighty car-warriors of my army, Pārtha slew the ruler of the Sindhus! None could resist him![6] This my vast host hath almost been exterminated by the Pāndavas! I think there is no one that can protect my army, no, not even Purandara himself![7] He, relying upon whom I had engaged in this passage-at-arms in battle, alas, that Karna hath been defeated in battle and Jaydratha slain![8] That Karna relying upon whose energy I regarded Krishna as straw who came to sue me for

peace, alas, that Karna hath been vanquished in battle!'—Grieving so within his heart, that offender against the whole world, O king, went to Drona, O bull of Bharata's race, for seeing him![10] Repairing unto him, he informed Drona of that immense slaughter of the Kurus, the victory of his foes, and the dire calamity of the Dhārtarāshtras.[11]* And Suyodhana said,—Behold, O preceptor, this immense slaughter of kings![†] I came to battle, placing that grandsire of mine, *viz.*, the heroic Bhishma, at our head![12] Having slain him, Cikhandin, his aspiration filled, stayeth at the very van of all the troops, surrounded by all the Pānchālas, covetous of another triumph![‡13] Another disciple of thine, *viz.*, the invincible Savyasāchin, having slain seven *Akshauhinis* of troops, hath despatched king Jayadratha to Yama's abode![14] How, O preceptor, shall I be freed from the debt I owe to those allies of mine who, desirous of victory to me and ever engaged in my good, have gone to Yama's abode?[15] Those lords of Earth who had desired to give me the sovereignty of the Earth, are now lying on the Earth, themselves abandoning all their Earthly prosperity![16] Truly, I am a coward! Having caused such a slaughter of friends, I dare not think that I shall be sanctified by performing even a hundred horse-sacrifices![17] I am covetous and sinful and a tresspasser against righteousness! Through my acts alone, these lords of Earth, in their desire for victory, have gone to Yama's abode![18] Why, in the presence of those kings, does not the Earth yield me a hole (through which to sink), since I am so sinful in behaviour and such a fomenter of intestine dissensions![§19] Alas, what will the grandsire with blod-red eyes, that invincible hero who hath conquered the other world, tell

* Literally, "the fact of the Dhārtarāshtras having sunk (into distress).—T.

† Literally, "of persons whose coronal locks have undergone the sacred bath."—T.

‡ *Praluvdhas* is explained by Nilakantha differently. He supposes that Duryodhana here characterises Cikhandin to be a deceitful fowler or hunter in consequence of the deceit with which he caused Bhishma's fall. This is far-fetched.—T.

§ I adopt the Bombay reading.—T.

me in the midst of the kings when he meets me?*[30] Behold that mighty bowman, Jalasandha, slain by Sātyaki! That great car-warrior, that hero, came proudly to battle for my sake, prepared to lay down his life![31] Beholding the ruler of the Kāmvojas slain, as also Alamvusha and many other allies of mine, what object can I have for preserving my life?[32] Those unreturning heroes who, fighting for my sake and struggling to the utmost of their powers to vanquish my foes, have laid down their lives![33] I shall today, O scorcher of foes, exerting to the measure of my might, free myself from the debt I owe them and gratify them with oblations of water by repairing to the Yamunā![34] O foremost of all bearers of arms, I tell thee truly and swear by the good acts I have performed, by the prowess I possess, and by my sons,[35] that slaying all the Pānchālas with the Pāndavas I shall obtain peace of mind, or, slain by them in battle I shall repair to those regions whither those allies of mine have gone![36] I shall certainly proceed thither whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna have gone![37] Our allies, seeing that they are not well protected by us, no longer desire to stand by us! O thou of mighty arms, they now regard the Pāndavas to be preferable to ourselves![38] Thyself of sure aim hast ordained our extermination in battle, for thou treatest Arjuna leniently since he is thy disciple![39] It is for this that all those have been slain who had endeavoured to secure victory to us! It seems that Karna only now wishes us victory![40] The man of weak understanding who, without duly examining another, accepteth him for a friend and engageth him in concerns, that require friends for their accomplishment, is certain to suffer injury.[41] Even so hath this affair of mine been managed by my best of friends![†] I am exceedingly covetous, sinful,

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* The Bombay edition reads this verse differently and introduces another after it which does not occur in the Bengal texts.—T.

† I am not sure whether I have rendered the 31st and the first half of 32nd correctly. The vernacular translators have made a mess of the passage. The difficulty lies with *Surhittamais*. I take take it to mean that Duryodhana says,—'Karna, Cakuni, Dusçāsana, with myself, had

crooked-hearted, and characterised by avarice![23] Alas, king Jayadratha hath been slain, and Somadatta's son also of great energy, and the Abhishāhas, the Curasenas, the Civis, and the Vaçātis![24] I shall go thither today whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna, have gone![25] In the absence of those bulls among men, I have no need for life! O preceptor of the sons of Pāndu, let me have thy permission in this!—'"[26]

SECTION CLI.

"Dhritarāshtra said,—'After the ruler of the Sindhus had been slain in battle by Savyasāchin, and after the fall of Bhuriçravas, what became the state of your minds?[1] After Drona also had been thus addressed by Duryodhana in the midst of the Kurus, what did the preceptor say unto him then? Tell me all this, O Sanjaya!'[2]

"Sanjaya said,—'Loud wails arose among thy troops, O Bhārata, after the slaughter of Bhuriçravas and the ruler of the Sindhus.[3] All of them disregarded the counsels of thy son those counsels in consequence of which leaders of men, by hundreds, were slain![4] As regards Drona, hearing those words of thy son, he became filled with grief. Reflecting for a short while, O monarch, he said these words in great affliction![5]

"'Drona said,—O Duryodhana, why dost thou pierce me thus with wordy shafts? I told thee before that Arjuna is incapable of defeat in battle![6] Protected by the diadem-decked Arjuna, Cikhandin slew Bhishma! By that feat, O thou of Kuru's race, the prowess of Arjuna in battle hath been well tested.[7] Beholding Bhishma who was incapable of being defeated by the gods and the *Dānavas*, actually slain in battle, even then I knew that this Bharata host is doomed![8] Upon the fall of him whom of all persons in the three worlds we had regarded to be the very foremost of heroes, who else is there upon whom we are to rely?[9] Those dice, O sire, with which Cakuni formerly

taken thee, O preceptor, for a friend, and had engaged thee in this battle We did not, however, then know that thou art an enemy in disguise!'—T

played in the Kuru assembly, were not dice but keen arrows capable of slaying foes![10] Even those arrows, O sire, sped by Jaya, are now slaying us! Though Vidura characterised them to be such, thou didst not yet understand them to be so![11] Those words, again, that the wise and high-souled Vidura, with tears in his eyes, had then said unto thee, those auspicious words recommending peace, thou didst not then hear![12] That calamity which he foretold hath now come! That frightful carnage, O Duryodhana, hath now come as the result of that disobedience by thee of Vidura's words![13] That man of foolish understanding who, disregarding the salutary words of trusted friends, followeth his own opinion, soon falls into a pitiable plight.[14] O son of Gāndhāri, this great evil that hath befallen thee is the fruit of that sinful act of thine, *viz.*, that dragging of Krishnā in our very sight to the Kuru assembly, of Krishnā who never deserved such treatment, who hath been born in a noble race, and who practiseth every virtue! Know that all this is but little, for in the next world direr consequences yet will be thine![15-16] Vanquishing the Pāndavas at dice by deceit, thou hadst sent them into the woods, attired in deer-skins![17] What other Brāhmana, except myself, in this world, would seek to injure those princes that are ever engaged in the practice of virtue and that are to me even as my own sons?[18] With the approval of Dhritarāshtra, in the midst of the Kuru assembly, thou hadst, with Cakuni as thy help-mate, provoked the ire of the Pāndavas![19] United with Dusçāsana, Karna then fanned that wrath! Disregarding the words of Vidura, thou hast repeatedly fanned it thyself![20] With resolute care, all of you had surrounded Arjuna, resolved to stand by the ruler of the Sindhus! Why then have all of you been vanquished, and why also has Jayadratha been slain?[21] Why, when thou art alive, and Karna, and Kripa, and Calya, and Açwtthāman, O Kauravya, hath the ruler of the Sindhus been slain?[22] For rescuing the ruler of the Sindhus, the kings (on thy side) had put forth all their fiercest energy. Why then hath Jayadratha been slain in their midst?[23] Relying upon me, king Jayadratha had expected his rescue from the hands of Arjuna![24] He, however, obtained not the rescue he had expected. I do

not also see any safety for my own self![25] Until I succeed in slaying the Pānchālas with Cikhandin, I feel like one sinking in the Dhristadyumna-mire![26] Having failed, O Bhārata, in rescuing the ruler of the Sindhus, why dost thou pierce me thus with thy wordy shafts, seeing that I too am burning with grief?[27] Thou seest not any longer on the field the golden standard of Bhishma of sure aim, that warrior who was never tired in battle! How then canst thou hope for success?[28] When the ruler of the Sindhus and Bhuriçravas also have been slain in the very midst of so many mighty car-warriors, what, do you think, will the end be?[29] Kripa, difficult of being vanquished, is still alive, O king! That he hath not followed in the track of Jayadratha, I applaud him highly for this![30] When I saw Bhishma himself, that achiever of the most difficult feats (in battle), that warrior who was incapable of being slain in battle by the very gods with Vāsava at their head, slain in thy sight, O Kauravya, as also of thy younger brother Dusçāsana, I thought then, O king, that the Earth hath abandoned thee![31-33] Yonder the troops of the Pāndavas and the Srinjayas, united together, are now rushing against me![33] For achieving thy good in battle, O son of Dhritarāshtra, I will not, without slaying all the Pānchālas, put off my armour![34] O king, go and tell my son Açwatthāman who is present in battle that even at the risk of his life he should not let the Somakas alone![*35] Thou shouldst also tell him,—[Observe all the instructions thou hast received from thy father! Be firm in acts of humility, in self-restraint, in truth and righteousness![36] Observant of religion, profit, and pleasure, without neglecting religion and profit, thou shouldst always accomplish those acts in which religion predominates![37] The Brāhmanas should always be gratified with presents. All of them deserve thy worship! Thou shouldst never do anything that is injurious to them! They are like flames of fire![38] As regards myself, I will penetrate the hostile host, O slayer of foes, for doing great battle, pierced as I am by thee with thy wordy shafts![39] If thou canst, O Duryodhana, go and protect

* *I. e.*, "he should, by every means in his power, avenge himself on the Somakas, those enemies of mine."—T.

those troops! Both the Kurus and the Srinjayas have been angry. They will fight during even the night![10]—Having said these words, Drona proceeded against the Pāndavas and set himself to over-ride the energy of the Kshatriyas like the Sun overshadowing the light of the stars.'"[11]

SECTION CLII.

"Sanjaya said,—'Thus urged by Drona, king Duryodhana, filled with rage, set his heart on battle.[1] And thy son Duryodhana then said unto Karna,—Behold, the diadem-decked son of Pāndu, with Krishna alone for his help-mate, penetrated into the array formed by the preceptor,[2]—an array that the gods themselves could not pierce,—and in the very sight of the illustrious Drona struggling in battle[3] and of many other foremost of warriors, slew the ruler of the Sindhus! Behold, O son of Rādhā, many foremost of kings lying on the Earth, slain in battle[4] by Pārtha unaided by any one, in the very sight of the illustrious Drona and myself vigorously exerting ourselves, like a host of inferior animals slain by a lion![5] The son of Cakra hath reduced my host to a small remnant of what it was. How, indeed, could Phālguna, in spite of the resistance offered by Drona in battle,[6] accomplish his vow by slaying the ruler of the Sindhus? If Drona had not himself willed it, O hero, how could the son of Pāndu, in battle,[7] have pierced that impenetrable array, overcoming his struggling preceptor? Truly, Phālguna is exceedingly dear to the illustrious preceptor![8] For this, the latter gave him admittance, without having fought with him. Behold my misfortune! Having in the first instance promised protection unto the ruler of the Sindhus, Drona, that scorcher of foes, gave unto the diadem-decked Arjuna admittance into the array! If he had in the beginning granted permission to the ruler of the Sindhus for his return home, without doubt, such an awful carnage would then have never occurred! Alas, Jayadratha, in hopes of saving his life, had desired to return home![9-11] Having obtained from Drona a promise of protection in battle, it was I, fool that I was, who prevented him from going! Alas, today

my brothers having Chitrasena for their head, have all perished in the very sight of our wretched selves![*12]—

"'Karna said,—Do not blame the preceptor! That Brāhmana is fighting according to the measure of his power and courage and regardless of his very life![13] If Arjuna of white steeds, having transgressed him, penetrated into our array, the slightest fault does not, for that, attach to the preceptor.[14] Phālguna is accomplished in weapons, possessed of great activity, endued with youth; he is a hero who has mastered all arms; he is distinguished for the celerity of his movements. Armed with celestial weapons and mounted on his ape-bannered car[15] the reins of whose steeds again were in the hands of Krishna, cased in impenetrable armour, and taking his celestial bow *Gāndiva* of unfading might, the valiant Arjuna,[16] scattering keen arrows and proud of the strength of his arms, transgressed Drona. There is nothing to wonder at in this.[17] The preceptor, on the other hand, is, O king, old and incapable of proceeding quickly. He is also, O king, incapable of exercising his arms long.[18] It was for this that Phālguna of white steeds and having Krishna for his charioteer succeeded in transgressing the preceptor. For this reason also, I do not see any fault in Drona.[19] For all that, when Arjuna of white steeds penetrated into our array, having transgressed the preceptor, it seems that the latter, however skilled in weapons, is incapable of vanquishing the Pāndavas in battle![20] I think that that which is ordained by Fate never occurs otherwise. And since, O Suyodhana, in spite of ourselves fighting to the utmost extent of our powers,[21] the ruler of the Sindhus has been slain in battle, it seems that Fate is all-powerful! With thyself we had all been exerting to the utmost of our might on the field of battle.[22] Fate, however, baffling our exertions, did not smile on us! We have always exerted to injure the Pāndavas, relying both on deceit and prowess![23] Whatever act, O king, a person afflicted by Fate does, is frustrated by Fate, however, much the person himself may strive to achieve it![24] Whatever, indeed, a man endued with preservance should do, ought

* This is a triplet in the Bengal texts.—T.

to be done fearlessly. Success depends on Fate![25] By deceit the sons of Prithā were beguiled, as also by the administration of poison, O Bhārata! Burnt they were in the palace of lac. Vanquished they were at dice.[26] In accordance with the dictates of state-craft, they were exiled into the woods. All these, though done by us with care, have been baffled by Fate.[27] Fight with resolution, O king, setting Fate at nought. Between thee and them, both striving to the best of your prowess, even Fate may prove auspicious to that party which excels the other.*[28] No wise measures have been adopted by the Pāndavas with the aid of superior intelligence. Nor, O hero, do we see, O perpetuator of Kuru's race, that thou hast done anything unwise from want of intelligence![29] It is Fate that settles the result of acts, wise or unwise! Fate, ever intent on its own purposes, is awake when all else sleeps![30] Vast was thy host, and thy warriors are many. Even thus the battle began.[31] With their small force, thy force, much greater and consisting of men capable of smiting effectually, hath been much reduced. I fear, it is the work of Fate, that is, which frustrated our exertions![32]—'

"Sanjaya continued,—'While they were discoursing thus O king, the Pāndava divisions appeared for battle.[33] Then occurred a fierce battle between thy warriors and theirs, in which cars and elephants encountered one another. All this, however, O king, was due to thy evil policy!'"[34]

SECTION CLIII.

(Ghatotkacha-badha Parva).

"Sanjaya said,—'That elephant force of thine, O king, swelling with might, fought everywhere, prevailing over the Pāndava force.[1] Resolved to go to the other world, the Pānchālas and the Kaurvas fought with one another for admission into the swelling domains of Yama.[2] Brave warriors, encountering brave rivals, pierced one another with arrows and lances and

* I render the second line freely, following Nilakantha.—T.

darts, and quickly despatched one another unto Yama's abode. Dreadful was the battle that took place between car-warriors and car-warriors who struck one another and caused a fierce flow of blood.[3-4] Infuriate elephants, encountering infuriate compeers, afflicted one another with their tusks.[5] Horsemen, solicitous of glory, piereed and cut down horsemen in that terrific melee with spears and darts and battle-axes.[6] Foot-soldiers also, O mighty-armed one, in hundreds, armed with weapons, repeatedly rushed against one another with resolute courage, O scorcher of foes![7] So great was the confusion that the Pānchālas and the Kurus could only be distinguished from each other by the tribal, the family, and the personal names we heard them utter.[8] The warriors, despatching one another to the other world with arrows and darts and axes, careered fearlessly on the field.[9] With the thousands of arrows, however, O king, shot by the combatants, the ten points were no longer illuminated as before in consequence of the Sun having set.[10] While the Pāndavas were thus fighting, O Bhārata, Duryodhana, O king, penetrated into the midst of their host.[11] Filled with great wrath at the slaughter of the ruler of the Sindus, and resolved to lay down his life, he penetrated into the hostile army.[12] Filling the Earth with the rattle of his car-wheels and causing her to tremble therewith, thy son approached the Pāndava host.[13] Terrific was the clash that took place between him and them, O Bhārata, causing a tremendous carnage of troops.[14] Like the Sun himself at midday scorching everything with his rays, thy son scorched the hostile host with his arrowy showers.*[15] The Pāndavas became incapable of even looking at their brother (Duryodhana). Despairing of vanquishing their foe, they set their hearts on flying away from the field.[16] Slaughtered by thy illustrious son armed with the bow, by means of his gold-winged arrows of blazing points, the Pānchālas ran away in all directions.[17] Afflicted with those keen shafts, the Pāndava troops began to fall down on the ground. Indeed, the Pāndavas had never succeeded in achieving such a feat in battle[18] as was then achieved by thy royal son, O monarch! The Pāndava

* Literally, "with shafts resembling his rays."—T.

host was crushed and grinded by thy son in that battle,[19] as an assemblage of lotuses is crushed and grinded by an elephant.* As again an assemblage of lotuses becomes shorn of its beauty when the water (over which it grows) is dried up by the sun and the wind,[20] even so became the Pāndava host in consequence of thy son's prowess. Beholding the Pāndava army slaughtered by thy son, O Bhārata,[21] the Pānchālas, with Bhimasena at their head, rushed furiously towards him. Piercing Bhimasena then with ten shafts, and each of the sons of Mādri with three,[22] and Virāta and Drupada each with six, and Cikhandin with a hundred, and Dhrishtadyumna with seventy, and Yudhishthira with seven,[23] and the Kaikeyas and the Chedis with innumerable keen shafts, and Sātwata with five, and each of the (five) sons of Draupadi with three,[24] and Ghatotkacha also with a few, he uttered a leonine shout. Cutting off hundreds of other warriors and the bodies of elephants and steeds in that great battle by means of his fierce shafts, he behaved like the Destroyer himself in rage slaying created beings.† While engaged, however, in thus slaughtering his foes, his bow the back of whose staff was decked with gold,[25-26] Yudhishthira the son of Pāndu, O sire, cut off into three parts with a pair of broad-headed shafts. And Yudhishthira piereed Duryodhana himself with ten keen shafts shot with great force.[27] Piercing through Duryodhana's vital limbs, these passed out and entered the Earth in a continuous line. The troops that stood around then encompassed Yudhishthira[28] like the celestials encompassing Purandara for the slaughter of Vritra. Then king Yudhishthira, O sire, who is incapable of being easily defeated, sped at thy son in that battle a fierce shaft. Deeply piereed therewith, Duryodhana sat down on his excellent car.[29-30] Then a loud noise arose from among the Pānchāla troops. Even this, O monarch, was that tremendous uproar, *viz.*,—*The king is slain!*[31]—The fierce

* Or, "as a lake overgrown with lotuses is agitated on every side by an elephant."—T.

† Sixteen lines, occurring after this in the Bombay edition, have been omitted in the Calcutta edition.—T.

whizz of arrows also was heard there, O Bhārata! Then Drona quickly showed himself there in that battle.[83] Meanwhile, Duryodhana, recovering his senses, had firmly grasped the bow. He was then seen to rush towards the royal son of Pāndu saying,—*Wait, Wait.*[84]—The Pānchālas also, solicitous of victory, began to advance with speed. Desirous of rescuing the Kuru prince, Drona received them all.[84] And the preceptor began to destroy them like the bright-rayed maker of day destroying tempest-tossed clouds. Then, O king, there occurred a fierce battle, fraught with immense carnage, between thine and theirs encountering one another from desire of fight.'"[85]

SECTION CLIV.

"Dhritarāshtra said,—Having said all those words unto my son Duryodhana who is ever disobedient to my commands, when that mighty bowman endued with great strength, *viz.*, the preceptor Drona, penetrated in wrath into the Pāndava host, and when that hero, stationed on his car, careered over the field, how did the Pāndavas check his course?[1-2] Who protected the right wheel of the preceptor's car in that dreadful battle? Who also protected his left wheel, when he fiercely slaughtered the foe?[3] Who were those brave warriors that followed that fighting hero at his back? Who were those that stood in front of that car-warrior?[4] When that unvanquished and great bowman, that foremost of all bearers of weapons, dancing along the track of his car, entered the Pāndava host, I think his foes felt an excessive and unseasonable cold. I think they trembled like kine exposed to wintry blasts.[5-6] How did that bull among car-warriors, who consumed all the troops of the Pānchālas like a raging conflagration, meet with his death?[7]

"Sanjaya said,—'Having slain the ruler of the Sindhus in the evening, Pārtha, after his meeting with Yudhishthira, and that great bowman, *viz.*, Sātyaki, both proceeded towards Drona.[8] Then Yudhishthira, and Bhimasena the son of Pāndu, with a separate division of the army, quickly proceeded against Drona.[9] Similarly the intelligent Nakula, and the invincible

Sahadeva, and Dhrishtadyumna with his own division, and Virāta, and the ruler of the Cālwas, with a large force, proceeded against Drona in battle. Similarly king Drupada, the father of Dhrishtadyumna, protected by the Pānchālas, proceeded, O king, against Drona. And the sons of Draupadi, and the *Rākshasa* Ghatotkacha,[10-12] accompanied by their forces, proceeded against Drona of great splendour. The Prabhadraka-Pānchālas also, six thousand strong, and all effectual smiters,[13] proceeded against Drona, placing Cikhandin at their head. Other foremost of men and mighty car-warriors among the Pāndavas,[14] uniting together, O bull among men, proceeded against Drona. When those heroic warriors, O bull among the Bharatas, proceeded to battle,[15] the night became pitchy dark, enhancing the terrors of the timid. And during that hour of darkness, O king, many were the warriors that laid down their lives.[16] And that night also proved the death of many elephants and steeds and foot-soldiers. On that night of pitchy darkness, yelling jackals everywhere[17] inspired great fear with their blazing mouths. Fierce owls, perching on the standards of the Kauravas and hooting therefrom, foreboded fears. Then, O king, a fierce uproar arose among the troops.[18-19] Mingling with the loud beat of drums and cymbals, the grunt of elephants, the neigh of steeds,[20] and the stamp of horse-hoofs, that uproar spread everywhere. Then, in that hour of evening, fierce was the battle that took place[21] between Drona, O king, and all the Srinjayas. The world having been enveloped in darkness, nothing could be noticed.[22] The welkin was covered with the dust raised by the combatants. The blood of man and horse and elephant mingled together.[23] The earthy dust then disappeared. All of us became perfectly cheerless. During that night, like the sounds of a burning forest of bamboos on a mountain,[24] frightful sounds were heard of clashing weapons. With the sounds of *Mridangas* and *Anakas* and *Vallakis* and *Patahas*,*[25] with the shouts (of human beings) and the neigh (of steeds), a dreadful confusion set in everywhere, O lord! When the field of battle was enveloped in darkness, friends, O king, could not

* Drums of diverse kinds and sizes.—T.

be distinguished from foes.[26] All were possessed with a madness in that night. The earthy dust that had arisen, O king, was soon allayed with showers of blood.[27] Then in consequence of the golden coats of mail and the bright ornaments of the warriors, that darkness was dispelled. The Bharata host then, decked in gems and gold,[28] [and abounding with darts and standards], looked like the firmament in the night, O bull of Bharata's race, bespangled with stars. The field of battle then resounded with the yells of jackals and the caw of crows,[29] with the grunt of elephants, and the shouts and cries of the warriors. Those sounds, mingling together, produced a loud uproar, making the hair to stand on end.[30] That uproar filled all the points of the compass like the report of Indra's thunder. At dead of night, the Bharata host, seemed[31] illuminated with the *Angadas*, the ear-rings, the cuirasses, and the weapons of the combatants. There elephants and cars, adorned with gold,[32] looked in that night like clouds charged with lightning. Swords and darts and maces and scimitars and clubs and lances and axes,[33] as they fell, looked like dazzling flashes of fire. Duryodhana was the gust of wind that was the precursor (of that tempest-like host). Cars and elephants constituted its dry clouds.[34] The loud noise of drums and other instruments formed the peal of its thunders. Abounding with standards, bows formed its lightning flashes. Drona and the Pāndavas formed its pouring clouds. Scimitars and darts and maces constituted its thunders.[35] Shafts formed its downpour, and weapons (of other kinds), its incessant gusts of wind. And the winds that blew were both exceedingly hot and exceedingly cold. Terrible, stunning, and fierce, it was destructive of life. There was nothing that could afford shelter from it.*[36] Combatants, desirous of battle, entered into that frightful host on that dread night resounding with terrible noises,[37] enhancing the fears of the timid and the delight of heroes. And during the progress of that fierce and dreadful battle in the night,[38] the Pāndus and the Srinjayas, united together, rushed in wrath against Drona. All those, however, O king, that advanced right against the

* The Bombay reading is *aplavam* and not *Viplutam*.—T.

illustrious Drona,[39] were either obliged to turn back or despatched to the abode of Yama. Indeed, on that night, Drona, alone, pierced with his shafts elephants in thousands and cars in tens of thousands and millions of foot-soldiers and steeds.' "[40-41]

SECTION CLV.

"Dhritarāshtra said,—'When the invincible Drona of immeasurable energy, unable to bear (the slaughter of Jayadratha), wrathfully entered into the midst of the Srinjayas, what did you all think?[1] When that warrior of immeasurable soul, having said those words unto my disobedient son Duryodhana, so entered (the hostile ranks), what steps did Pārtha take?[2] When after the fall of the heroic Jayadratha and of Bhuriçravas, that unvanquished warrior of great energy, that scorcher of foes, *viz.*, the unconquerable Drona, proceeded against the Pānchālas, what did Arjuna think? What also did Duryodhana think as the most seasonable step that he could adopt?[3-4] Who were they that followed that boon-giving hero, that foremost of regenerate ones? Who were those heroes, O *Suta*, that stood behind that hero while engaged in battle?[5] Who fought in his van while he was employed in slaughtering the foe in battle? I think, all the Pāndavas, afflicted with the arrows of Bharadwāja's son,[6] were, O *Suta*, like lean kine trembling under a wintry sky. Having penetrated into the midst of the Pānchālas, how did that great bowman, that scorcher of foes, that tiger among men, meet with his death?*[7] When on that night all the troops, united together, and all the great car-warriors combined, were being separately grinded (by Drona), who were those intelligent men among you that were present there?[8] Thou sayest that my troops were slain or huddled together, or vanquished, and that my car-warriors were made car-less in those encounters. While those combatants became heartless and were being grinded by the Pāndavas, what did they think when they sank in such affliction on that dark night?[9-10] Thou sayest that the Pāndavas were hearty and ex-

* This is a triplet in all the editions.—T.

ceedingly hopeful, and that mine were melancholy and heartless and panic-struck.[11] How, O Sanjaya, couldst thou mark the distinction on that night between the Kurus and the unretreating Pārthas?'[12]

"Sanjaya said,—'During the progress, O king, of that fierce night-battle, the Pāndavas along with the Somakas all rushed against Drona.[13] Then Drona, with his swift-going shafts, despatched all the Kaikeyas and the sons of Dhrishtadyumna into the world of spirits.[14] Indeed, all those mighty car-warriors, O king, that advanced right against Drona, all those lords of Earth, were despatched (by him) into the region of the dead.[15] Then king Civi of great prowess, filled with rage, proceeded against that mighty car-warrior, *viz.*, the heroic son of Bharadwāja, while the latter was thus employed in grinding (the hostile combatants).[16] Beholding that great car-warrior of the Pāndavas advancing, Drona pierced him with ten shafts made entirely of iron.[17] Civi, however, pierced Drona in return with thirty shafts winged with *Kanka* feathers. And smiling the while, he also, with a broad-headed shaft, felled the driver of Drona's car.[18] Drona then, slaying the steeds of the illustrious Civi, as also the driver of his car, cut off from his trunk Civi's head with head-gear on it.[19] Then Duryodhana quickly sent unto Drona a driver for his car. The reins of his steeds having been taken up by the new man, Drona once more rushed against his foes.[20] The son of the ruler of the Kalingas, supported by the Kalinga troops, rushed against Bhimasena, filled with rage at the slaughter of his sire by the latter.[21] Having pierced Bhima with five shafts, he once more pierced him with seven. And he struck Viçoka (the driver of Bhima's car) with three shafts and the latter's standard with one.[22] Then Vrikodara, filled with rage, leaping from his own car to that of his foe, slew with only his fists that angry hero of the Kalingas.[23] The bones of that prince thus slain in battle by the mighty son of of Pāndu with only his fists, fell down on the Earth, separated from one another.[24] Karna and the brother of the slain prince, (and others), could not brook that act of Bhima. All of them began to strike Bhimasena with keen shafts resembling snakes of virulent poison.[25] Abandoning then that car of the foe (upon

which he stood), Bhima proceeded to the car of Dhruva,* and crushed, by a blow of his fist, that prince who had been striking him incessantly.[26] Thus struck by the mighty son of Pāndu, Dhruva fell down. Having slain him, O king, Bhimasena of great strength,[27] proceeding to the car of Jayarāta, began to roar repeatedly like a lion. Dragging Jayarāta then with his left arm, while employed in roaring,[28] he slew that warrior with a slap of his palm in the very sight of Karna. Then Karna hurled at the son of Pāndu, a dart decked with gold.[29] The Pāndava, however, smiling the while, seized with his hand that dart. And the invincible Vrikodara in that battle hurled that very dart back at Karna.[30] Then Cakuni, with a shaft that had drunk oil, cut off that dart as it coursed towards Karna. Having achieved these mighty feats in battle, Bhima of wonderful prowess[31] came back to his own car and rushed against thy troops. And while Bhima was thus advancing, slaughtering (thy troops) like the Destroyer himself in rage,[32] thy sons, O monarch, attempted to resist that mighty-armed hero. Indeed, those mighty car-warriors covered him with a dense shower of arrows.[33] Then Bhima, smiling the while, despatched in that battle, with his shafts, the driver and the steeds of Durmada unto the abode of Yama.[34] Durmada, at this, quickly mounted upon the car of Dushkarna. Then those scorchers of foes, *viz.*, the two brothers, riding on the same car,[35] both rushed against Bhima in the front rank of battle, like the Regent of the waters and Surya rushing against Tāraka, that foremost of *Daityas*.[36] Then thy sons Durmada and Dushkarna, mounting on the same car, pierced Bhima with shafts.[37] Then in the very sight of Karna, of Açwatthāman, of Duryodhana, of Kripa, of Somadatta, and of Vāhlika, the son of Pāndu,[38] that chastiser of foes, by a stamp of his foot, caused that car of the heroic Durmada and Dushkarna to sink into the Earth.[39] Filled with rage, he struck with his fists those mighty and brave sons of thine, *viz.*, Durmada and Dushkarna, and crushed them therewith and roared aloud.[40] Then cries of *Oh* and *Alas* arose among the troops. And the kings, beholding Bhima, said,—That is Rudra who is

* The brother of the Kalinga prince.—T.

fighting in Bhima's form among the Dhārtarāshtras!'[41]—Saying these words, O Bhārata, all the kings fled away, deprived of their senses and urging the animals they rode to their greatest speed. Indeed, no two of them could be seen running together.[42] Then when on that night a great carnage had been caused among the (Kaurava) army, the mighty Vrikodara, with eyes beautiful as the full-blown lotus, highly applauded by many bulls among kings, repairing unto Yudhishthira, paid his regards unto him.[43] Then the twins (Nakula and Sahadeva), and Drupada and Virāta, and the Kaikeyas, and Yudhishthira also, felt great joy. And all of them paid their adorations unto Vrikodara even as the celestials did unto Mahādeva after Andhaka had been slain.[44] Then thy sons, all equal unto the sons of Varuna, filled with rage and accompanied by the illustrious preceptor and a large number of cars, foot-soldiers, and elephants, encompassed Vrikodara on all sides from desire of fight.[45] Then, O best of kings, on that terrible night when everything was enveloped in a darkness as thick as a cloud, a dreadful battle took place between those illustrious warriors, delightful to wolves and crows and vultures.'"[46]

SECTION CLVI.

"Sanjaya said,—'After his son (Bhuriçravas) had been slain by Sātyaki while the former was sitting in *Prāya*, Somadatta, filled with rage, said unto Sātyaki these words:'[1]—Why, O Sātwata, having abandoned those Kshatriya duties ordained by the high-souled gods, hast thou betaken thyself to the practices of robbers?[2] Why would one that is observant of Kshatriya duties and possessed of wisdom, strike in battle a person that is turning away from the fight, or one that has become helpless, or one that has laid aside his weapons, or one that beggeth for quarter?[3] Two persons, indeed, among the Vrishnis are reputed to be the foremost of great car-warriors, *viz.*, Praddyumna of mighty energy and thou also, O Sātyaki![4] Why then didst thou behave so cruelly and sinfully towards one that had sat in *Prāya* and that had his arm cut off by

Pārtha?*[5] Take now in battle the consequence of that act of thine, O thou of wicked behaviour! I shall today, O wretch, putting forth my prowess, cut off thy head with a winged arrow![6] I swear, O Sātwata, by my two sons, by what is dear to me, and by all my meritorious acts, that if before this night passes away I do not slay thee that art so proud of thy heroism, with thy sons and younger brother, provided Jishnu the son of Prithā does not protect thee, then let me sink into terribe hell, O wretch of Vrishni's race![7-8]—Having said these words, the mighty Somadatta, filled with rage, blew his conch loudly and uttered a leonine roar![9] Then Sātyaki, of eyes like lotus petals and teeth like those of a lion, possessed of great strength, and filled with rage, said these words unto Somadatta![10]—O thou of Kuru's race, whether battling with thee or with others, I do not in my heart ever experience the slightest fear![11] If, protected by all the troops, thou fightest with me, I would not, even then, experience on thy account, any pain, O thou of Kuru's race![12] I am ever observant of Kshatriya practices. Thou canst not, therefore, frighten me with only words scenting of battle or with speeches that insult the good![13] If, O king, thou wishest to fight with me today, be cruel and strike me with keen shafts and I also will strike thee![14] Thy son, the mighty car-warrior Bhuriçravas, has, O king, been slain! Cala also, and Vrishasena, have been crushed by me.[15] Thee also today I shall slay, with thy sons and kinsmen! Stay with resolution in battle, for thou, O Kaurava, art endued with great strength![16] Thou art already slain in consequence of the energy of that drum-bannered king Yudhishthira in whom are always charity, and self-restraint, and purity of heart, and compassion, and modesty, and intelligence, and forgiveness, and all else that is indestructible! Thou shalt meet with destruction along with Karna and Suvala's son![17-18] I swear by Krishna's feet and by all my good acts that, filled with rage, I shall, with my shafts, slay thee with thy sons in battle![19] If thou fliest away from battle, then mayst thou have safety!—

* *Pataniyam* is explained by Nilakantha as something that causes the *patana* or downfall of a person, hence, *sin*.—T.

Having thus addressed each other with eyes red in wrath,[20] those foremost of men began to shoot their shafts at each other. Then with a thousand cars and ten thousand horse,[21] Duryodhana took his station, encompassing Somadatta. Cakuni also, filled with rage, and armed with every weapon,[22] and surrounded by his sons and grandsons as also by his brothers that were equal to Indra himself in prowess, (did the same). Thy brother-in-law, O king, young in years and of body hard as the thunder-bolt,[23] and possessed of wisdom, had a hundred thousand horse of the foremost valour with him. With these he encompassed the mighty bowman Somadatta.[24] Protected by those mighty warriors, Somadatta covered Sātyaki (with clouds of shafts). Beholding Sātyaki thus covered with clouds of straight shafts,[25] Dhrishtadyumna proceeded towards him in rage and accompanied by a mighty force. Then, O king, the sound that arose there of those two large hosts striking each other, resembled that of many oceans lashed into fury by frightful hurricanes. Then Somadatta pierced Sātyaki with nine arrows.[26-27] Sātyaki, in return, struck that foremost of Kuru warriors with nine arrows. Deeply pierced in that battle by the mighty and firm bowman (Sātyaki),[28] Somadatta sat down on the terrace of his car and lost his senses in a swoon. Beholding him deprived of his senses, his driver, with great speed,[29] bore away from the battle that great car-warrior, *viz.*, the heroic Somadatta. Seeing that Somadatta, afflicted with Yuyudhāna's shafts, had lost his senses,[30] Drona rushed with speed, desiring to slay the Yadu hero. Beholding the preceptor advance, many Pāndava warriors headed by Yudhishthira,[31] surrounded that illustrious perpetuator of Yadu's race from desire of rescuing him. Then commenced a battle between Drona and the Pāndavas,[32] resembling that between Vali and the celestials from desire of the sovereignty of the three worlds. Then Bharadwāja's son of great energy shrouded the Pāndava host with clouds of arrows, and pierced Yudhishthira also. And Drona pierced Sātyaki with ten arrows, and the son of Prishata with twenty.[33-34] And he pierced Bhimasena with nine arrows, and Nakula with five, and Sahadeva with eight, and Cikhandin with a hundred.[35] And the mighty-armed hero pierced each of

the (five) sons of Draupadi with five arrows. And he pierced Virāta with eight arrows and Drupada with ten.[36] And he pierced Yudhāmanyu with three arrows and Uttamaujas with six in that encounter. And piercing many other combatants, he rushed towards Yudhisthira.[37] The troops of Pāndu's son, slaughtered by Drona, ran away in all directions, from fear, O king, with loud wails.[38] Beholding that host thus slaughtered by Drona, Phālguna the son of Prithā, with wrath excited a little, quickly proceeded towards the preceptor.[39] Beholding then that Drona also was proceeding towards Arjuna in that battle, that host of Yudhishthira, O king, once more rallied.[40] Then once more occurred a battle between Drona and the Pāndavas. Drona, surrounded, O king, on all sides, by thy sons,[41] began to consume the Pāndava host like fire consuming a heap of cotton. Beholding him radiant like the Sun and endued with the splendour of a blazing fire,[42] and fiercely and continually, O king, emitting his ray-like arrows, with bow incessantly drawn to a circle, and scorching everything around like the Sun himself,[43] and consuming his foes, there was none in that host that could check him. The shafts of Drona, cutting off the heads of all those that ventured to approach him in the face, penetrated into the Earth. Thus slaughtered by that illustrious warrior, the Pāndava host,[44-45] once more fled away in fear in the very sight of Arjuna. Beholding that force, O Bhārata, thus routed on that night by Drona,[46] Jishnu asked Govinda to proceed towards Drona's car. Then he of Daçārha's race urged those steeds white as silver or vaccine milk or the *Kunda* flower or the moon, towards the car of Drona. Bhimasena also, beholding Phālguna proceed towards Drona,[47-48] commanded his own charioteer, saying,—Bear me towards Drona's division!—Hearing those words of Bhima, his driver Viçoka urged his steeds,[49] following in the wake, O chief of the Bharatas, of Jishnu of sure aim. Beholding the two brothers resolutely proceeding towards Drona's division,[50] the mighty car-warriors among the Pānchālas, the Srinjayas, the Matsyas, the Chedis, the Kārushas, the Koçalas, and the Kaikeyas, O king, all followed them.[51] Then O monarch, took place a terrible battle that made the hair to stand on end. With two mighty throngs of cars, Vibhatsu and

Vrikodara attacked thy host, the former on the right and the latter in the front. Seeing those tigers among men, *viz.*, Bhimasena and Dhananjaya, (thus engaged),[52-53] Dhrishtadyumna, O monarch, and Sātyaki of great strength, rushed behind. Then, O king, an uproar arose there in consequence of the two hosts striking each other, that resembled the noise made by many seas lashed into fury by a tempest. Beholding Sātyaki in battle, Açwatthāman, filled with rage at the slaughter of Somadatta's son, rushed furiously against that Sātwata hero at the van of battle. Seeing him rush in that battle against the car of Cini's grandson,[54-56] Bhimasena's son, the gigantic *Rākshasa* Ghatotkacha endued with great strength, rushed at him, riding on a huge and terrible car made of black iron covered with bear skins. Both the height and the width of that large car measured thirty *nalwas*.* Equipt with machines set on proper places, its rattle resembled that of a mighty mass of clouds.[57-58] No steeds or elephants were yoked unto it, but, instead, beings that looked like elephants.† On its tall standard perched a prince of vultures with outstretched wings and feet, with eyes wide-expanded, and shrieking awfully. And it was equipt with red flags and decked with the entrails of various animals.[59-60] And that huge vehicle was furnished with eight wheels. Riding on it, Ghatotkacha was surrounded by a full *Akshauhini* of fierce-looking *Rākshasas* armed with lances and heavy clubs and rocks and trees. Seeing him advance with uplifted bow and resembling the mace-armed Destroyer himself in the hour of universal dissolution, the hostile kings were struck with fear. At sight of that prince of *Rākshasas*, *viz.*, Ghatotkacha, looking like a mountain summit, of terrible aspect, frightful, possessed of terrible teeth and fierce face, with arrow-like ears and high cheek-bones, with stiff hair rising upwards, awful eyes, blazing mouth, and sunken belly, with æsophagus wide as a chasm, and a diadem on his head, capable of striking every creature with fear, possessing jaws wide open like those of the Destroyer, endued with great splendour, and capable of agitating all foes,

* A *nalwa* measured four hundred cubits.—T.

† Nilakantha explains that these were *Piçāchas*.—T.

advancing towards them,[64-66] thy son's host, afflicted with fear, became highly agitated like the current of the Gangā agitated into fierce eddies by (the action of) the wind.[67] Terrified by the leonine roars uttered by Ghatotkacha, elephants began to eject urin and the kings began to tremble.[68] Then, poured by the *Rākshasas* who had become more powerful in consequence of the night, there began to fall on the field of battle a thick shower of stones.[69] And a ceaseless shower of iron wheels and *Bhuçundis* and darts and lances and spears and *Çatāghnis* and axes also fell there.[70] Beholding that fierce and awful battle, the kings, thy sons, and Karna also, exceedingly pained, fled away.[71] Only the proud son of Drona, ever boastful of his might in arms, stood fearlessly. And he soon dispelled that illusion that had been created by Ghatotkacha.[72] Upon the destruction of his illusion, Ghatotkacha in rage sped fierce shafts (at Açwatthāman). These pierced the son of Drona,[73] like angry snakes speedily piercing through an anthill. Those arrows, having pierced through the body of Açwatthāman, became dyed with blood[74] and quickly entered the Earth like snakes into an anthill. The light-handed Açwatthāman, however, of great prowess, filled with wrath,[75] pierced Ghatotkacha with ten arrows. Ghatatkocha, deeply pierced in his vital parts by Drona's son,[76] and feeling great pain, took up a wheel having a thousand spokes. Its edge was sharp as a razor, and it was resplendent as the rising Sun. And it was decked with diverse gems and diamonds.[77] Desirous of slaying him, the son of Bhimasena hurled that wheel at Açwatthāman. And as that wheel coursed swiftly towards Drona's son, the lattler cut it into fragments by means of his shafts.[78] Baffled it fell down on the Earth, like the hope cherished by an unfortunate man. Beholding his wheel baffled, Ghatotkacha quickly[79] covered the son of Drona with his shafts like Rāhu swallowing the Sun. Meanwhile, Ghatotkacha's son endued with great splendour and looking like a mass of antimony[80] checked the advancing son of Drona like the king of mountains (Meru) checking the (course of the) wind. Afflicted with showers of shafts by Bhimasena's grandson, *viz.*, the brave Anjanaparvan, Açwatthāman looked like the mountain Meru bearing a torrent of

rain from a mighty cloud. Then Açwatthāman, equal unto Rudra or Upendra in prowess, became filled with rage.[81-82] With one shaft he cut off the standard of Anjanaparvan; With two others, his two drivers, and with three others, his *Trivenuka*.[83] And he cut off the *Rākshasa's* bow with one arrow, and his four steeds with four other arrows. Made carless, Anjanaparvan took up a scimitar. With another keen shaft, Açwatthāman cut off into two fragments that scimitar, decked with golden stars, in the *Rākshasa's* hand. The grandson of Hidimvā then, O king, whirling a gold-decked mace, quickly hurled it at Açwatthāman. Drona's son, however, striking it with his shafts, caused it to fall down on the Earth. Soaring up then into the sky, Anjanaparvan began to roar like a black cloud.[84-86] And from the welkin he showered trees upon his foe. Like the Sun piercing a mass of clouds with his rays, Açwatthāman then began to pierce with his shafts the son of Ghatotkacha, that receptacle of illusions, in the welkin. Gifted with great energy, the *Rākshasa* once more came down on his gold-decked car.[87-88] He then looked like a high and beautiful hill of antimony on the surface of the Earth. The son of Drona then slew that son of Bhima's son, *viz.*, Anjanaparvan, cased in an iron coat of mail, even as Mahādeva had slain in days of yore the *Asura* Andhaka. Beholding his mighty son slain by Açwatthāman,[89-90] Ghatotkacha, coming unto the son of Drona, fearlessly addressed the heroic son of Caradwat's daughter who was then consuming the Pāndava troops like a raging forest-conflagration, in these words.[91]

"'Ghatotkacha said,—Wait, wait, O son of Drona! Thou shalt not escape me with life! I shall slay thee today like Agni's son slaying *Krauncha*![92]—

"'Açwatthāman said,—Go, O son, and fight with others, O thou that hast the prowess of a celestial! It is not proper, O son of Hidimvā, that sire should battle with son![*93] I do not

* Açwatthāman and the Pāndavas were like brothers, for both were disciples of Drona. Ghatotkacha, therefore, having been Bhima's son was Açwatthāman's brother's son.—T.

cherish any wrath against thee, O son of Hidimvā! When, however, one's wrath is excited, one may kill one's own self![94]—'

Sanjaya continued,—'Having heard these words, Ghatotkacha, filled with grief on account of the fall of his son and with eyes red as copper in wrath, approached Açwatthāman and said,[95]—Am I a dastard in battle, O son of Drona, like a vulgar person, that thou afrightest me thus with words? These thy words are improper[96] Verily, I have been begot by Bhima in the celebrated race of the Kurus! I am a son of the Pāndavas, those heroes that never retreat from battle![97] I am the king of the *Rākshasas*, equal to the Ten-necked (Rāvana) in might! Wait, wait, O son of Drona! Thou shalt not escape me with life![98] I shall today on the field of battle dispell thy desire for fight!—Having thus replied unto Açwatthāman, that mighty *Rākshasa*, with eyes red as copper in rage,[99] rushed furiously against the son of Drona like a lion against a prince of elephants. And Ghatotkacha began to shower upon that bull among car-warriors, *viz.*, Drona's son, shafts of the measure of the *Aksha* of a battle-car, like a cloud pouring torrents of rain. Drona's son, however, with his own shafts, dispelled that arrowy shower before it could reach him.[100-1] At that time it seemed that another encounter was taking place in the welkin between shafts (as the combatants). The welkin then, during that night, shone resplendent with the sparks caused by the clash of those weapons as if with (myriads of) fire flies. Observing that his illusion was dispelled by Drona's son proud of his prowess in battle,[102-3] Ghatotkacha, once more making himself invisible, created an illusion. He assumed the form of a high mountain, crowded with cliffs and trees,[104] and possessing fountains from which ceaselessly flowed spears and lances and swords and heavy clubs. Beholding that mountain like a mass of antimony, with countless weapons falling from it, Drona's son was not at all moved. The latter invoked into existence the *Vajra* weapon.*[105-6] That prince of mountains then, struck with that weapon, was quickly destroyed. Then the *Rākshasa*, becoming a mass of blue clouds

* *I. e.*, the weapon endued with the force of the thunder.—T.

in the firmament, decked with rain-bow,[107] began to furiously shower upon Drona's son in that battle a downpour of stones and rocks. Then that foremost of all persons acquainted with weapons, *viz*, Açwatthāman, aiming the *Vāyavya* weapon,[108] destroyed that blue cloud which had risen on the firmament. Drona's son, that foremost of men, covering then all the points of the compass with his shafts, slew a hundred thousand car-warriors. He beheld Ghatotkacha then fearlessly coming towards him with bent bow and accompanied by a large number of *Rākshasas* that resembled lions or tigers or elephants of infuriate prowess,[109-111] some riding on elephants, some on cars, and some on steeds. The son of Hidimvā was accompanied by those fierce followers of his, with frightful faces and heads and necks.[112] Those *Rākshasas* consisted of both *Paulasthyas* and *Yātudhānas*.* Their prowess was equal to that of Indra himself. They were armed with diverse kinds of weapons and cased in diverse kinds of armour.[113] Of terrible visage, they swelled with rage. Ghatotkacha came to battle, accompanied by those *Rākshasas*, who were, indeed, incapable of being easily defeated in battle.[114] Beholding them, thy son Duryodhana became exceedingly cheerless. Unto him the son of Drona said,—Wait, O Duryodhana! Thou needst have no fear![115] Stand aside with these thy heroic brothers and these lords of Earth endued with the prowess of Indra! I will slay thy foes! Defeat thou shalt not have! I tell thee truly! Meanwhile, assure thy troops!—[116]

"'Duryodhana said,—I do not regard what thou sayest to be at all wonderful, since thy heart is large! O son of Gautama's daughter, thy regard for us is great![117]—'

"Sanjaya continued,—'Having said those words unto Açwatthāman, he then addressed the son of Suvala, saying,—Dhananjaya is engaged in battle, surrounded by a hundred thousand car-warriors of great valour! Go thou against him, with sixty thousand cars! Karna also, and Vrishasena, and Kripa, and Nila,[118-19] and the Northerners, and Kritavarman, and the sons of Purumitra, and Dusçāsana, and Nikumbha, and Kunda-

* Different species of *Rākshasas*.—T.

vedin,[120] and Puranjaya, and Dridaratha, and Patākin, and Hemapunjaka, and Calya, and Aruni, and Indrasena, and Sanjaya, and Vijaya, and Jaya,[121] and Kamalāksha, and Parakrāthin, and Jayadharman, and Sudarçana,—these will follow thee, with sixity thousand foot-soldiers.[122] O uncle, slay Bhima and the twins and king Yudhishthira the just, like the chief of the celestials slaying the *Asuras!* My hope of victory is on thee![123] Already deeply pierced by Drona's son with shafts, all their limbs have been exceedingly mangled. Slay the sons of Kunti, O uncle, like Agni's son (Kārtikeya) slaying the *Asuras!*[124]—Thus addressed by thy son, Cakuni proceeded quickly for destroying the Pāndavas, filling thy sons, O king, with delight![125]

"'Meanwhile, O king, the battle that took place between the *Rākshasa* and the son of Drona on that night was exceedingly terrible like that between Cakra and Pralhāda (in days of old).[126] Ghatotkacha, filled with rage, struck Drona's son in the chest with ten powerful shafts fierce as poison or fire.[127] Deeply pierced with those shafts sped by the son of Bhimasena, Açwatthāman trembled on the terrace of his car like a tall tree shaken by the tempest.[128] Once more, Ghatotkacha, with a broad-headed shaft, quickly cut off the bright bow that was in the hands of Drona's son.[129] The latter then, taking up another bow capable of bearing a great strain, showered keen arrows (upon his foe) like a cloud pouring torrents of rain.[130] Then the son of Caradwat's daughter, O Bhārata, sped many sky-ranging and foe-slaying arrows winged with gold towards the sky-ranging *Rākshasa*.[131] Afflicted with those shafts of Açwatthāman, that vast force of broad-chested *Rākshasas* looked like a herd of infuriate elephants afflicted by lions.[132] Consuming with his arrows those *Rākshasas* with their steeds, drivers, and elephants, he blazed forth like the adorable Agni while consuming creatures at the end of the *Yuga*.[133] Having burnt with his shafts a full *Akshauhini* of *Rākshasa* troops, Açwatthāman shone resplendent like the divine Maheçwara in heaven after the burning of the tripple city.*[134] That foremost

* *Tripura*, belonging to an *Asura* of the same name.—T.

of victors, *viz.*, Drona's son, having burnt thy foes, shone brilliantly like the blazing *Yuga* fire after having burnt all creatures at the end of the *Yuga*.[135] Then Ghatotkacha, filled with rage, urged that vast *Rākshasa* force on, saying,—Slay the son of Drona![136]—That command of Ghatotkacha was obeyed by those terrible *Rākshasas* of bright teeth, large faces, frightful aspects,[137] gaping mouths, long tongues and eyes blazing with wrath. Causing the Earth to be filled with their loud leonine roars,[138] and armed with diverse kinds of weapons, they rushed against the son of Drona for slaying him. Endued with fierce prowess, those *Rākshasas*, with eyes red in wrath, fearlessly hurled at Açwatthāman's head hundreds and thousands of darts, and *Çatāgnis*, and spiked maces, and *Açanis*, and long lances, and axes, and scimitars, and maces, and short arrows, and heavy clubs, and battle-axes, and spears, and swords, and lances, and *Kunapas*, and polished *Kampanas*, and *Sthulas*, and rockets, and stones, and vessels of (hot) treacle, and *sthunas* made of black iron, and mallets, all of terrible forms and capable of destroying foes.[139-142] Beholding that thick shower of weapons falling upon the head of Drona's son, thy warriors were much pained.[143] The son of Drona, however, fearlessly destroyed with his whetted shafts endued with the force of the thunder that frightful shower of weapons looking like a risen cloud.[144] Then the high-souled son of Drona, with other weapons equipt with golden wings and inspired by *mantras* with the force of celestial arms, speedily slew many *Rākshasas*.[145] Afflicted with those shafts, that vast force of broad-chested *Rākshasas* looked like a herd of infuriate elephants afflicted by lions.[146] Then those mighty *Rākshasas*, thus afflicted by Drona's son, became filled with fury and rushed against the former.[147] The prowess that the son of Drona then showed was exceedingly wonderful, for the feat he achieved is incapable of being achieved by any other being among living creatures,[148] since, alone and unsupported, that warrior acquainted with high and mighty weapons burnt that *Rākshasa* force with his blazing shafts in the very sight of that prince of *Rākshasas*.[149] Whilst consuming that *Rākshasa* force, Drona's son in that battle shone resplendent like the *Samvartaka* fire while burning all creatures at the end of

the *Yuga*.[150] Indeed, amongst those thousands of kings and those Pāndavas, O Bhārata, there was none, except that mighty prince of the *Rākshasas*, *viz.*, the heroic Ghatotkacha, capable of even looking at the son of Drona in that battle, who was thus employed in consuming their ranks with his shafts resembling snakes of virulent poison.[151-52] The *Rākshasa*, O chief of the Bharatas, with eyes rolling in wrath, striking his palms, and biting his (nether) lip,[153] addressed his own driver, saying,—Bear me towards the son of Drona!—Riding on that formidable car equipt with triumphal banners, that slayer of foes once more proceeded against Drona's son desiring a single combat with the latter. Endued with terrible prowess, the *Rākshasa*, uttering a loud leonine roar, hurled in that encounter at Drona's son, having whirled it (previously), a terrible *Açani* of celestial workmanship and equipt with eight bells.*[154-56] Drona's son, however, jumping down from his car, having left his bow thereon, seized it and hurled it back at Ghatotkacha himself. Ghatotkacha, meanwhile, had quickly alighted from his car.[157] That formidable *Açani*, of dazzling effulgence, having reduced to ashes the *Rākshasa's* vehicle with steeds and driver and standard, entered the Earth, having pierced her through.[158] Beholding that feat of Drona's son, *viz.*, his having jumped down and seized that terrible *Açani* of celestial workmanship, all creatures applauded it.[159] Proceeding then, O king, to Dhrishtadyumna's car, Bhimasena's son, taking up a terrible bow that resembled the large bow of Indra himself,[160] once more sped many keen shafts at the illustrious son of Drona. Dhrishtadyumna also fearlessly shot at Açwatthāman's chest many foremost of shafts equipt with wings of gold and resembling snakes of virulent poison. Then Drona's son shot arrows and long shafts by thousands.[161-62] Those two heroes, however, *viz.*, Ghatotkacha and Dhrishtadyumna, struck and baffled Açwatthāman's shafts by means of their own shafts whose touch resembled that of fire. The battle then that took place between those two lions among men (on the one side) and the son of

* *Açani* literally means the thunder. Probably, some kind of iron mace.—T.

Drona (on the other) became fierce in the extreme and gladdened all the combatants, O bull of Bharata's race! Then, accompanied by a thousand cars, three hundred elephants,[163-64] and six thousand horse, Bhimasena arrived at that spot. The virtuous son of Drona, however, endued as he was with prowess that knew no fatigue, continued to fight with the heroic son of Bhima and with Dhrishtadyumna supported by his followers.* The prowess then that Drona's son displayed on that occasion was exceedingly wonderful,[166-67] inasmuch as, O Bhārata, none else amongst all creatures is capable of accomplishing such feats. Within the twinkling of an eye, he destroyed, by means of his sharp shafts, a full *Akshauhini* of *Rākshasa* troops with steeds, drivers, cars, and elephants, in the very sight of Bhimasena and Hidimvā's son and Prishata's son[168] and the twins and Dharma's son and Vijaya and Achyuta.† Deeply struck with the straight-going shafts (of Açwatthāman),[169] elephants fell down on the Earth like crestless mountains. Strewn all around with the lopped off trunks of elephants, that moved still in convulsions, the Earth looked beautiful as if overspread with moving snakes. And the Earth looked resplendent with golden staves and royal umbrellas,[170-71] like the firmament at the end of the *Yuga* bespangled with planets and stars and many moons and suns. And Drona's son caused a bloody river of impetuous current to flow there. The blood of elephants and steeds and combatants formed its water. Tall standards formed its frogs. Drums formed its large tortoises; umbrellas, its rows of swans; yak-tails in profusion, its froth; *Kankas* and vultures, its crocodiles; weapons in profusion, its fishes; large elephants, the stones and rocks on its banks; elephants and steeds, its sharks; cars, its unstable and broad banks; and banners, its beautiful rows of trees. Having shafts for its (smaller) fishes, that frightful river had lances and darts and swords for its

* The Bengal texts read *Utkrishta-vikramas*. The correct reading seems to be *Aklishta-vikramas*. Then again, *Sahānujam* seems to be inaccurate. I follow the Bombay reading *Sahānugam*.—T.

† *Achyuta*, when used as a proper noun, refers to Krishna. It means —'of unfading glory' and not 'the immortal one.'—T.

snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. And it was choked with the hair (of men and animals) for its moss. And it inspired the timid with cheerlessness and fear. And the wails of combatants constituted its frightful roar. And bloody waves were seen on its surface.[172-177] Rendered frightful by means of the foot-soldiers with which it teemed, Yama's abode was the ocean towards which it flowed. Having slain the *Rākshasas*, Drona's son then began to afflict the son of Hidimvā with his arrows.[178] Filled once more with rage, the puissant son of Drona, having pierced with many shafts those mighty car-warriors, *viz.*, the Pārthas including Vrikodara and the sons of Prishata, slew Suratha, one of the sons of Drupada. Then he slew in that battle Suratha's younger brother named Catrunjaya.[179-180] And then he slew Valānika and Jayānika, and Jaya. And once more, with a keen shaft, Drona's son, uttering a leonine roar,[181] slew Prishadhru, and then the proud Chandrasena. And then he slew with ten arrows the ten sons of Kuntibhoja.[182] Then, O king, Drona's son despatched Crutāyush to the abode of Yama. With three other keen shafts equipt with beautiful wings and red eyes,[183] he despatched the mighty Catrunjaya to the region of Cakra.* Then Açwatthāman, filled with rage, fixed on his bowstring a fierce and straight arrow.[184] Drawing the string to his ear, he quickly shot that fierce and excellent arrow resembling the rod of Death himself, aiming at Ghatotkacha.[185] That mighty shaft, equipt with beautiful wings, passing through the chest of the *Rākshasa*, O lord of Earth, entered the Earth, piercing through it.[186] Ghatotkacha thereupon fell down on the car. Beholding him fallen down and believing him to be dead, the mighty car-warrior Dhrishtadyumna took him away from the presence of Drona's son and caused him to be placed upon another car.[187] Thus, O king, that car-force of Yudhishthira turned away from the fight. The heroic son of Drona then, having vanquished his foes, uttered a loud roar. And he was worshipped by all men and

* Slight differences are observable between the Bengal and the Bombay texts as regards the last three verses.—T.

all thy sons, O sire![*188] The Earth, strewn all around with the fallen bodies of dead *Rākshasas* pierced and mangled with hundreds of arrows, became fierce-looking and impassable as if strewn with mountain summits.[189] Then *Siddhas* and *Gandharvas* and *Piçāchas*, and *Nāgas*, and birds, and *Pitris*, and ravens, and large numbers of cannibals and ghosts, and *Apsaras*, and celestials, all combined in highly applauding the son of Drona.' "[190]

SECTION CLVII.

"Sanjaya said,—'Beholding the sons of Drupada, as also those of Kuntibhoja, and *Rākshasas* too in thousands, slain by the son of Drona,[1] Yudhishthira, and Bhimasena, and Dhrishtadyumna the son of Prishata, and Yuyudhāna, uniting together, set their hearts firmly on battle.[2] Then Somadatta, once more filled with rage upon beholding Sātyaki in that battle, covered the latter, O Bhārata, with a dense shower of arrows.[3] Then took place a battle, fierce and exceedingly wonderful to behold, between thy warriors and those of the foe, both parties being solicitous of victory.[4] Fighting on behalf of Sātyaki, Bhima pierced the Kaurava hero with ten shafts. Somadatta, however, in return, pierced that hero with a hundred arrows.[5] Then Sātwata, filled with rage, pierced with ten keen shafts endued with the force of the thunder, that old warrior afflicted with grief on account of the death of his son, and who was, besides, endued with every estimable virtue like Yayāti the son of Nahusha. Having pierced him with great force, he struck him once more with seven arrows.[6-7] Then, fighting for the sake of Sātyaki, Bhimasena hurled at the head of Somadatta a new, hard, and terrible *Parigha*.[8] Sātyaki also, filled with rage, sped at Somadatta's chest, in that battle, an excellent shaft, keen and equipt with goodly wings and resembling fire itself in splendour.[9] The *Parigha* and the shaft, both terrible, fell simultaneously upon the body of the heroic Somadatta. That mighty car-warrior thereupon fell down.[10] Beholding his son (Somadatta) thus fallen into a swoon, Vālhika

* This is a triplet.—T.

rushed at Sātyaki, scattering showers of arrows like a cloud in season.[11] Then Bhima, for Sātyaki's sake, afflicted the illustrious Vālhika with nine shafts and pierced him therewith at the van of battle.[12] The mighty-armed son of Pratipa then (*viz.*, Vālhika), filled with great wrath, hurled a dart at the chest of Bhima, like Purandara himself hurling the thunder.[13] Struck therewith, Bhima trembled (on his car) and swooned away. The mighty warrior then, recovering his senses, hurled a mace at his opponent.[14] Hurled by the son of Pāndu, that mace snatched away the head of Vālhika, who thereupon fell down lifeless on the Earth like a tree struck down by lightning.[15] Upon the slaughter of that bull among men, *viz.*, the heroic Vālhika, ten of thy sons, each of whom was equal unto Rāma the son of Daçaratha in prowess, began to afflict Bhima.[16] They were Nāgadatta, and Dridaratha, and Viravāhu, and Ayobhuja, and Dridha, and Suhasta, and Virajas, and Pramatha, and Ugrayāyin.[17] Beholding them, Bhimasena became filled with rage. He then took up a number of arrows, each capable of bearing a great strain. Aiming at each of them one after another, he sped those arrows at them, striking each in his vital part.[18] Pierced therewith, they fell down from their cars, deprived of energy and life, like tall trees from mountain cliffs, broken by a tempest.[19] Having with those ten shafts slain those ten sons of thine, Bhima shrouded the favourite son of Karna with showers of arrows.[20] Then the celebrated Vrikaratha, brother of Karna, pierced Bhima with many arrows. The mighty Pāndava, however, soon disposed of him effectually.[21] Slaying next, O Bhārata, seven car-warriors among thy brothers-in-law, with his shafts, the heroic Bhima pressed Catachandra down into the Earth.[22] Unable to bear the slaughter of the mighty car-warrior Catachandra, Cakuni's brothers, *viz.*, the heroic Gavāksha and Carabha and Bibhu,[23] and Subhaga and Bhānudatta, those five mighty car-warriors, rushing towards Bhimasena, attacked him with their keen shafts. Thus attacked with those shafts like a mountain with torrents of rain,*[24] Bhima slew those five mighty kings with

* This is a triplet.—T.

five shafts of his. Beholding those heroes slain, many foremost of kings began to waver.[26]

"'Then Yudhishthira, filled with wrath, began to destroy thy ranks, in the very sight, O sinless one, of the Pot-born (Drona) and of thy sons.[26] Indeed, with his shafts, Yudhishthira began to despatch to the regions of Yama the Amvashtas, the Mālavas, the brave Trigartas, and the Civis.[27] And cutting off the Abhisāhas, the Curasenas, the Vālhikas, and the Vaçātis, he caused the Earth to be miry with flesh and blood.[28] And he also despatched within a trice, by means of many shafts, to Yama's domains, the Yaudheyas, the Mālavas, and large numbers, O king, of the Madrakas.[29] Then a loud uproar arose in the vicinity of Yudhishthira's car, amid which was heard,—Slay, Seize, Capture, Pierce, Cut into pieces![30]— Beholding him thus slaying and routing thy troops, Drona, urged on by thy son, shrouded Yudhishthira with showers of shafts.[31] Drona, filled with great wrath, struck Yudhishthira with the *Vāyavya* weapon. The son of Pāndu, however, baffled that celestial weapon with a similar weapon of his own. Seeing his weapon baffled, the son of Bharadwāja, filled with great wrath and desirous of slaying the son of Pāndu, sped at Yudhishthira diverse celestial weapons such as the *Vāruna*, the *Yāmya*, the *Āgneya*, the *Tāshtra* and the *Sāvitra*. The mighty-armed Pāndava, however, conversant with morality, fearlessly baffled all those weapons of the Pot-born that were hurled or in course of being hurled at him. Then the Pot-born, striving to accomplish his vow[32-35] and desirous also, for thy son's good, to slay the son of Dharma, invoked into existence, O Bhārata, the *Aindra* and the *Prājāpatya* weapons.[36] Then that foremost one of Kuru's race (*viz.*, Yudhishthira), of the gait of the elephant or the lion, of broad chest and large and red eyes, and endued with energy scarcely inferior, (to that of Drona), invoked into existence the *Māhendra* weapon. With that he baffled the weapon of Drona.[37] Seeing all his weapons baffled, Drona, filled with wrath, and desirous of accomplishing the destruction of Yudhishthira, invoked into existence the *Brāhma* weapon.[38] Enveloped as we then were by a thick gloom, we could not observe what passed. All creatures also,

O monarch, were filled with great fright.[39] Beholding the *Brahma* weapon uplifted, Kunti's son Yudhishthira, O king, baffled it with a *Brahma* weapon of his own.[40] Then all the foremost warriors applauded those two bulls among men, *viz.*, Drona and Yudhishthira, those great bowmen acquainted with every mode of warfare.[41] Abandoning Yudhishthira, Drona then, with eyes red as copper in rage, began to consume the division of Drupada with the *Vāyavya* weapon.[42] Slaughtered by Drona, the Pānchālas fled away from fear, in the very sight of Bhimasena and of the illustrious Pārtha.[43] Then the diadem-decked (Arjuna) and Bhimasena, checking that flight of their troops, suddenly encountered that hostile force with two large throngs of cars.[44] Vibhatsu attacking the right and Vrikodara the left, Bharadwāja's son was encountered with two mighty showers of shafts.[45] Then the Kaikayas, the Srinjayas, and the Pānchālas of great energy followed the two brothers, O king, accompanied by the Matsyas and the Sātwatas.[46] Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with sleep and the darkness, began to break.[47] Drona, and thy son himself, endeavoured to rally them. The combatants, however, O king, were incapable of being then checked in their flight.'"[48]

SECTION CLVIII.

"Sanjaya said,—'Beholding that vast host of the Pāndavas swelling with rage and regarding it to be incapable of being resisted, thy son Duryodhana, addressing Karna, said these words:'—O thou that art devoted to friends, that hour hath now come in respect of thy friends (when thy help is most needed)! O Karna, save in battle all my warriors![1] Our combatants are now encompassed on all sides by the Pānchālas, the Kaikeyas, the Matsyas, and the mighty car-warriors of the Pāndavas, all filled with rage and resembling hissing snakes![2] Yonder, the Pāndavas, solicitous of victory, are roaring in joy! The vast car-force of the Pānchālas is possessed of the prowess of Cakra himself![3]—

"'Karna replied,—If Purandara himself were to come hither

for saving Pārtha, quickly vanquishing even him, I would slay that son of Pāndu![5] I tell thee truly! Be cheered, O Bhārata! *I* will slay the sons of Pāndu and all the assembled Pānchālas![6] *I* will give thee victory like Pāvaka's son giving victory unto Vāsava! I shall do what is agreeable to thee, in this battle that has come![7] Amongst all the Pārthas, Phālguna is the strongest. At him I will hurl the fatal dart of Cakra's workmanship.[8] Upon the death of that great bowman, his brothers, O giver of honors, will either surrender themselves unto thee or once more retire into the forest![9] When *I* am alive, O Kauravya, never indulge in any grief! *I* will vanquish in battle all the Pāndavas united together,[10] and all the Pānchālas, the Kaikeyas, and the Vrishnis assembled together! Making porcupines of them by means of my arrowy showers, I will give thee the Earth![11]—"

"Sanjaya continued,—While Karna was uttering those words, Kripa, the mighty-armed son of Caradwat, smiling the while, addressed the *Suta's* son in these words:[12]—Thy speech is fair, O Karna! If words alone could lead to success, then with thee, O son of Rādhā, as his protector, this bull among the Kurus would be considered to have the amplest measure of protection![13] Thou boastest much, O Karna, in the presence of the Kuru chief, but thy prowess is seldom witnessed, nor, indeed, any result (of thy boastful speeches)![14] Many a time have we seen thee encounter the sons of Pāndu in battle. On every one of those occasions, O *Suta's* son, thou hast been vanquished by the Pāndavas.[15] While Dhritarāshtra's son was being taken away (as a captive) by the *Gandharvas*, all the troops fought on that occasion except thy single self who was the first to fly away![16] In Virāta's city also, all the Kauravas, united together, including thyself and thy younger brother, were vanquished by Pārtha in battle![17] Thou art not a match for even one of the sons of Pāndu, *viz.*, Phālguna, on the field of battle! How then canst thou venture to vanquish all the sons of Pāndu with Krishna at their head?[18] Thou indulgest in too much brag, O *Suta's* son! Engage thyself in battle without saying anything! To put forth prowess without indulging in brag is the duty of good men.[19] Ever roaring aloud, O *Suta's* son, like

the dry clouds of autumn, thou showest thyself, O Karna, to be without substance! The king, however, does not understand it.[20] Thou roarest, O son of Rādhā, as long as thou seest not the son of Prithā. These thy roars disappear when thou seest Pārtha near![21] Indeed, thou roarest as long as thou art out of the range of Phālguna's shafts. These roars of thine disappear when thou art pierced with Pārtha's shafts.[22] Kshatriyas evince their eminence by means of their arms; Brāhmanas, by means of speech; Arjuna evinces his by means of the bow; but Karna, by the castles he builds in the air.[23] Who is there that will resist that Pārtha who gratified Rudra himself (in battle)?—Thus riled by Caradwat's son,[24] Karna, that foremost of smiters, answered Kripa in the following strain:—Heroes always roar like clouds in the season of rains,[25] and, like seeds put in the soil, quickly yield fruits. I do not see any fault in heroes that take great burdens on their shoulders indulging in boastful speeches on the field of battle! When a person mentally resolves to bear a burden,[26-27] destiny itself aids him in the execution. Wishing in my heart to bear a great burden, I always summon sufficient resolution.[28] If, slaying the sons of Pāndu with Krishna and the Sātwatas in battle, I indulge in such roars, what is it to thee, O Brāhmana?[29] They that are heroes never roar fruitlessly like autumnal clouds. Conscious of their own might, the wise indulge in roars![30] In my heart I am determined to vanquish in battle today Krishna and Pārtha united together and fighting with resolution! It is for this that I roar, O son of Gotama![31] Behold the fruit of these my roars, O Brāhmana! Slaying the sons of Pāndu in battle, with all their followers and Krishna and the Sātwatas, I will bestow on Duryodhana the whole Earth without a thorn in it![32]—

"'Kripa said,—Little do I reck, O *Suta's* son, these delirious sayings of thine discovering thy thoughts, not deeds! Thou always speakest in depreciation of the two Krishnas and king Yudhishthira the just![33] He, O Karna, is certain to have the victory who hath on his side those two heroes skilled in battle! Indeed, Krishna and Arjuna are incapable of being defeated by the celestials, the *Gandharvas* the *Yakshas*, human beings, the *Nāgas*, and the birds, all clad in mail. Yudhishthira the

son of Dharma is devoted to the Brāhmanas. He is truthful in speech and self-restrained. He reverences the *Pitris* and the deities. He is devoted to the practice of truth and righteousness. He is, again, skilled in weapons. Possessed of great intelligence, he is also grateful.[34-35] His brothers are all endued with great might and well-practised in all weapons. They are devoted to the service of their seniors. Possessed of wisdom and fame, they are also righteous in their practices.[37] Their kinsmen and relatives are all endued with the prowess of Indra. Effectual smiters, they are all exceedingly devoted to the Pāndavas. Dhrishtadyumna, and Cikhandin, and Janamejaya the son of Durmuksha,[38] and Chandrasena, and Madrasena, and Kirtivarman, and Dhruva, and Dhara, and Vasuchandra, and Sutejana,[39] the sons of Drupada, and Drupada himself conversant with high and mighty weapons, and the king of the Matsyas also with his younger brothers all resolutely struggling for their sake,[40] and Gajānika, and Crutānika, and Virabhadra, and Sudarçana, and Crutadhwaja, and Valānika, and Jayānika, and Jayapriya,[41] and Vijaya, and Labdhalaksha, and Jayāçwa, and Kāmarasha, and the handsome brothers of Virāta,[42] and the twins (Nakula and Sahadeva), and the (five) sons of Draupadi, and the *Rākshasa* Ghatotkacha, are all fighting for the Pāndavas. The sons of Pāndu, therefore, will not meet with destruction.[43] These and many other hosts (of heroes) are for the son of Pāndu. Without doubt, the entire universe with the celestials, the *Asuras*, and human beings,[44] with all the tribes of *Yakshas* and *Rakshas*, and with all the elephants and snakes and other creatures, can be annihilated by Bhima and Phālguna by the prowess of their weapons.[45] As regards Yudhishthira also, he can, with angry eyes only, consume the whole world! How, O Karna, canst thou venture to vanquish those foes in battle for whom Caurin of immeasurable might hath clad himself in mail? This, O *Suta's* son, is a great folly on thy part, since thou always venturest to contend with Caurin himself in battle![46-47]—'

"Sanjaya continued,—'Thus addressed (by Kripa), Karna the son of Rādhā, O bull of Bharata's race, smiling the while, said these words unto the preceptor Kripa the son of Cara-

dwat :[48]—The words thou hast spoken about the Pāndavas, O Brāhmana, are all true! These and many other virtues are to be seen in the sons of Pāndu.[49] It is true also that the Pārthas are incapable of being vanquished by the very gods with Vāsava at their head, and the *Daityas, the Yakshas, and the *Rākshasas.[50] For all that, *I* will vanquish the Pārthas with the help of the dart given me by Vāsava! Thou knowest, O Brāhmana, that the dart given me by Cakra is incapable of being baffled.[51] With that I will slay Savyasāchin in battle! Upon Arjuna's fall, Krishna and the uterine brothers of Arjuna[52] will never be able to enjoy the (sovereignty of the) Earth without Arjuna (to aid them)! All of them, therefore, will perish. This Earth then, with her seas,[53] will remain subject to the chief of the Kurus, O Gautama, without costing him any efforts! In this world everything, without doubt, becomes attainable by policy.[54] Knowing this, I indulge in these roars, O Gautama! As regards thyself, thou art old; a Brāhmana by birth, and unskilled in battle![55] Thou bearest much affection for the Pāndavas! It is for this thou insultest me thus! If, O Brāhmana, thou tellest me again such words as these,[56] I shall then, drawing out my scimitar, cut off thy tongue, O wretch! Thou desirest, O Brāhmana, to applaud the Pāndavas,[57] for frightening all the troops and the Kauravas, O thou of wretched understanding! As regards this also, O Gautama, listen to what I say![58] Duryodhana, and Drona, and Cakuni, and Durmukha, and Jaya, and Dusçāsana, and Vrishasena, and the ruler of the Madras, and thyself too,[59] and Somadatta, and Bhima, and Drona's son, and Vivingçati,—all these heroes skilled in battle,—are here, clad in mail![60] What foe is there, endued with even the prowess of Cakra, that would vanquish these in battle? All those I have named are heroes, skilled in weapons, endued with great might, solicitous of admisssion into heaven,[61]* conversant with morality, and skilled in battle! They would slay the very gods in fight! These will take their places on the field for slaying the Pāndavas,[62] clad in mail on behalf of Duryodhana desirous of victory!

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* By falling on the field of battle.—T.

I regard victory to be dependent on destiny, even in the case of the foremost of mighty men.[63] When the mighty-armed Bhishma himself lieth, pierced with a hundred arrows, as also Vikarna, and Jayadratha,[64] and Bhuriçravas, and Jaya, and Jalasandha, and Sudakshina, and Cala, that foremost of car-warriors, and Bhagadatta of great energy,[65] I say, when these and many others, incapable of being easily vanquished by the very gods, heroes all and mightier (than the Pāndavas), lie on the field of battle, slain by the Pāndavas,[66] what dost thou think, O wretch among men, but that all this is the result of destiny? As regards them also, *viz.*, the foes of Duryodhana, whom thou adorest, O Brāhmana,[67] brave warriors of theirs, in hundreds and thousands, have been slain! The armies of both the Kurus and the Pāndavas are diminishing in numbers.[68] I do not, in this, behold the prowess of the Pāndavas! With them, O lowest of men, whom thou always regardest to be so mighty,[69] I shall strive, to the utmost extent of my might, to contend in battle, for Duryodhana's good! As regards victory, that depends on destiny![70]—'"

SECTION CLIX.

"Sanjaya said,—'Seeing his uncle thus addressed in harsh and insulting words by the *Suta's* son, Açwatthāman, uplifting his scimitar, furiously rushed towards the latter.[1] Filled with fury, Drona's son rushed towards Karna, in the very sight of the Kuru king, like a lion at an infuriate elephant.[2]

"'And Açwatthāman said,—O lowest of men, Kripa was speaking of the virtues truly possessed by Arjuna! Of wicked understanding as thou art, thou rebukest, however, my brave uncle from malice![3] Possessed with pride and insolence, thou braggest today of thy prowess, not regarding any of the world's bowmen in battle![4]* Where was thy prowess and where thy weapons when vanquishing thee in battle the wielder of *Gāndiva*

* In the second line of 4, *utsedha* and not *udvritta* is the true reading. So also *Kanchit* and not *kinchit*. The paraphrase, according to Nilakantha, is *kanchit dhanurdharam na ganayan, &c.*,—T.

slew Jayadratha in thy very sight?[5] Vainly, O wretch of a *Suta*, dost thou indulge in thy mind the hope of vanquishing him who formerly contended in battle with Mahādeva himself![6] The very gods with the *Asuras* united together and with Indra at their head had failed to vanquish Arjuna, that foremost of all wielders of weapons, having Krishna only for his ally![7] How then, O *Suta*, hopest thou, aided by these kings, to vanquish that foremost heroes in the world, *viz.*, the unvanquished Arjuna, in battle?[8] Behold, O Karna of wicked soul, (what I do to thee) today! O lowest of men, O thou of wretched understanding, I will presently sever thy head from thy trunk![9]—'

"Sanjaya continued,—'Thus saying, Açwatthāman made a furious rush at Karna. The king himself, of great energy, and Kripa, that foremost of men, held him fast.[10] Then Karna said,—Of wicked understanding, this wretch of a Brāhmana thinks himself brave and boasts of his prowess in battle! Set him at liberty, O chief of the Kurus! Let him come in contact with my might![11]—

"'Açwatthāman said,—O son of a *Suta*, O thou of wicked understanding, this (thy fault) is pardoned by us! Phālguna, however, will quell this risen pride of thine![12]

"'Duryodhana said,—O Açwatthāman, quell thy wrath! It behoveth thee, O giver of honors, to forgive! Thou shouldst not, O sinless one, be angry with the *Suta's* son![13] Upon thee and Karna and Kripa and Drona and the ruler of the Madras and Suvala's son resteth a great burthen! Drive away thy wrath, O best of Brāhmanas![14] Yonder all the Pāndava troops are approching from desire of fight with Rādhā's son! Indeed, O Brāhmana, yonder they come, challenging us all![15]—'

"Sanjaya continued,—'Thus pacified by the king, the high-souled son of Drona, O monarch, whose ire had been excited, suppressed his wrath and forgave (Karna).[16] Then the preceptor Kripa of noble heart, who is of a quiet disposition, O monarch, and whose mild temper, therefore, returned soon unto him, said these words.[17]

"'Kripa said,—O *Suta's* son of wicked heart, this (thy fault) is pardoned by us! Phālguna, however, will quell this thy risen pride![18]—'

"Sanjaya continued,—'Then the Pāndavas, O king, and the Pānchālas celebrated for their prowess, uniting together, approached in thousands, uttering loud shouts.'[19] Karna also, that foremost of car-warriors, endued with great energy, surrounded by many foremost ones among the Kuru warriors and resembling Cakra in the midst of the celestials, waited, drawing his bow and relying on the might of his own arms. Then commenced a battle between Karna and the Pāndavas,[20-21] O king, that was exceedingly dreadful and characterised by loud leonine roars. Then Pāndavas, O monarch, and the Pānchālas celebrated for their prowess,[22] beholding the mighty-armed Karna, loudly shouted, saying,—*There is Karna!—Where is Karna in this fierce battle!*[23]—*O thou of wicked understanding, O lowest of men, fight with us!*—Others, beholding the son of Rādhā, said, with eyes expanded in wrath,[24]—Let this arrogant wretch of little understanding, this son of a *Suta*, be slain by the allied kings! He hath no need to live![25] This sinful man is always very hostile to the Pārthas! Obedient to the counsels of Duryodhana, this one is the root of all these evils![26] Slay him!—Uttering such words, great Kshatriya car-warriors, urged by Pāndu's son, rushed towards him, covering him with a dense shower of arrows, for slaying him. Beholding all those mighty Pāndavas thus (advancing),[27-28] the *Suta's* son trembled not nor experienced any fear. Indeed, seeing that wonderful sea of troops resembling Death himself,[29] that benefactor of thy sons, *viz.*, the mighty and light-handed Karna, never vanquished in battle, O bull of Bharata's race, began, with clouds of shafts, to resist that force on all sides. The Pāndavas also fought with the foe, shooting showers of shafts.[30-31] Shaking their hundreds and thousands of bows, they fought with Rādhā's son like the *Daityas* of old fighting with Cakra.[32] The mighty Karna, however, with a dense arrowy shower of his own dispelled that downpour of arrows caused by those lords of Earth on all sides.[33] The battle that took place between them, and in which each party counteracted the feats of the other, resembled the encounter between Cakra and the *Dānavas* in the great battle fought of yore between the gods and the *Asuras*.[34] The lightness of arms that we then beheld

of the *Suta's* son was wonderful in the extreme, inasmuch as all his foes, fighting resolutely, could not strike him in that battle.[35] Checking the clouds of arrows shot by the (hostile) kings, that mighty car-warrior, *viz.*, Rādhā's son, sped terrible arrows marked with his own name at the yokes, the shafts, the umbrellas, the cars, and the steeds (of his foes). Then those kings, afflicted by Karna and losing their coolness,[36-37] began to wander on the field like a herd of kine afflicted with cold. Struck by Karna, large numbers of steeds and elephants and car-warriors were seen there to drop down, deprived of life. The whole field, O king, became strewn with the fallen heads and arms of unreturning heroes. With the dead, the dying, and the wailing warriors, the field of battle, O monarch, assumed the aspect of Yama's domains. Then Duryodhana, O king, witnessing the prowess of Karna,[38-41] repaired to Açwatthāman and addressing him, said,—Behold, Karna, clad in mail, is engaged with all the (hostile) kings![42] Behold, the hostile army, afflicted with the arrows of Karna, is being routed, like the *Asura* army overwhelmed with the energy of Kārtikeya![43] Seeing his army vanquished in battle by the intelligent Karna, yonder cometh Vibhatsu from desire of slaying the *Suta's* son![44] Let such steps, therefore, be taken as may prevent the son of Pāndu from slaying that mighty car-warrior, *viz.*, the *Suta's* son, in the very sight of us all![45]—(Thus addressed), Drona's son, and Kripa, and Calya, and that great car-warrior, *viz.*, the son of Hridikā, beholding the son of Kunti coming (towards them) like Cakra himself towards the *Daitya* host, all advanced against Pārtha for rescuing the *Suta's* son. Meanwhile, Vibhatsu, O monarch, surrounded by the Pānchālas, advanced against Karna, like Purandara proceeding against the *Asura* Vritra.'*[46-47]

"Dhritarāshtra said,—'Beholding Phālguna excited with fury and looking like the Destroyer himself as he appears at the end of the *Yuga*, what, O *Suta*, did Vikartana's son Karna do next?[48] Indeed, the mighty car-warrior Karna the son of Vikartana had always challenged Pārtha. Indeed, he

* 47 is a triplet.—T.

had always said that he was competent to vanquish the terrible Vibhatsu. What then, O *Suta*, did that warrior do when he thus suddenly met his ever deadly foe ?'*[49-50]

"Sanjaya continued,—'Beholding the son of Pāndu rushing towards him like an elephant towards a rival elephant, Karna fearlessly proceeded against Dhananjaya.[51] Pārtha, however, soon covered Karna, who was thus advancing with great impetuosity, with showers of straight shafts equipt with wings of gold. Karna also covered Vijaya with his shafts.[52] The son of Pāndu then once more shrouded Karna with clouds of arrows. Then Karna, filled with rage, pierced Arjuna with three shafts.[53] The mighty car-warrior Arjuna, beholding Karna's lightness of hand, could not brook it. That scorcher of foes sped at the *Suta's* son thirty straight shafts whetted on stone and equipt with blazing points. Endued with great might and energy, he also pierced him, in rage, with another long arrow on the wrist of his left arm, smiling the while. Karna's bow then dropped from that arm of his which had thus been pierced with great force.[54-56] The mighty Karna, taking up that bow within the twinkling of an eye, once more covered Phālguna with clouds of shafts, displaying great lightness of hands.[57] Dhananjaya then, O Bhārata, smiling the while, baffled with his own shafts that arrowy shower shot by the *Suta's* son.[58] Approaching each other, those two great bowmen, desirous of counteracting each other's feats, continued to cover each other with showers of shafts.[59] The battle that took place between them, *viz.*, Karna and the son of Pāndu, became exceedingly wonderful like that between two wild elephants for the sake a she-elephant in her season.[60] Then the mighty bowman Pārtha, beholding Karna's prowess, quickly cut off the latter's bow at the handle.[61] And he also despatched the four steeds of the *Suta's* son to Yama's abode with a number of broad-headed shafts. And that scorcher of foes also cut off from his trunk the head of Karna's driver.[62] Then the son of Pāndu and Prithā pierced the bowless, the

* The Bengal reading *sudakshinas* at the end of 49 does not seem to be correct. I adopt the Bombay reading *sudārunam*.—T.

steedless, and the driverless Karna with four shafts.[63] That bull among men then, *viz.*, Karna, afflicted with those shafts, speedily jumping down from that steedless car, mounted upon that of Kripa.[64] Beholding the son of Rādhā vanquished, thy warriors, O bull of Bharata's race, fled away in all directions.[65] Seeing them fly away, king Duryodhana himself checked them and said these words:[66]—Ye heroes, do not fly away! Ye bulls among Kshatriyas, stay in battle! I myself will now advance for slaying Pārtha in battle![67] I myself will slay Pārtha with the assembled Pānchālas! While I shall fight with the wielder of *Gāndiva* today,[68] the Pārthas shall behold my prowess to resemble that of the Destroyer himself at the end of the *Yuga!* Today the Pārthas shall behold my shafts shot in thousands to resemble flights of locusts! The combatants shall behold me today shooting, bow in hand, dense showers of shafts like torrents of rain poured by the clouds at the end of the summer season! I shall today vanquish Pārtha with my straight shafts![69-71] Stay, ye heroes, in battle, and abandon your fear of Phālguna! Encountering my prowess, Phālguna shall never be able to bear it[72] like the ocean, the abode of *makaras*, unable to overcome its continents!—Thus saying, the king proceeded in rage, his eyes red in wrath, surrounded by a large host, towards Phālguna. Beholding the mighty-armed Duryodhana thus proceeding, Caradwat's son,[73-74] approaching Açwatthāman, said these words:—Yonder the mighty-armed Duryodhana, deprived of his senses by wrath,[75] desireth to fight with Phālguna, like an insect desiring to rush into the blazing fire! Before this foremost of kings layeth down his life, in our very sight, in this battle with Pārtha, prevent him (from rushing into the encounter)! The brave Kuru king can remain alive in battle as long only as he doth not place himself within the range of Pārtha's shafts! Let the king be prevented before he is consumed into ashes by the terrible shafts of Pārtha that resemble snakes just freed from their sloughs! When we are here, O giver of honors, it seems to be highly improper that the king should himself go to battle for fight, as if he had none to fight for him! The life of this descendant of Kuru will be in great danger if he en-

gages in battle with the diadem-decked (Arjuna) like that of an elephant contending with a tiger!—Thus addressed by his maternal uncle, Drona's son, that foremost of all wielders of weapons,[76-81] quickly repaired unto Duryodhana and addressing him, said these words :—When I am alive, O son of Gāndhāri, it behoveth thee not to engage in battle,[82] disregarding me, O descendant of Kuru, me that am ever desirous of thy good! Thou needst not be at all anxious about vanquishing Pārtha! I will check Pārtha! Stand here, O Suyodhana![83]—

"'Duryodhana said,—The preceptor (Drona) always protecteth the sons of Pāndu as if they are his own sons! Thou also always never interferest with those my foes![84] Or, it may be due to my misfortune, that thy prowess never becometh fierce in battle! This may be due also to thy affection for Yudhishthira or Draupadi! I myself am ignorant of the true reason![85] Fie on my covetous self for whose sake all friends, desirous of making me happy, are themselves vanquished and plunged into grief![86] Except thee, O son of Gotama's daughter, what foremost of all wielders of weapons is there, what warrior, indeed, equal to Mahādeva himself in battle, that would not, though competent, destroy the foe![87] O Açwatthāman, be pleased with me and destroy my enemies! Niether the gods nor the *Dānavas* are capable of staying within the range of thy weapons![88] O son of Drona, slay the Pānchālas and the Somakas with all their followers! As regards the rest, we will slay them, protected by thee![89] Yonder, O Brāhmana, the Somakas and the Pānchālas possessed of great fame, are careering amid my troops like a forest-conflagration![90] O mighty-armed one, check them as also the Kaikayas, O best of men, else, protected by the diadem-decked (Arjuna), they will annihilate us all![91] O Açwatthāman, O chastiser of foes, go thither with speed! Whether thou accomplishest it now or afterwards, that feat, O sire, should be accomplished by thee![92] Thou hast been born, O mighty-armed one, for the destruction of the Pānchālas! Putting forth thy prowess, thou shalt make the world destitute of Pānchālas![93] Even thus the reverend ones crowned with (ascetic) success, have said! It will be as they have said! Therefore, O tiger among men, slay the Pānchālas

with all their followers!'[14] The very gods with Vāsava at their head are incapable of staying within the range of thy weapons, what need be said then of the Pārthas and the Pānchālas? These words of mine are true!'[15] I tell thee truly, O hero, that the Pāndavas united with the Somakas are no match for thee in battle!'[16] Go, go, O mighty-armed one! Let there be no delay! Behold, our army, afflicted with Pārtha's shafts, is breaking and flying away!'[17] Thou art competent, O mighty-armed one, aided by thy own celestial energy, to afflict, O giver of honors, the Pāndavas and the Pānchālas!'[18]—'"

SECTION CLX.

"Sanjaya said,—'Thus addressed by Duryodhana, Drona's son, that warrior difficult of defeat in battle, set his heart upon destroying the foe like Indra bent upon destroying the *Daityas*!'[1] The mighty-armed Açwatthāman answered thy son, saying,—It is even so as thou sayest, O descendant of Kuru![2] The Pāndavas are always dear to both myself and my father! So also are we both dear unto them! Not so, however, in battle.[3] We will, according to the measure of our might, fearlessly contend in battle, reckless of our lives! Myself, Karna, Calya, Kripa, and Hridikā's son,[4] could, O best of kings, destroy the Pāndava host within the twinkling of an eye! The Pāndavas also, O best of the Kurus, could, within the twinkling of an eye, destroy the Kaurava host, if, O mighty-armed one, we were not present in battle! We are fighting with the Pāndavas to the best of our might, and they also are fighting with us to the best of theirs.[5-6] Energy, encountering energy, is being neutralised, O Bhārata! The Pāndava army is incapable of being vanquished[7] as long as the sons of Pāndu are alive! This that I tell thee is true! The sons of Pāndu are endued with great might. They are, again, fighting for their own sake.[8] Why should not they, O Bhārata, be able to slay thy troops! Thou, however, O king, art exceedingly covetous! Thou, O Kaurava, art deceitful![9] Thou art vain-glorious and suspicous of everything! For this, thou suspectest even us! I think, O king, thou art wicked,

of sinful soul, and an embodiment of sin!"[10] Mean and of sinful thoughts, it is for this that thou doubtest us and others! As regards myself, fighting with resolution for thy sake, I am prepared to lay down my life!"[11] I will presently go to battle for thy sake, O chief of the Kurus! I will fight with the foe and slay a large number of the enemy!"[12] I will fight with the Pānchālas, the Somakas, the Kaikayas, and the Pāndavas also, in battle, for doing what is agreeable to thee, O chastiser of foes!"[13] Scorched with my arrows today, the Chedis, the Pānchālas, and the Somakas, will fly away on all sides like a herd of kine afflicted by a lion!"[14] Today, the royal son of Dharma, with all the Somakas, beholding my prowess, will regard the whole world to be filled with Açwatthāmans!"[15] Dharma's son Yudhishthira will become exceedingly cheerless, beholding the Pānchālas and the Somakas slain (by me) in battle!"[16] I will, O Bhārata, slay all those that will approach me in battle! Afflicted with the might of my arms, none of them, O hero, will escape me today with life!"[17]—Having said so unto thy son Duryodhana, the mighty-armed (Açwatthāman) proceeded to battle, and afflicted all bowmen.[18] That foremost of all living beings thus sought to achieve what was agreeable to thy sons. The son of Gotama's daughter then, addressing the Pānchālas and the Kaikayas, said unto them,[19]—Ye mighty car-warriors, strike ye all at my body! Displaying your lightness in the use of arms, fight ye with me coolly!"[20]—Thus addressed by him, all those combatants, O king, poured showers of weapons upon Drona's son like clouds pouring torrents of rain.[21] Baffling that shower, Drona's son, in that battle, slew ten brave warriors amongst them, in the very sight, O lord, of Dhrishtadyumna and the sons of Pāndu![22] The Pānchālas and the Somakas then, thus slaughtered in battle, abandoned the son of Drona and fled away in all directions.[23] Beholding those brave warriors, *viz.*, the Pānchālas and the Somakas, flying away, Dhrishtadyumna, O king, rushed against Drona's son in that battle.[24] Surrounded then by a hundred brave and unreturning car-warriors mounted upon cars decked with gold and the rattle of whose wheels resembled the roar of rain-charged clouds,[25] the mighty

car-warrior Dhrishtadyumna, the son of the Pānchāla king, beholding his warriors slain, addressed Drona's son and said these words,[26]—O foolish son of the preceptor, what is the use of slaying vulgar combatants! If thou beest a hero, fight then with me in battle![27] I will slay thee! Wait for a moment without flying away!—Saying this, Dhrishtadyumna of great prowess struck the preceptor's son with many keen and terrible arrows capable of piercing the very vitals. Those swiftly-coursing shafts, equipt with golden wings and keen points, and capable of piercing the body of every foe, proceeding in a continuous line, penetrated into Açwatthāman's body, like freely-roaming bees in search of honey entering a flowering tree.[28-30] Deeply pierced and swelling with rage, like a trodden snake, the proud and fearless son of Drona, arrow in hand, addressed his foe, saying,[31]—O Dhrishtadyumna, wait for a moment, without leaving my presence! Soon shall I despatch thee to Yama's abode with my keen shafts![32]—Having said these words, that slayer of hostile heroes, *viz.*, the son of Drona, displaying great lightness of hands, covered the son of Prishata from every side with clouds of arrows.[33] Thus covered in that encounter (with arrows) by Drona's son, the Pānchāla prince, difficult of defeat in battle, roared at Drona's son, saying,[34]—Thou knowest not of my origin, O Brāhmana, or of my vow! O thou of wicked understanding, having first slain Drona himself, I shall slay thee![35] I will not, therefore, slay thee today when Drona himself is still alive! O thou of wicked understanding, after this night passeth away and bringeth in the fair dawn,[36] I shall first slay thy sire in battle and then despatch thee also to the region of spirits! Even this is the wish entertained by me![37] Standing before me, display, therefore, till then, the hatred thou bearest towards the Pārthas, and the devotion thou cherishest for the Kurus! Thou shalt not escape me with life![38] That Brāhmana who, abandoning the practices of a Brāhmana, devoteth himself to the practices of a Kshatriya, becomes slayable by all Kshatriyas even as thou, O lowest of men![39]—Thus addressed by Prishata's son in language so harsh and insulting, that best of Brāhmanas, (*viz.*, Açwatthāman,) mustered all his rage

and answered, saying,—Wait, wait![40]—And he gazed at Prishata's son, apparently burning him with his eyes. Sighing (in rage) like a snake, the preceptor's son then covered Dhrishtadyumna in that battle (with a shower of arrows).[41] The mighty-armed son of Prishata, however, that best of car-warriors, surrounded by all the Pānchāla troops, though thus struck with arrows in that encounter by Drona's son, did not tremble, relying as he did on his own energy. In return he sped many arrows at Açwatthāman.[42-43] Both engaged in a gambling match in which the stake was life itself, those heroes, unable to brook each other, resisted each other and checked each other's arrowy showers.[44] And those great bowmen shot dense showers of shafts all around. Beholding that fierce battle, inspiring terror, between Drona's and Prishata's son, *Siddhas* and *Chāranas* and other sky-ranging beings applauded them highly. Filling the welkin and all the points of the compass with clouds of shafts,[45-46] and creating a thick gloom therewith, those two warriors continued to fight with each other, unseen (by any of us). As if dancing in that battle, with their bows drawn to circles,[47] resolutely aspiring to slay each other, those mighty-armed warriors, inspiring fear in every heart, fought beautifully and with remarkable activity and skill.[48] Applauded by thousands of foremost warriors in that battle, and thus resolutely engaged in fight like two wild elephants in the forest, both the armies, beholding them, became filled with delight. And leonine shouts were heard there, and all the combatants blew their conchs.[49-50] And hundreds and thousands of musical instruments began to be sounded. That fierce fight, enhancing the terrors of the timid,[51] seemed for a short time only to be waged equally. Then Drona's son, O king, making a rush, cut off the bow, and standard, and umbrella, and the two *Pārshni* drivers, and the principal driver, and the four steeds, of the high-souled son of Prishata.[52-53] And that warrior of immeasurable soul then caused the Pānchālas in hundreds and thousands, by means of his straight shafts, to fly away.[54] Beholding those feats of Drona's son, resembling those of Vāsava himself in battle, the Pāndava host, O bull of Bharata's race, began to tremble in fear.[55]

Slaying a hundred Pānchālas with a hundred arrows, and three foremost of men with three keen arrows, in the very sight of Drupada's son and of Phālguna, that mighty car-warrior, *viz.*, the son of Drona, slew a very large number of Pānchālas that stayed before him.[56-57] The Pānchālas then, as also the Srinjayas, thus slaughtered in battle, fled away, leaving Drona's son, with their banners torn.[58] Then that mighty car-warrior, *viz.*, the son of Drona, having vanquished his foes in battle, uttered a loud roar like that of a mass of clouds at the end of summer.[59] Having slain a large number of foes, Aśwatthāman looked resplendent like the blazing fire at the end of the *Yuga*, after having consumed all creatures.[60] Applauded by all the Kauravas after having defeated thousands of foes in battle, the valiant son of Drona blazed forth in beauty like the chief of the celestials himself after vanquishing his foes.'"[61]

SECTION CLXI.

"Sanjaya said,—'Then king Yudhishthira, and Bhimasena the son of Pāndu, O monarch, encompassed Drona's son, on all sides.[1] Seeing this, king Duryodhana, aided by Bharadwāja's son, rushed against the Pāndavas in that encounter. Then commenced a battle[2] that was fierce and terrific, enhancing the fears of the timid. Yudhishthira in wrath began to despatch vast numbers of the Amvashthas, the Mālavas, the Vangas, the Civis, and the Trigartas, to the domains of the dead. Bhima also, mangling the Abhisāhas, the Curasenas, and other Kshatriyas difficult of defeat in battle, made the Earth miry with blood. The diadem-decked (Arjuna) of white steeds despatched, O king, the Yaudheyas, the mountaineers, the Madrakas, and the Mālavas also, to the regions of the dead. Forcibly struck with swiftly-coursing shafts,[3-6] elephants began to fall down on the Earth like double-crested hills. Strewn with the lopped-off trunks of elephants that still moved in convulsions,[7] the Earth looked beautiful as if covered with moving snakes. Covered with the fallen umbrellas of kings that were decked with gold, the field of battle looked resplendent[8] like

the firmament at the end of the *Yuga* bespangled with suns, moons, and stars. About this time a fierce uproar arose near Drona's ear, in the midst of which could be heard the words,—*Slay, Strike fearlessly. Pierce. Cut into pieces!*—Drona, however, filled with rage, began to destroy by means of the *Vāyavya* weapon the foes about him, like a mighty tempest destroying gathering masses of clouds. Thus slaughtered by Drona, the Pānchālas fled away, from fear,[9-11] in the very sight of Bhimasena and the high-souled Pārtha. Then the diadem-decked (Arjuna) and Bhimasena soon checked the flight of their troops[12] and accompanied by a large car-force attacked the vast force of Drona. Vibhatsu attacking the right and Vrikodara the left,[13] they both poured on Bharadwāja's son two dense showers of arrows. The mighty car-warriors among the Srinjayas and the Pānchālas, with the Matsyas and the Somakas, O king, followed the two brothers thus engaged (in that encounter with Drona). Similarly, many foremost of car-warriors, skilled in smiting, belonging to thy son,[14-15] accompanied by a large force, proceeded towards Drona's car (for supporting the latter). Then the Bharata host, slaughtered by the diadem-decked (Arjuna)[16] and overcome with sleep and afflicted by that darkness, began to break. Thy son himself, and Drona, both endeavoured to rally them.[17] The troops, however, O king, could not be checked in their flight. Indeed, that vast host, slaughtered with the shafts of Pāndu's son,[18] began to fly away in all directions in that hour when the world was enveloped with gloom. Many kings, abandoning the animals and vehicles they rode, fled away on all sides, O monarch, overwhelmed with fear.' "[19]

SECTION CLXII.

"Sanjaya said,—'Beholding Somadatta shaking his large bow, Sātyaki, addressing his driver, said,—Bear me towards Somadatta![1] I tell thee truly, O *Suta*, that I shall not return from battle today without having slain that foe, *viz.*, that worst of the Kurus, the son of Vāhlika![2]—Thus addressed, the charioteer then urged to battle those fleet steeds of

the Sindhu breed, white as conchs, and capable of bearing every weapon.[3] Those steeds endued with the speed of the wind or the mind, bore Yuyudhāna to battle like the steeds of Indra, O king, bearing the latter in days of yore when he proceeded to slaughter the *Dānavas*.[4] Beholding the Sātwata hero thus advancing quickly to battle, Somadatta, O king, fearlessly turned towards him.[5] Scattering showers of shafts like the clouds pouring torrents of rain, he covered the the grandson of Cini like the clouds covering the Sun.[6] Sātyaki also, O bull of Bharata's race, in that encounter, fearlessly covered that bull amongst the Kurus with showers of shafts.[7] Then Somadatta pierced that hero of Madhu's race with sixty shafts in the chest. Sātyaki, in return, O king, pierced Somadatta with many whetted arrows.[8] Mangled by each other with each other's shafts, those two warriers looked resplendent like a couple of flowering *Kinçukas* in the season of spring.[9] Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races looked at each other as if burning each other with their glances.[10] Riding on their cars that coursed in circles, those grinders of foes, of terrible countenances, resembled two clouds pouring torrents of rain.[11] Their bodies mangled and pierced all over with arrows, they looked, O king, like two porcupines.[12] Pierced with countless shafts equipt with wings of gold, the two warriors looked resplendent, O monarch, like a couple of tall trees covered with fire-flies.[13] Their bodies looking bright with the blazing arrows sticking to them, those two mighty car-warriors looked in that battle like two angry elephants decked with burning torches.[14] Then, O monarch, the mighty car-warrior Somadatta, in that battle, cut off with a crescent-shaped arrow the large bow of Mādhava.[15] With great speed also, at a time when speed was of the utmost consequence, the Kuru hero then pierced Sātyaki with five and twenty shafts, and once again with ten.[16] Then Sātyaki, taking up a tougher bow, quickly pierced Somadatta with five shafts.[17] With another broad-headed arrow, Sātyaki also, O king, smiling the while, cut off the golden standard of Vālhika's son.[18] Somadatta, however, beholding his standard cut down, fearlessly pierced

the grandson of Cini with five and twenty arrows.[19] Sātwata also, excited with rage, cut off with a razor-faced arrow the bow of Somadatta, in that encounter.[20] And he also pierced Somadatta, who then resembled a snake without fangs, with a hundred straight arrows equipt with wings of gold.[21] The mighty car-warrior Somadatta then, who was endued with great strength, taking up another bow, began to cover Sātyaki (with showers of shafts).[22] Sātyaki too, inflamed with rage, pierced Somadatta with many shafts. Somadatta, in return, afflicted Sātyaki with his arrowy showers.[23] Then Bhima, coming to the encounter, and fighting on behalf of Sātyaki, struck Vālhika's son with ten shafts. Somadatta, however, fearlessly struck Bhimasena with many whetted arrows.[24] Then Sātyaki, inflamed with rage, aiming at Somadatta's chest, sped a new and terrible *Parigha* equipt with a golden staff and hard as the thunder.[25] The Kuru warrior, however, smiling the while, cut off that terrible *Parigha* advancing with speed against him, into two parts.[26] That formidable *Parigha* of iron then, thus cut off into two fragments, fell down like the massy crest of a mountain riven by thunder.[27] Then Sātyaki, O king, with a broad-headed arrow, cut off in that encounter Somadatta's bow, and then with five arrows the leathern fence that cased his fingers.[28] Then, O Bhārata, with four other shafts he speedily despatched the four excellent steeds of the Kuru warrior to Yama's presence.[29] And then that tiger among car-warriors, with another straight shaft, smiling the while, cut off from his trunk the head of Somadatta's driver.[30] Then he sped at Somadatta himself a terrible shaft, of fiery effulgence, whetted on stone, steeped in oil, and equipt with wings of gold.[31] That excellent and fierce shaft, sped by the mighty grandson of Cini, quickly fell like a hawk, O lord, upon the chest of Somadatta.[32] Deeply pierced by the mighty Sātwata, the great car-warrior Somadatta, O monarch, fell down (from his car) and expired.[33] Beholding the great car-warrior Somadatta slain there, thy warriors with a large throng of cars rushed against Yuyudhāna.[34] Meanwhile, the Pāndavas also, O king, with all the Prabhadrakas and accompanied by a large force, rushed against Drona's army.[35] Then

Yudhishthira, excited with wrath, began with his shafts to strike and rout the troops of Bharadvāja's son in the very sight of the latter.[36] Beholding Yudhishthira thus agitating his troops, Drona, with eyes red in wrath, furiously rushed against him.[37] The preceptor then pierced the son of Prithā with seven keen arrows. Yudhishthira, in return, excited with wrath, pierced the preceptor with five arrows.[38] Deeply pierced by the son of Pāndu, the mighty bowman (Drona), licking the corners of his mouth for a moment, cut off both the standard and the bow of Yudhishthira.[39] With great speed at a time when speed was of the utmost consequence, that best of kings whose bow had been cut off, took up another bow that was sufficiently tough and hard.[40] The son of Pāndu then pierced Drona with his steeds, driver, standard, and car, with a thousand arrows. All this seemed exceedingly wonderful.[41] Afflicted with the strokes of those arrows and feeling great pain, Drona, that bull among Brāhmanas, sat down for a while on the terrace of his car.[42] Recovering his senses, sighing like a snake, and filled with great rage, the preceptor invoked into existence the *Vāyavya* weapon.[43] The valiant son of Prithā, bow in hand, fearlessly baffled that weapon with a similar weapon of his in that encounter.[44] And the son of Pāndu also cut into two fragments the large bow of the Brāhmana. Then Drona, that grinder of Kshatriyas, took up another bow.[45] That bull of Kuru's race, (*viz.*, Yudhishthira), cut off that bow also, with many keen shafts. Then Vāsudeva, addressing Yudhishthira the son of Kunti, said,[46]—Listen, O mighty-armed Yudhishthira, to what I say! Cease, O best of the Bhāratas, to fight with Drona![47] Drona always striveth to seize thee in battle. I do not think it fit that thou shouldst fight with him.[48] He who hath been created for Drona's destruction will, without doubt, slay him. Leaving the preceptor, go where king Suyodhana is![49] Kings should fight with kings, they should not desire to fight with such as are not kings. Surrounded, therefore, by elephants and steeds and cars, repair thou thither, O son of Kunti,[50] where Dhananjaya with myself, aided by a small force, and Bhima also, that tiger among men, are fighting with the Kurus![51]—Hearing these

words of Vāsudeva, king Yudhishthira the just, reflecting for a moment, proceeded to that part of the field where that slayer of foes, *viz.*, Bhima, engaged in fierce battle, was slaughtering thy troops like the Destroyer himself with wide open mouth.[52-53] Making the Earth resound with the loud rattle of his car, which resembled the roar of the clouds at the end of summer, king Yudhishthira the just,[54] the (eldest) son of Pāndu, took up the flank of Bhima engaged in the slaughter of the foe. Drona also, on that night, began to consume his foes, the Pānchālas.'"[55]

SECTION CLXIII.

"Sanjaya said—'During the progress of that fierce and terrible battle, when the world was enveloped with darkness and dust, O king,[1] the combatants, as they stood on the field, could not see one another. Those foremost of Kshatriyas fought with each other, guided by conjecture and the personal and other names (they uttered). And during the progress, O lord, of that terrible carnage of car-warriors and elephants and steeds and foot-soldiers,* those heroes, *viz.*, Drona and Karna and Kripa, and Bhima and Prishata's son and Sātwata,[2-3] afflicted one another and the troops of either party, O bull of Bharata's race! The combatants of both armies, slaughtered all around by those foremost of car-warriors,[4] during that hour of darkness, fled away on all sides. Indeed the warriors, broke and fled away in all directions, with hearts perfectly cheerless.[5] And as they fled away in all directions they underwent a great carnage. Thousands of foremost car-warriors also, O king, slaughtered one another in that battle.[6] Unable to see anything in the dark, the combatants became deprived of their senses. All this was the result of the evil counsels of thy son. Indeed, at that hour when the world was enveloped in darkness, all creatures, O Bhārata, including even the foremost of warriors, overcome with panic, were deprived of their senses in that battle.'[7]†

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* The Bombay edition reads the first line of 3 differently. The Bengal reading is also defective. The correct reading seems to be *Rathanāga* instead of *Naranāga*.—T.

† This is a triplet.—T.

"Dhritarāshtra said,—'What became the state of your minds then when, afflicted by that darkness, ye all were deprived of your energy and furiously agitated by the Pāndavas?[8] How also, O Sanjaya, when everything was enveloped in darkness, did the Pāndava troops as also mine once more become visible?'[9]

"Sanjaya continued,—'Then the remnant of the slaughtered army (of the Kauravas), under the orders of their leaders, were once more disposed in (compact) array.[10] Drona placed himself at the van, and Calya at the rear. And Drona's son and Cakuni the son of Suvala placed themselves on the right and the left flanks. And king Duryodhana himself, O monarch, on that night, busied himself in protecting all the troops.[11] Cheering all the foot-soldiers, O king, Duryodhana said unto them,—Laying aside your great weapons, take ye all blazing lamps in your hands![12]—Thus commanded by that best of kings, the foot-soldiers joyfully took up burning lamps. The gods and *Rishis* and *Gandharvas* and celestial *Rishis*, and the diverse tribes of *Vidyādharas* and *Apsaras*,[13] and *Nāgas* and *Yakshas* and *Uragas* and *Kinnaras*, stationed in the welkin, also joyfully took up blazing lamps. Many lamps, filled with sweet-scented oil, were seen to fall from the Regents of the cardinal and the subsidiary points of the compass.[14] For Duryodhana's sake, many such were seen to come from Nārada and Parvata in especial, lighting up that darkness. The (Kaurava) army then, disposed in compact array, looked resplendent, on that night, with the light of those lamps,[15] the costly ornaments (on the persons of the combatants), and the blazing celestial weapons as those were shot or hurled by it. On each car were placed five lamps and on each infuriate elephant three.*[16] And upon each horse was placed a large lamp. Thus was that host lighted up by the Kuru warriors.† Set in their places within a short time, those lamps speedily lighted up thy army.[17] Indeed, all the troops, thus made radiant by

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* Instead of *maitagaje*, the Bombay edition reads *tatragaje*.—T.

† There seems to be a mistake in this *sloka* in its reference to the Pāndavas. The reading, however, that occurs in all the printed editions, is the same. In one manuscript I find *Kaurava-yodhavargais* (which I adopt) for *Pāndava-Kauraveyais*.—T.

the foot-soldiers with oil-fed lamps in their hands, looked beautiful like clouds in the nocturnal sky illumined by flashes of lightning.[18] When the Kuru host had thus been illuminated, Drona, endued with the effulgence of the fire, scorching everything around, looked radiant, O king, in his golden armour, like the mid-day Sun of blazing rays.[19] The light of those lamps began to be reflected from the golden ornaments, the bright cuirasses and bows, and the well-tempered weapons of the combatants.[20] And maces twined with strings, and bright *Parighas*, and cars and shafts and darts, as they coursed along, repeatedly created, O Ajamida, by their reflection, myriads of lamps.[21] And umbrellas and yak-tails and scimitars and blazing brands, O king, and necklaces of gold, as these were whirled or moved, reflecting that light, looked exceedingly beautiful.[22] Illuminated by the light of those lamps and irradiated by the reflection from weapons and ornaments, that host, O king, blazed up with splendour.[23] Well-tempered and beautiful weapons, red with blood, and whirled by heroes, created a blazing effulgence there like flashes of lightning in the sky at the end of summer.[24] The faces of warriors, impetuously pursuing foes for striking them down and themselves trembling in the ardour of the rush, looked beautiful like masses of clouds urged on by the wind.[25] As the splendour of the Sun becomes fierce on the occasion of the conflagration of a forest full of trees, even so on that terrible night became the splendour of that fierce and illuminated host.[26] Beholding that host of ours thus illumined, the Pārthas also, with great speed, stirring up the foot-soldiers throughout their army, acted like ourselves.[27] On each elephant they placed seven lamps, on each car, ten; and on the back of each steed, they placed two lamps; and on the flanks and rear (of their cars) and on their standards also, they placed many lamps.[28] And on the flanks of their host, and in the rear and the van, and all around and within, many other lamps were lighted. The Kurus having done the same, both the armies were thus lighted.[29] Throughout the host, the foot-soldiers became mingled with elephants and cars and cavalry. And the army of Pāndu's son was also illuminated by others (than foot-soldiers)

standing with blazing torches in their hands.*[80] With those lamps that host became fiercely effulgent like a blazing fire made doubly resplendent by the dazzling rays of the maker of day.[81] The splendour of both the armies, overspreading the Earth, the welkin, and all the points of the compass, seemed to increase. With that light thy army as also theirs became distinctly visible.[82] Awakened by that light which reached the skies, the gods, the *Gandharvas*, the *Yakshas*, the *Rishis* and others crowned with (ascetic) success, and the *Apsaras*, all came there.[83] Crowded then with gods, and *Gandharvas*, and *Yakshas*, and *Rishis* crowned with (ascetic) success, and *Apsaras*, and the spirits of slain warriors about to enter the celestial regions, the field of battle looked like a second heaven.[84] Teeming with cars and steeds and elephants brilliantly illumined with lamps, with angry combatants and horses slain or wandering wildly, that vast force of arrayed warriors and steeds and elephants looked like the arrays of the celestials and the *Asuras* in days of old.[85] The rush of darts formed the fierce winds, great cars the clouds, the neigh and grunt of steeds and elephants the roars, shafts the showers, and the blood of warriors and animals the flood, of that tempest-like nocturnal encounter between those god-like men.[86] In the midst of that battle, that foremost of Brāhmanas, *viz.*, the high-souled Açwatthāman, scorching the Pāndavas, O ruler of men, resembled the midday Sun at the end of the season of rains, scorching everything with his fierce rays.' "†[87]

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* The second line of 30, as it occurs in the Bengal texts, is adopted by me. Slight differences of reading occur between the Bengal and the Bombay editions.—T.

† As regards almost every one of these *slokas*, differences of reading are observable between the Bengal texts and the Bombay edition. The readings of the Bombay edition are almost uniformly better. Then again, many of those verses are disfigured with syntactical pleonasms and other grave errors. Abounding with tiresome repetitions that scarcely attract notice amid the variety of synonyms with which the language of the original abounds and amid also the melodious flow of the rythm, the defects become glaring in translation. At the altar, however, of faith-

SECTION CLXIV.

"Sanjaya said,—'When the field of battle which had before been enveloped in darkness and dust had thus become illuminated, heroic warriors encountered one another, desirous of taking one another's lives.*[1] Encountering one another in battle, O king, those combatants, armed with lances and swords and other weapons, gazed at one another, under the influence of rage.[2] With those thousands of lamps blazing all around, and with the more dazzling lamps of the gods and the *Gandharvas*, set upon golden stands decked with jewels, and fed with fragrant oil, the field of battle, O Bhārata, looked resplendent like the firmament bespangled with stars.[3-4] With hundreds upon hundreds of blazing brands, the Earth looked exceedingly beautiful. Indeed, the Earth seemed to be in a conflagration like to what happens at the universal destruction.†[5] All the points of the compass blazed up with those lamps all around and looked like trees covered by fire-flies at an evening in the season of rains.[6] Heroic combatants then, O king, engaged in battle with heroic rivals. Elephants engaged with elephants, and horsemen with horsemen,[7] and car-warriors with car warriors, filled with joy, on that fierce night, at the command of thy son.[8] The clash of the two armies, both consisting of four kinds of forces, became terrible. Then Arjuna, O monarch, began, with great speed, to destroy the Kaurava ranks, weakening all the kings.'[9]

"Dhritarāshtra said,—'When the invincible Arjuna, excited with wrath and unable to brook (the feats of the Kurus), penetrated into the army of my son, what became the state of your minds?[10] Indeed, when that scorcher of foes entered

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fulness, I have been obliged to sacrifice elegance, in rendering this section.—T.

The Bengal reading *tathā loke* is incorrect. The Bombay text correctly reads *tadāloke*. Then also, instead of the Bengal reading *rajasācha samāvrite* (which is faulty), the true reading is *rajasā tamasā vrite*.—T.

† *Lokānāmabhāve* is explained by Nilkantha as *pralaya-kāle*.—T.

into their midst, what did the soldiers think? What steps also did Duryodhana think fit to be adopted then?[11] Who were those chastisers of foes that proceeded in that battle against that hero? Indeed, when Arjuna of white steeds entered (our army), who were they that protected Drona?[12] Who guarded the right wheel and who the left wheel of Drona's car? Who were those heroes that protected the rear of that battling hero?[13] Indeed, when Bharadwāja's son proceeded, slaying the foe (along his route), who were they that proceeded in his van? That mighty and invincible bowman who penetrated into the midst of the Pānchālas,[14] that tiger among men, endued with great valour, who proceeded, as if dancing, along the track of his car, and consumed large throngs of Pānchāla cars by means of his shafts[15] like a raging conflagration, alas, how did that Drona meet with his death? Thou always speakest of my foes as cool and unvanquished and cheerful and swelling with might in battle. Thou dost not, however, speak of mine in such words. On the other hand, thou describest them to be slain, pale, and routed, and thou speakest of my car-warriors as always deprived of their cars in all the battles they fight!'[16-17]

"Sanjaya continued,—'Understanding the wishes of Drona who was bent on battle, Duryodhana, on that night, O king, addressing his obedient brothers,[18] *viz.*, Vikarna and Chitrasena and Supārça and Duddharsha and Dirghavāhu and all those that followed them, said these words:[19]—Ye heroes of great valour, struggling with resolution, all of you protect Drona from the rear! The son of Hridikā will protect his right wheel and Cala his left![20]—Saying this, thy son then urged forwards, placing them at the van, the remnant of the brave and mighty Trigarta car-warriors, saying,[21]—The preceptor is merciful. The Pāndavas are fighting with great resolution. While engaged in slaughtering the foe in battle, protect him well, uniting together![22] Drona is mighty in battle; is endued with great lightness of hand and great valour. He can vanquish the very gods in battle,—what need then be said of the Pāndavas and the Somakas?[23] All of you, however, united together and struggling with great resolution in this

terrible battle, protect the invincible Drona from that mighty car-warrior, *viz.*, Dhrishtadyumna![24] Except Dhrishtadyumna, I do not see the man amongst all the warriors of the Pāndavas that can vanquish Drona in battle![25] I, therefore, think that we should, with our whole soul, protect the son of Bharadwāja! Protected (by us), he is sure to slay the Somakas and the Srinjayas one after another.[26] Upon the slaughter of all the Srinjayas at the head of the (Pāndava) army, Drona's son, without doubt, will slay Dhrishtadyumna in battle.[27] Similarly, the mighty car-warrior Karna will vanquish Arjuna in battle. As regards Bhimasena and others clad in mail, I will subjugate them all in fight.[28] The rest of the Pāndavas, deprived of energy, will be easily defeated by other warriors. It is evident, my success then will last for ever.[29] For these reasons, protect the mighty car-warrior Drona in battle!—Having said these words, O chief of the Bhāratas, thy son Duryodhana,[30] urged his troops on that night of terrible darkness. Then commenced a battle, O chief of the Bhāratas,[31] between the two hosts, O monarch, both actuated by the desire of victory. Arjuna began to afflict the Kauravas, and the Kauravas began to afflict Arjuna, with diverse kinds of weapons. Drona's son covered the ruler of the Pānchālas, and Drona himself covered the Srinjayas, with showers of straight shafts in that battle. And as the Pāndu and the Pānchāla troops (on the one side) and the Kaurava troops (on the other), O Bhārata, were engaged in slaughtering each other, there arose a furious uproar on the field. The battle that took place on that night was so terrible and fierce that its like had never been previously witnessed by ourselves or those gone before us.'"[24-31]

SECTION CLXV.

"Sanjaya said,—'During the progress of that terrible nocturnal engagment, O king, which was fraught with an indiscriminate carnage, Dharma's son Yudhishthira,[1] addressed the Pāndavas, the Pānchālas, and the Somakas. Indeed, O king, for the destruction of men, cars, and elephants,[2] king Yudhish-

thira commanded his own troops, saying,—Proceed ye against Drona only, for slaying him!*[4]—At the command of the king, O monarch, the Pānchālas and the Somakas rushed against Drona alone, uttering terrible shouts.[4] Ourselves excited with rage, and loudly roaring in return, rushed against them, to the best of our prowess, courage, and might, in battle.[5] Kritavarman the son of Hridikā rushed against Yudhishthira as the latter was advancing against Drona, like an infuriate elephant against an infuriate compeer.[6] Against Cini's grandson who advanced scattering arrowy showers all around, rushed, O king, the Kuru warrior Bhuri, that grinder (of foes) in battle.[7] Karna the son of Vikartana, O king, resisted that mighty car-warrior, *viz.*, Pāndu's son Sahadeva, as the latter advanced for getting at Drona.[8] King Duryodhana, in that battle, himself rushed against that foremost of car-warriors, *viz.*, Bhimasena, advancing on his car like the Destroyer.[9] Cakuni the son of Suvala, O king, proceeding quickly, resisted that foremost of warriors, *viz.*, Nakula, who was conversant with every kind of battle.[10] Kripa the son of Caradwat, O king, resisted Cikhandin in that battle, that foremost of car-warriors, as the latter advanced on his car.[11] Duççāsana, O king, contending vigorously, resisted Pritivindhya as the latter advanced with resolution, (on his car) drawn by steeds looking like peacocks.[12] Açwatthāman, O monarch, resisted Bhimasena's son, *viz.*, the *Rākshasa* (Ghatotkacha) acquainted with a hundred kinds of illusion, as the latter advanced.[13] Vrishasena in that battle resisted the mighty Drupada with his troops and followers, as the latter advanced for getting at Drona.[14] The ruler of the Madras, O king, excited with wrath, resisted Virāta, O Bhārata, as the latter quickly advanced for the slaughter of Drona.[15] Chitrasena, in that battle, resisted, with great force and shooting many shafts, Nakula's son Catānika, as the latter advanced for slaying Drona.[16] The prince of *Rākshasas*, *viz.*, Alamvusha, O king, resisted Arjuna, that foremost of car-warriors, as the latter advanced.[17] Dhrishtadyumna the prince of the Pānchālas, cheerfully resisted the

* A different reading occurs in the Bombay edition.—T.

great bowman Drona as the latter was engaged in slaughtering the foe.[18] As regards the other mighty car-warriors of the Pāndavas, that advanced (against Drona), other car-warriors of thy army, O king, resisted them with great force.[19] Elephant-riders, speedily encountering elephant-riders in that dreadful battle, began to fight with each other and grind each other by thousands.[20] At dead of night, O monarch, as the steeds rushed against each other with impetuosity, they looked like winged hills.[21] Horsemen, O monarch, encountered horsemen, armed with lances and darts and swords, and uttering loud shouts.[22] Large numbers of men slaughtered one another in heaps, with maces and short clubs and diverse other weapons.[23] Kritavarman the son of Hridikā, excited with wrath, resisted Dharma's son Yudhishthira, like continents resisting the swelling sea.[24] Yudhishthira, however, piercing Hridikā's son with five arrows, once more pierced him with twenty, and addressing him, said,—Wait, Wait![25]—Then Kritavarman, O sire, excited with wrath, cut off, with a broad-headed shaft, the bow of king Yudhishthira the just and pierced the latter with seven arrows.[26] Taking up another bow, that mighty car-warrior, *viz.*, Dharma's son, pierced the son of Hridikā in the arms and the chest with ten arrows.[27] Then that warrior of Madhu's race, thus pierced, O sire, by Dharma's son in that battle, trembled with rage and afflicted Yudhishthira with seven shafts.[28] Then Prithā's son, cutting off his enemy's bow as also the leathern fence that cased his hands, sped at him five keen shafts whetted on stone.[29] Those fierce shafts, piercing through the latter's costly armour decked with gold, entered the Earth like snakes into an anthill.[30] Within the twinkling of an eye, Kritavarman, taking up another bow, pierced the son of Pāndu with sixty arrows and once more with ten.[31] Of immeasurable soul, the son of Pāndu then, placing his large bow on his car, sped at Kritavarman a dart resembling a snake.[32] That dart decked with gold, sped by the son of Pāndu, piercing through Kritavarman's right arm, entered the Earth.[33] Meanwhile, Prithā's son, taking up his formidable bow, shrouded the son of Hridikā with showers of straight shafts.[34] Then the brave Kritavarman, that great car-warrior

among the Vrishnis, within less than the twinkling of an eye, made Yudhishthira steedless and driverless and carless.[35] Thereupon the eldest son of Pāndu took up a sword and a shield. Then he of Madhu's race cut off both those weapons in that battle.[36] Yudhishthira then, taking up a fierce lance equipt with a gold-decked staff, quickly sped it, in that battle, at the illustrious son of Hridikā.[37] Hridikā's son, however, smiling the while, and displaying great lightness of hands, cut off into two fragments that lance hurled from the arms of Yudhishthira, as it coursed impetuously towards him.[38] He then covered the son of Dharma with a hundred arrows in that encounter. Excited with wrath, he then cut off the latter's coat of mail with showers of shafts.[39] Yudhishthira's armour decked with gold, cut off by Hridikā's son with his shafts, dropped down from his body, O king, like a cluster of stars dropping down from the firmament.[40] His armour cut off, himself deprived of ear and afflicted with the shafts of Kritavarman, Dharma's son Yudhishthira quickly retreated from battle.[41] The mighty car-warrior Kritavarman then, having vanquished Yudhishthira the son of Dharma, once more began to protect the wheel of Drona's car.' "[42]

SECTION CLXVI.

"Sanjaya said,—'Bhuri, O king, in that battle, resisted that foremost of car-warriors, *viz.*, the grandson of Cini, who advanced like an elephant towards a lake full of water.[1] Then Sātyaki, excited with wrath, pierced his foe in the chest with five keen shafts. At this, the latter's blood began to flow.[2] The Kuru warrior in that encounter similarly pierced with great speed the grandson of Cini, that hero difficult of defeat in battle, with ten shafts in the chest.[3] Those warriors, drawing their bows to their fullest stretch, and with eyes red in wrath, began, O king, to mangle each other in that combat.[4] The arrowy downpours of those two warriors, both excited with rage and resembling death himself or the Sun scattering his rays, were exceedingly terrible.[5] Shrouding each other with their shafts, each stayed before the other in that battle,

For a short while that battle proceeded equally.[6] Then, O king, the grandson of Cini, excited with rage and smiling the while, cut off the bow of the illustrious Kuru warrior in that battle.[7] Having cut off his bow, Sātyaki quickly pierced him in the chest with nine keen arrows and addressing him, said,—Wait! Wait![8]—That scorcher of foes deeply pierced by his mighty foe, quickly took up another bow and pierced the Sātwata warrior in return.[9] Having pierced the Sātwata hero with three shafts, O monarch, Bhuri then, smiling the while, cut off his foe's bow with a sharp and broad-headed shaft.[10] His bow being cut off, Sātyaki, O king, maddened with rage, hurled an impetuous dart at the broad chest of Bhuri.[11] Pierced with that dart, Bhuri fell down from his excellent car, covered with blood, like the Sun dropping down from the firmament.[12] Beholding him thus slain, the mighty car-warrior Açwatthāman, O Bhārata, rushed impetuously against the grandson of Cini.[13] Having addressed Sātyaki, O king, saying—Wait! Wait!—he shrouded him with showers of shafts, like the clouds pouring torrents of rain on the breast of Meru.[14] Beholding him rushing towards the car of Cini's grandson, the mighty car warrior Ghatotkacha, O king, uttering a loud roar, addressed him, saying,[15]—Wait, Wait, O son of Drona! Thou shalt not escape me with life! I will presently slay thee like the six-faced (Kārtikeya) slaying (the *Asura*) Mahisha.[16] I shall today, on the field, purge thy heart of all desire of battle!—Having said these words, that slayer of hostile heroes, *viz.*, the *Rākshasa* (Ghatotkacha), with eyes red like copper in wrath,[17] rushed furiously against the son of Drona, like a lion rushing against a prince of elephants. And Ghatotkacha sped at his foe shafts of the measure of the *Aksha* of a car,[18] and covered that bull among car-warriors therewith, like clouds pouring torrents of rain. With his own shafts resembling snakes of virulent poison, Drona's son, however, in that battle, quickly dispelled that arrowy shower before it could reach him. He then pierced that chastiser of foes, *viz.*, Ghatotkacha, that prince of *Rākshasas*, with hundreds of keen and swiftly-coursing arrows, all capable of penetrating into the very vitals. Thus pierced with those shafts by Açwatthā-

man, that *Rākshasa*, on the field of battle,[19-21] looked beautiful, O monarch, like a porcupine with quills erect on its body. Then the valiant son of Bhimasena, filled with rage,[22] mangled the son of Drona with many fierce arrows whizzing through the air with the roar of the thunder. And he rained on Açwatthāman a perfect shower of arrows of diverse kinds, some equipt with heads like razors, some shaped as the crescent, some long and pointed, some frog-faced, some with heads resembling the boar's ear, some barbed, and some of other species.* Like the wind dispersing mighty masses of clouds, Drona's son, O king, without his senses being agitated, destroyed with his own terrible arrows inspired by *mantras* with the force of celestial weapons, that fierce, unbearable, and unrivalled shower of weapons, whose sound resembled the roar of the thunder, and which fell incessantly upon him. It seemed then that another encounter was taking place in the welkin between weapons (as the combatants),[23-26] which was terrible, O king, and which filled the warriors with awe. With the sparks all around, generated by the clash of the weapons shot by those two warriors,[27] the welkin looked beautiful as if illumined by myriads of fire-flies in the evening. Drona's son then, filling all the points of the compass with his shafts,[28] shrouded the *Rākshasa* himself, for doing what was agreeable to thy sons. Then commenced a battle once more between Drona's son and the *Rākshasa*,[29] on that night of thick darkness, which resembled the encounter between Cakra and Prahlāda. Then Ghatotkacha, filled with rage, struck Drona's son, in that battle, on the chest, with ten shafts, each resembling the *Yuga* fire. Deeply pierced by the *Rākshasa*, the mighty son of Drona began to tremble in that battle like a tall tree shaken by the wind. Supporting himself by holding the flagstaff, he swooned away.[30-32] Then all thy troops, O king, uttered cries of *Oh* and *Alas*. Indeed, O monarch, all thy warriors then regarded Drona's son as slain.[33] Beholding Açwat-

* *Nālikas*, as used here, appear to have been some species of shafts. In an earlier note, relying on other authorities, I took it to mean some kind of air-gun.—T.

thāman in that plight, the Pānchālas and the Srinjayas in that battle uttered leonine roars.[34] Then that crusher of foes, *viz.*, the mighty car-warrior Açwatthāman, recovering his senses, forcibly drawing the bow with his left hand,[35] and stretching the bowstring to his ear, quickly shot a terrible shaft resembling the rod of Yama himself, aiming at Ghatotkacha.[36] That excellent shaft, fierce and equipt with goodly wings, piercing through the chest of the *Rākshasa*, entered the Earth, O king.[37] Deeply pierced, O monarch, by Drona's son who was proud of his prowess in battle, that prince of *Rākshasas*, endued with great strength, sat down on the terrace of his car.[38] Beholding Hidimvā's son deprived of his senses, his charioteer, inspired with fear, speedily removed him from the field, bearing him away from the presence of Drona's son.[39] Having pierced that prince of *Rākshasas*, *viz.*, Ghatotkacha, in that encounter thus, Drona's son, that mighty car-warrior, uttered a loud roar.[40] Worshipped by thy sons as also by all thy warwarriors, O Bhārata, Açwatthāman's body blazed up like the midday Sun.[41]

"'As regards Bhimasena who was battling in front of Drona's car, king Duryodhana himself pierced him with many whetted shafts.[42] Bhimasena, however, O Bhārata, pierced him in return with nine arrows. Duryodhana then pierced Bhimasena with twenty arrows.[43] Covered with each other's arrows on the field of battle, those two warriors looked like the Sun and the Moon covered with clouds in the firmament.[44] Then king Duryodhana, O chief of the Bhāratas, pierced Bhima with five winged arrows and said,—Wait! Wait![45]—Bhima then, cutting off his bow as also his standard with keen shafts, pierced the Kuru king himself with ninety straight arrows.[46] Then Duryodhana, filled with rage, taking up a more formidable bow, O chief of the Bhāratas, afflicted Bhimasena, at the van of battle, with many whetted shafts, in the very sight of all the bowmen. Baffling those shafts shot from Duryodhana's bow, Bhima[47-48] pierced the Kuru king with five and twenty short arrows. Duryodhana then, O sire, excited with wrath, cut off Bhimasena's bow with a razor-faced arrow and pierced Bhima himself with ten shafts in return. Then the mighty

Bhimasena, taking up another bow,[49-50] quickly piereed the king with seven keen shafts. Displaying great lightness of hand, Duryodhana cut off even that bow of his.[51] The second, the third, the fourth, and the fifth, bow that Bhima took up were similarly cut off. Indeed, O king, thy son, proud of his prowess and desirous of victory, cut off Bhima's bow as soon as the latter took up one. Seeing his bows repeatedly cut off,[52-53] Bhima then hurled in that battle a dart made wholly of iron and hard as the thunder. That dart, blazing as a flame of fire, resembled the sister of Death.[54] The Kuru king, however, in the very sight of all the warriors and before the eyes of Bhima himself, cut into three fragments that dart, which coursed towards him through the welkin with the splendour of fire and dividing it, as it were, by a straight line such as is visible on the head of a woman parting her tresses. Then Bhima, O king, whirling his heavy and blazing mace, hurled it with great force at the car of Duryodhana. That heavy mace speedily crushed the steeds, the driver, and the car also, of thy son in that encounter. Thy son then, O monarch, afeared of Bhima and shrinking within the narrowest compass,[55-58] ascended another car, *viz.*, that of the illustrious Nandaka. Then Bhima, regarding Suyodhana to have been slain amid the darkness of that night,[59] uttered a loud leonine roar, challenging the Kauravas. Thy warriors regarded the king to be slain.'[60] All of them uttered loud cries of *oh* and *alas*. Hearing the wails of the afrighted warriors,[61] and the roars of the high-souled Bhima, O king, king Yudhishthira also regarded Suyodhana to have been slain.[62] And the eldest son of Pāndu thereupon rushed quickly to the spot where Vrikodara the son of Prithā was. And the Pānchālas, the Srinjayas, the Matsyas, the Kaikayas, and the Chedis,[63] speedily advanced, with all their might, against Drona from desire of slaying him. There also occurred a dreadful battle between Drona and the enemy. And the combatants of both sides were enveloped in thick gloom and struck and slew one another.'"[64]

SECTION CLXVII.

"Sanjaya said,—'Karna the son of Vikartana,* O king, resisted the mighty car-warrior Sahadeva, in that battle, who advanced from desire of getting at Drona.[1] Piercing the son of Rādhā with nine shafts, Sahadeva once more pierced that warrior with nine straight arrows.[2] Karna then pierced Sahadeva in return with a hundred straight shafts, and displaying great lightness of hand, cut off the latter's stringed bow.[3] Then the valiant son of Mādri, taking up another bow, pierced Karna with twenty arrows. This feat of his seemed exceedingly wonderful.[4] Then Karna, slaying Sahadeva's steeds with many straight shafts, speedily despatched the latter's driver with a broad-headed shaft, to Yama's abode.[5] The earless Sahadeva then took up a sword and a shield. Even those weapons were cut off by Karna smiling the while.[6] Then the mighty Sahadeva, in that encounter, sped towards the car of Vikartana's son, a heavy and terrible mace decked with gold.[7] Karna then, with his shafts, quickly cut off that mace which hurled by Sahadeva, coursed towards him impetuously, and caused it to fall down on the Earth.[8] Beholding his mace cut off, Sahadeva quickly hurled a dart at Karna. That dart also was cut off by Karna.[9] The son of Mādri then, quickly jumping down from his excellent car, and blazing with wrath upon beholding Karna stationed before him,[10] took up a car-wheel and hurled it at the son of Adhiratha. The *Suta's* son, however, with many thousands of arrows, cut off that wheel coursing towards him like the uplifted wheel of Death. When that wheel had been cut off, Sahadeva, O sire,[11-13] aiming at Karna, hurled at him the shaft of his car, the traces of his steeds, the yokes of cars, the limbs of elephants and steeds and dead human bodies. Karna cut off all these with his shafts. Seeing himself deprived of all weapons, Mādri's son[13-14] Saha-

* *Vaikartana* may also mean one who has peeled off his skin or natural armour. To preserve dramatic propriety, the Hindu commentators explain it in this sense when it occurs in any such passage, for the real origin of Karna, *viz.*, his procreation by the deity of the Sun, became known after his death.—T.

deva, struck by Karna with many shafts, left the battle. Pursuing him for a while, the son of Rādhā, O bull of Bharata's race,[15] smilingly addressed Sahadeva and said these cruel words: —Do not, O hero, fight in battle with those that are superior to thee![16] Fight with thy equals, O son of Mādri! Do not mistrust my words!—Then touching him with the horn of his bow, he once more said,[17]—Yonder Arjuna is fighting resolutely with the Kurus in battle. Go there, O son of Mādri, or return home, if thou likest![18]—Having said those words, Karna, that foremost of car-warriors, smilingly proceeded on his car against the troops of the king of the Pānchālas.[19] That slayer of foes, that mighty car-warrior, devoted to truth, slew not the son of Mādri although he had got the opportunity, recollecting the words of Kunti.[20] Sahadeva then, heartless and afflicted with arrows, and pierced with the wordy darts of Karna, no longer cherished any love for life.[21] That mighty car-warrior then quickly ascended the car of Janamejaya, the illustrious prince of the Pānchālas.'"[22]

SECTION CLXVIII.

"Sanjaya said,—'The ruler of the Madras shrouded on all sides, with clouds of shafts, Virāta with his troops, who was proceeding quickly for getting at Drona.[1] The battle that took place between those two great bowmen resembled, O king, that between Vali and Vāsava in days of yore.[2] The ruler of the Madras, O monarch, with great activity, struck Virāta, that commander of a large division, with a hundred straight shafts.[3] King Virāta, in return, pierced the ruler of the Madras with nine keen arrows, and once more with three and seventy and once again with a hundred.[4] The ruler of the Madras then, slaying the four steeds yoked unto Virāta's car, cut down with a couple of shafts, the latter's umbrella and standard.[5] Quickly jumping down from that steedless car, the king stood, drawing his bow and shooting keen shafts.[6] Beholding his brother deprived of his steeds, Catānika quickly approached him on his car in the very sight of all the troops.[7] The ruler of the Madras, however, piercing the advancing Catānika with many shafts,

despatched him to the abode of Yama.[8] Upon the fall of the heroic Catānika, Virāta, that commander of a large division, ascended the fallen hero's car decked with standard and garlands.*[9] Opening his eyes wide, and with prowess doubled by wrath, Virāta quickly covered the car of the ruler of the Madras with winged arrows.[10] The ruler of the Madras then, excited with rage, deeply pierced Virāta, that commander of a large division, in the chest, with a hundred straight shafts.[11] Deeply pierced by the mighty ruler of the Madras, that great car-warrior, *viz.*, Virāta, sat down on the terrace of his car and swooned away.[12] His driver then, beholding him mangled with shafts in that encounter, bore him away. Then that vast force, O Bhārata, fled away on that night,[13] slaughtered with hundreds of arrows by Calya, that ornament of battle. Beholding the troops flying away, Vāsudeva and Dhananjaya[14] quickly advanced to that spot, O monarch, where Calya was stationed. Then that prince of *Rākshasas*, *viz.*, Alamvusha, O king, riding upon a foremost car equipt with eight steeds, having terrible-looking *Piçāchas* of equine faces yoked unto it, furnished with blood-red banners, decked with floral garlands made of black iron, covered with bear-skins, and possessing a tall standard over which perched a terrible, fierce-looking, and incessantly shrieking vulture of spotted wings and wide-open eyes, proceeded against those advancing heroes.[15-18] That *Rākshasa*, O king, looked beautiful like a loose heap of antimony, and he withstood the advancing Arjuna, like Meru withstanding a tempest,[19] scattering showers of arrows, O monarch, upon Arjuna's head. The battle then that commenced between that *Rākshasa* and that human warrior, was exceedingly fierce.[20] And it filled all the spectators there, O Bhārata, with delight. And it conduced to the joy also of vultures and crows and ravens and owls and *Kanakas* and jackals.[21] Arjuna struck Alamvusha with six shafts and then cut off his standard with ten sharp arrows.[22] With a few other arrows he cut off his driver, and with some others his *Trivenu*, and with one

* The second line of 9 is read differently in the Calcutta edition I adopt the Bombay reading.—T.

more, his bow, and with four others his four steeds.[23] Alamvusha stringed another bow, but that also Arjuna cut off into two fragments. Then, O bull of Bharata's race, Pārtha pierced that prince of *Rākshasas* with four keen arrows. Thus pierced, the *Rākshasa* fled away in fear. Having vanquished him, Arjuna quickly proceeded towards the spot where Drona was,[24-25] shooting as he went, many shafts, O king, at men, elephants, and steeds. Slaughtered, O monarch, by the illustrious son of Pāndu,[26] the combatants fell down on the ground, like trees laid low by a tempest. While thus being slaughtered by the illustrious son of Pāndu, all of them fled like a frightened herd of deer.'"[27]

SECTION CLXIX.

"Sanjaya said,—'Thy son Chitrasena, O Bhārata, resisted (Nakula's son) Catānika who was engaged in scorching thy host with his keen shafts.[1] Nakula's son pierced Chitrasena with five arrows. The latter then pierced the former in return with ten whetted shafts.[2] And once more Chitrasena, O monarch, in that battle, pierced Catānika in the chest with nine keen shafts.[3] The son of Nakula then, with many straight shafts, cut Chitrasena's armour from off his body. This feat of his seemed exceedingly wonderful.[4] Divested of his armour, thy son, O king, looked exceedingly beautiful, like a snake, O monarch, having cast off his slough in the proper season.[5] Then Nakula's son, with many keen shafts, cut off the struggling Chitrasena's standard, and then his bow, O monarch, in that encounter.[6] His bow cut off in that combat, and deprived also of his armour, that mighty car-warrior then, O king, took up another bow capable of piercing every foe.[7] Then Chitrasena, that mighty car-warrior amongst the Bhāratas, quickly pierced the son of Nakula with many straight arrows.[8] The mighty Catānika, excited with rage, O Bhārata, slew the four steeds of Chitrasena and then his driver.[9] The illustrious Chitrasena, endued with great strength, jumping down from that car, afflicted the son of Nakula with five and twenty arrows.[10] Then Nakula's son with a crescent-shaped arrow, cut off in that

combat the gold-decked bow of Chitrasena while the latter was engaged in thus striking him.[11] Bowless and earless and steedless and driverless, Chitrasena then quickly ascended the car of the illustrious son of Hridikā.[12]

"'Vrishasena, O king, rushed with great speed, scattering shafts in hundreds, against the mighty car-warrior Drupada advancing at the head of his troops against Drona.*[13] Yajnasena, in that encounter, pierced that mighty car-warrior, *viz.*, the son of Karna, in the arms and the chest, O lord, with sixty arrows.[14] Vrishasena then, excited with rage, quickly pierced Yajnasena standing on his car, with many shafts in the centre of the chest.[15] Those two warriors, mangled with arrows, and with shafts sticking to their bodies, looked beautiful like a couple of porcupines with their quills erect.[16] Bathed in blood in consequence of the wounds caused by those straight arrows of keen points and golden wings, they looked exceedingly beautiful in that dreadful encounter.[17] Indeed, the spectacle they presented was that of a couple of beautiful and radiant *Kalpa* trees or of a couple of *Kinçukas* rich with their flowery burthens.[18] Then Vrishasena, O king, having pierced Drupada with nine arrows, once more pierced him with seventy, and then again with three other arrows.[19] Then shooting thousands of arrows, Karna's son, O monarch, looked beautiful in that battle, like a cloud pouring torrents of rain.[20] Then Drupada, inflamed with wrath, cut off Vrishasena's bow into two fragments, with a broad-headed arrow, sharp and well-tempered.[21] Taking up then another gold-decked bow that was new and strong, and drawing out of his quiver a strong, whetted, well-tempered, sharp, and broad-headed arrow,[22] and fixing it on his string, and carefully aiming it at Drupada, he let it off with great force, inspiring all the Somakas with fear.[23] That arrow, piercing through the breast of Drupada, fell on the surface of the Earth. The king (of the Pānchālas) then, thus pierced through with Vrishasena's arrow, swooned away.[24] His driver then, recollecting his own duty, bore him away from the field.

* In the second line of 13, *Avyayātturnam* instead of *Mahārāja* is the correct reading.—T.

After the retreat, O monarch, of that mighty car-warrior of the Pānchālas,[25] the (Kaurava) army, on that terrible night, rushed furiously against Drupada's troops whose coats of mail had been cut off by means of the arrows of the foe.[26] In consequence of the blazing lamps dropped by the combatants all around, the Earth, O king, looked beautiful like the cloudless firmament bespangled with planets and stars.[27] With the fallen *Angadas* of the combatants, the Earth looked resplendent, O king, like a mass of clouds in the rainy season with flashes of lightning.[28] Afflicted with the fear of Karna's son, the Pānchālas fled away on all sides, like the *Dānavas* from fear of Indra in the great battle of yore between the gods and the *Asuras*.[29] Thus afflicted in battle by Vrishasena, the Pānchālas and the Somakas, O monarch, illumined by lamps, looked exceedingly beautiful.*[30] Having vanquished them in battle, Karna's son looked beautiful like the Sun, O Bhārata, when he reaches the meridian.[31] Amongst all those thousands of kings of thy side and theirs, the valiant Vrishasena then seemed to be the one resplendent luminary.[32] Having defeated in battle many heroes and all the mighty car-warriors among the Somakas, he quickly proceeded, O king, to that spot where king Yudhishthira was stationed.[33]

"'Thy son Dusçāsana proceeded against that mighty car-warrior, *viz.*, Prativindhya, who was advancing (against Drona), scorching his foes in battle.[34] The encounter that took place between them, O king, looked beautiful, like that of Mercury and Venus in the cloudless firmament.[35] Dusçāsana pierced Prativindhya, who was accomplishing fierce feats in battle, with three arrows in the forehead.[36] Deeply pierced by that mighty bowman, *viz.*, thy son, Pritivindhya, O monarch, looked beautiful like a crested hill.[37] The mighty car-warrior Prativindhya then, piercing Dusçāsana with three arrows, once more pierced him with seven.[38] Thy son then, O Bhārata, achieved there an exceedingly difficult feat, for he felled Prativindhya's steeds with many arrows.[39] With another broad-headed arrow he also felled the latter's driver, and then his

* This *sloka* seems to be a vicious one.—T.

standard. And then he cut off, O king, into a thousand fragments the car of Prativindhya armed with the bow.[40] Excited with rage, O lord, thy son also cut off, with his straight shafts, into numberless fragments the banner, the quivers, the strings, and the traces (of his antagonist's car).[41] Deprived of his car, the virtuous Prativindhya stood, bow in hand, and contended with thy son, scattering numberless arrows.[42] Then Duççāsana, displaying great lightness of hand, cut off Prativindhya's bow. And then he afflicted his bowless antagonist with ten shafts.[43] Beholding their brother (Prativindhya) in that plight, his brothers, all mighty car-warriors, rushed impetuously to that spot with a large force.[44] He then ascended the resplendent car of Sutasoma. Taking up another bow, he continued, O king, to pierce thy son.[45] Then many warriors on thy side, accompanied by a large force, rushed impetuously and surrounded thy son (for rescuing him).[46] Then commenced a fierce battle between thy troops and theirs, O Bhārata, at that dreadful hour of midnight, enhancing the population of Yama's kingdom.'"[47]

SECTION CLXX.

"Sanjaya said,—'Against Nakula who was engaged in smiting thy host, Suvala's son (Cakuni) in wrath rushed with great impetuosity and addressing him, said,—Wait! Wait!'—Each enraged with the other and each desirous of slaying the other, those two heroes struck each other with shafts sped from their bows drawn to their fullest stretch.[2] Suvala's son in that encounter displayed the same measure of skill that Nakula displayed, O king, in shooting showers of arrows.[3] Both pierced with arrows, O king, in that battle, they looked beautiful like a couple of porcupines with quills erect on their bodies.[4] The armour of each cut off by means of shafts with straight points and golden wings, and each bathed in blood, those two warriors looked resplendent in that dreadful battle[5] like two beautiful and brilliant *Kálpa* trees, or like two flowering *Kinçukas* on the field of battle.[6] Indeed, O king, those two heroes in that encounter, both pierced with arrows, looked beautiful like a

couple of *Çālmali* trees with prickly thorns on them.[7] Casting oblique glances on each other with eyes expanded in rage and whose corners had become red, they seemed to scorch each other with those glances.[8] Then thy brother-in-law, excited with wrath, and smiling the while, piereed Mādri's son in the chest with a barbed arrow of keen point.[9] Deeply pierced by that great bowman, *viz.*, thy brother-in-law, Nakula sat down on the terrace of his car and swooned away.[10] Beholding his proud foe, that mortal enemy of his, in that plight, Cakuni uttered a roar loud as that of the clouds at the end of summer.[11] Recovering consciousness, Nakula, the son of Pāndu, once more rushed against Suvala's son, like the Destroyer himself of wide-open mouth.[12] Inflamed with rage, O bull of Bharata's race, he piereed Cakuni with sixty arrows, and once more with a hundred long shafts in the centre of his chest.[13] He then cut off Cakuni's bow with arrow fixed thereon, into two fragments, at the handle. And then cutting off in a trice Cakuni's standard, he caused it to fall down on the Earth.[14] Piercing next Cakuni's thigh with a keen, sharp, and well-tempered shaft, Nakula the son of Pāndu[15] caused him to fall down on his car like a hunter causing a winged hawk to drop down on the Earth. Deeply piereed, O king, Cakuni sat down on the terrace of his car,[16] clasping his flag-staff, like an amorous man clasping his mistress. Beholding that brother-in-law of thine laid low and deprived of consciousness, O sinless one,[17] his driver quickly bore him away from the van of battle. The Pārthas then, and all their followers, uttered a loud roar.[18] Having vanquished his foes, Nakula, that scorcher of foes, addressing his driver, said,—Bear me to the host commanded by Drona![19]—Hearing these words of Mādri's son, his driver proceeded to that spot, O king, where Drona was stationed.*[20] Against the mighty Cikhandin proceeding towards Drona, Kripa the son of Caradwat resolutely advanced with great impetuosity.[21] That chastiser of foes, *viz.*, Cikhandin, then, smiling the while, pierced with nine arrows the son of Gotama thus advancing against him towards the vicinity of Drona.[22] The preceptor

* *Yena* and *tena* here are equal to *yatra* and *tatra*.—T.

then (*viz.*, Kripa), that benefactor of thy sons, piercing Cikhandin first with five arrows, once more pierced him with twenty.[23] The combat that took place, O monarch, between them, was exceedingly dreadful, like that between Camvara and the chief of the celestials in the battle between the gods and the *Asuras*.[24] Those heroic and mighty car-warriors, both invincible in battle, covered the welkin with their arrows, like clouds covering the welkin on the expiry of summer.[25] Terrible of itself, that night, O chief of the Bhāratas, became more terrible still to the heroic combatants engaged in battle.[26] Indeed, of terrible aspects and inspiring all sorts of fear, that night became as it were the death-night (of all creatures). Then Cikhandin, O king, cut off, with a crescent-shaped arrow, the large bow of Gotama's son and sped at the latter many whetted shafts. Inflamed with wrath, O monarch, Kripa then sped at his antagonist a fierce dart[27-28] equipt with a golden staff and keen point and polished by the hands of the smith. Cikhandin, however, cut it off with ten shafts as it coursed towards him.[29] That dart, then, decked with gold, (thus cut off) fell down on the Earth. Then Gautama, that foremost of men, taking up another bow,[30] O king, covered Cikhandin with a large number of whetted shafts. Thus covered in that battle by the illustrious son of Gotama,[31] Cikhandin, that foremost of car-warriors, became weakened on the terrace of his car. Beholding him weakened, Kripa the son of Caradwat, in that encounter,[32] struck him with many arrows, from desire of slaying him, O Bhārata ! (Cikhandin then was borne away by his driver). Beholding that mighty car-warrior, *viz.*, the son of Yajnasena retreating from battle,[33] the Pānchālas and the Somakas surrounded him on all sides (for rescuing him). Similarly thy sons also surrounded that foremost of Brāhmanas (*viz.*, Kripa),[34] with a large force. Then commenced a battle once more, between car-warriors, O king, that struck one another.[35] The uproar that rose became loud as the roar of clouds, O Bhārata, caused by rushing horsemen and elephants, O monarch,[36] smiting one another down. Then, O king, the field of battle looked exceedingly fierce. With the tread of rushing infantry the Earth[37] began to tremble, O monarch, like a lady moved

by fear. Car-warriors, mounting on their cars, rushed impetuously,[38] attacking compeers by thousands, O king, like crows seizing winged insects (in the air). Similarly mighty elephants with the juice trickling down their bodies, pursuing similar elephants, encountered them, O Bhārata, furiously. So also, horsemen, coming upon horsemen, and foot-soldiers, coming upon foot-soldiers,[39-40] angrily encountered one another in that battle. At dead of night the sound of retreating and rushing troops and of those coming again to the encounter became deafening. The blazing lamps also, placed on cars and elephants and steeds,[41-43] seemed, O king, like large meteors falling from the firmament. That night, O chief of the Bhāratas, lightened up by those lamps,[43] looked like day, O king, on the field of battle. As the Sun, encountering the thick gloom, destroys it completely,[44] even so the thick gloom of the field of battle was destroyed by those blazing lamps. Indeed, the welkin, the Earth, the cardinal and the subsidiary points of the compass,[45] enveloped by dust and darkness, became once more illuminated by that light. The splendour of weapons and coats of mail, and of the jewels of illustrious heroes, became overshadowed by the light of those blazing lamps. During the progress of that fierce battle at night,[46-47] none of the combatants, O Bhārata, could know the warriors of his own side. Sire, O chief of the Bhāratas, slew son,[48] and son, from ignorance, slew sire, and friend slew friend. And relatives slew relatives, and maternal uncles slew sisters' sons,[49] and warriors slew warriors of their own side, and foes slew their own men, in that battle, O Bhārata. In that dreadful nocturnal encounter, O king, all fought furiously, ceasing to have any regard for one another.'"[50]

SECTION CLXXI.

"Sanjaya said,—'In that fierce and terrible battle, Dhrishtadyumna, O king, proceeded against Drona.[1] Holding his formidable bow and repeatedly stretching his bowstring, the Pānchāla prince rushed towards Drona's car decked with gold.[2] And as Dhrishtadyumna proceeded for accomplishing the des-

truction of Drona, the Pānchālas and the Pāndavas, O king, surrounded him.[5] Beholding Drona, that foremost of preceptors, thus assailed, thy sons, resolutely contending in battle, protected Drona on all sides.[6] Then those two oceans of troops encountered each other on that night, and looked like two terrible oceans lashed into fury by the tempest, with all living creatures within them exceedingly agitated.[7] Then the prince of the Pānchālas, O king, quickly pierced Drona in the chest with five arrows and uttered a leonine roar.[8] Drona, however, O Bhārata, piercing his foe in return with five and twenty arrows in that battle, cut off, with another broad-headed arrow, his bright bow.[9] Forcibly pierced by Drona, O bull of Bharata's race, Dhrishtadyumna, quickly casting aside his bow, bit his (nether) lip in rage.[10] Indeed, O monarch, the valiant Dhrishtadyumna, excited with wrath, took up another formidable bow for accomplishing the destruction of Drona.[11] That slayer of hostile heroes, that warrior endued with great beauty, stretching that formidable bow to his ear, sped a terrible shaft capable of taking Drona's life.[12] That shaft, thus sped by the mighty prince in that fierce and dreadful battle, illumined the whole army like the risen Sun.[13] Beholding that terrible shaft, the gods, the *Gandharvas*, and the *Dānavas*, said these words, O king, *viz.*,—*Prosperity to Drona!*[14]—Karna, however, O king, displaying great lightness of hand, cut off into a dozen fragments that shaft as it coursed towards the preceptor's ear.[15] Thus cut off into many fragments, O king, that shaft of Dhrishtadyumna, O sire, quickly fell down on the Earth like a snake without poison.[16] Having cut off with his own straight shafts those of Dhrishtadyumna in that battle, Karna then pierced Dhrishtadyumna himself with many sharp arrows.[17] And Drona's son pierced him with five, and Drona himself with five, and Calya pierced him with nine, and Duçāsana with three.[18] And Duryodhana pierced him with twenty arrows, and Cakuni with five. Indeed, all those mighty car-warriors quickly pierced the prince of the Pānchālas.[19] Thus was he pierced by those seven heroes in that battle exerting themselves for the rescue of Drona. The prince of the Pānchālas, however, pierced every one of those heroes with

three arrows.[18] Indeed, O king, Dhrishtadyumna, in that dreadful battle, quickly pierced Drona himself, and Karna, and Drona's son, and thy son.[19] Thus pierced by that bowman, those warriors, fighting together, pierced Dhrishtadyumna again in that encounter, uttering loud roars the while.[20] Then Drumasena, excited with wrath, O king, pierced the Pānchāla prince with a winged arrow, and once again quickly with three other arrows. And addressing the prince, he said,—Wait! Wait![21]—Dhrishtadyumna then pierced Drumasena in return with three straight arrows, in that encounter, which were equipt with wings of gold, steeped in oil, and capable of taking the life of him at whom they are sped.[22] With another broad-headed shaft, the prince of the Pānchālas then, in that battle, cut off from Drumasena's trunk the latter's head decked with bright ear-rings of gold.[23] That head, with (the lower) lip bit (in rage), fell on the ground like a ripe palmyra fruit separated from the stalk by the action of a strong wind.[24] Once again piercing all those warriors with keen shafts, that hero, with some broad-headed shafts, cut off the bow of Rādhā's son, that warrior conversant with all modes of warfare.[25] Karna could not brook that cutting off of his bow, like a fierce lion incapable of brooking the cutting off of his tail.[26] Taking up another bow, Karna, with eyes red in rage, and breathing hard, covered the mighty Dhrishtadyumna with clouds of arrows.[27] Beholding Karna excited with rage, those heroes, *viz.*, those six bulls among car-warriors, quickly encompassed the prince were slain without their being conscious (of the strokes that launched them into eternity).[24] Beholding this condition of the soldiers, O bull among men, Vibhatsu, in a very loud voice, were slain without their being conscious (of the strokes that launched them into eternity).[24] Beholding this condition of the soldiers, O bull among men, Vibhatsu, in a very loud voice, said these words:[25]—All of you, with your animals, are worn out with exertion and blind with sleep! Ye warriors, ye are enveloped in darkness and with dust![26] Therefore, if ye like, ye may rest! Indeed, here, on the field of battle, close your eyes for a while![27] Then when the moon will rise, ye Kurus and Pāndavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven![28]—Hearing these

king, that between Vali and Vāsava (in days of yore).[33] That bull among Kshatriyas, *viz.*, Sātyaki, terrifying all the Kshatriyas with the rattle of his car, pierced the lotus-eyed Karna in return (with many arrows).[34] Making the Earth tremble with the twang of his bow, the mighty son of the *Suta*, O monarch, contended with Sātyaki.[35] Indeed, Karna pierced the grandson of Cini in return with hundreds of arrows and diverse other shafts, long, and barbed, and pointed, and calf-toothed, and razor-headed.[36] Similarly, that foremost one of Vrishni's race, *viz.*, Yuyudhāna, in that battle, shrouded Karna with his arrows. For a time that battle proceeded equally.[37] Then thy sons, O monarch, placing Karna at their head, all pierced Sātyaki from every side with keen arrows.[38] Resisting with his own weapons those of them all and of Karna also, O lord, Sātyaki quickly pierced Vrishasena in the centre of the chest.[39] Pierced with that arrow, the valiant Vrishasena of great splendour quickly fell down on his car, casting aside his bow.[40] Then Karna, believing that mighty car-warrior, *viz.*, Vrishasena, slain, became scorched with grief on account of the death of his son and began to afflict Sātyaki with great force.[41] Thus afflicted by Karna, the mighty car-warrior Yuyudhāna, with great speed, repeatedly pierced Karna with many shafts.[42] Once more piercing Karna with ten arrows, and Vrishasena with five, the Sātwata hero cut off the leathern fences and the bows of both sire and son.[43] Then those two warriors, stringing two other bows capable of inspiring enemies with terror, began to pierce Yuyudhāna from every side with keen shafts.[44] During the progress of that fierce conflict that was so destructive of heroes, the loud twang of *Gāndiva*, O king, was heard over every other sound.[45] Hearing then the rattle of Arjun'a car as also the twang of *Gāndiva*, the *Suta's* son, O king, said these words unto Duryodhana :[46]—Slaughtering our entire army and the foremost of heroic warriors and many mighty bowmen among the Kauravas, Arjuna is loudly twanging his bow.[47] The rattle also of his car is heard, resembling the roar of the thunder. It is evident, the son of Pāndu is achieving feats worthy of his own self.[48] This son of Prithā, O monarch, will grind our large host! Many of our troops are already breaking! No

one stays in battle![49] Indeed, our army is being dispersed like a risen mass of clouds dispersed by the wind. Encountering Arjuna, our host breaks like a boat on the ocean.[50] The loud wails, O king, of foremost of warriors, O monarch, flying away from the field or falling down in consequence of the arrows sped from *Gāndiva*, are being heard![51] Hear, O tiger among car-warriors, the sound of drums and cymbals near Arjuna's car at dead of night, resembling the deep roll of thunder in the welkin![52] Hear also the loud wails (of afflicted combatants) and the tremendous leonine shouts, and diverse other noises, in the vicinity of Arjuna's car![53] Here, however, this Sātyaki, this foremost one of the Sātwata race, stayeth amid us. If this object of our aim can be struck down, we can then vanquish all our foes![54] Similarly, the son of the Pānchāla king is engaged with Drona. He is encompassed on all sides by many heroic and foremost of car-warriors.[55] If we can slay Sātyaki and Dhrishtadyumna the son of Prishata, without doubt, O king, victory will be ours![56] Surrounding these two heroes, these two mighty car-warriors, as we did the son of Subhadrā, we will strive, O king, to slay them, *viz.*, this son of Vrishni's race and this son of Prishata![57] Savyasāchin, O Bhārata, is before us, coming towards this division of Drona, knowing that Sātyaki is engaged here with many bulls among the Kurus.[58] Let a large number of our foremost of car-warriors proceed thither, so that Pārtha may not be able to come to the rescue of Sātyaki now encompassed by many.[59] Let these great heroes speedily shoot clouds of shafts with great force, so that Sātyaki of Madhu's race may be speedily despatched to Yama's abode![60]—Ascertaining this to be the opinion of Karna, thy son, addressing Suvala's son in that battle, like the illustrious Indra addressing Vishnu, said these words:[61]—Surrounded by ten thousand unretreating elephants and ten thousand cars also, proceed against Dhananjaya![62] Dusçāsana and Durvishaha and Suvāhu and Dushpradharshana,—these will follow thee, surrounded by a large number of foot-soldiers![63] O uncle, slay those great bowmen, *viz.*, the two Krishnas, and Yudhishthira, and Nakula, and Sahadeva, and Bhima the son of Pāndu![64] My hope of victory resteth on thee like that of the gods on their chief Indra! O

uncle, slay the son of Kunti like Pāka's son (Kārtikeya) slaying the *Asuras*!'[65]—Thus addressed and urged by thy son, Cakuni, clad in mail, proceeded against the Pārthas, accompanied by a large force as also by thy sons, in order to consume the sons of Pāndu. Then commenced a great battle between the warriors of thy army and the foe.'[66-67] When Suvala's son, O king, (thus) proceeded against the Pāndavas, the *Suta's* son, accompanied by a large force, quickly advanced against Sātyaki, shooting many hundreds of shafts. Indeed, thy warriors, combining together, encompassed Sātyaki.'[68-69] Then Bharadwāja's son, proceeding against the car of Dhrishtadyumna, fought a wonderful and fierce battle at dead of night, O bull of Bharata's race, with the brave Dhrishtadyumna and the Pānchālas.' "[70]

SECTION CLXXII.

"Sanjaya said,—"Then all those kings of thy army, incapable of being easily defeated in battle, angrily proceeded against Yuyudhāna's car, unable to brook (his feats).[1] Mounting on their well-equipt cars, O king, that were decked with gold and jewels, and accompanied also by cavalry and elephants, they encompassed the Sātwata hero.[2] Hemming him on all sides, those mighty car-warriors, challenging that hero, uttered loud leonine roars.[3] Those great heroes, desirous of slaying him of Mādhu's race, poured their keen arrows on Sātyaki of invincible prowess.[4] Beholding them thus advancing with speed towards him, that slayer of hostile hosts, *viz.*, the mighty-armed grandson of Cini, took up and shot many shafts.[5] The heroic and great bowman Sātyaki, invincible in battle, cut off many heads with his fierce and straight arrows.[6] And he of Madhu's race also cut off the trunks of many elephants, the necks of many steeds, and the arms decked with *Angadas* of many warriors, by means of razor-faced arrows.[7] With the fallen yak-tails and white umbrellas, O Bhārata, the field of battle became almost full and resembled the firmament, O lord, with stars.[8] The wails of the host thus slaughtered in battle, O Bhārata, by Yuyudhāna, became as loud as those of shrieking ghosts (in hell).[9] With that loud uproar the Earth became filled, and the

night became fiercer and more terrible.[10] Beholding his host, afflicted with Yuyudhāna's arrows and breaking, and hearing that tremendous uproar at dead of night making the hair to stand on end,[11] thy son, that mighty car-warrior, addressing his driver, repeatedly said,—Urge the steeds to that spot whence this uproar cometh.[12]—Then king Duryodhana, that firm bowman, above all fatigue, endued with great lightness of arms and conversant with all modes of warfare, rushed against Yuyudhāna.[13] Mādhava pierced Duryodhana with a dozen blood-drinking shafts sped from his bow drawn to its fullest stretch.[14] Thus afflicted with arrows by Yuyudhāna first, Duryodhana, excited with rage, pierced the grandson of Cini in return with ten arrows.[15] Meanwhile the battle that raged between the Pānchālas and all thy troops presented an exceedingly wonderful sight.[16] Then the grandson of Cini, excited with rage in that battle, pierced thy son, that mighty car-warrior, with eighty shafts, in the chest.[17] He then, with other shafts, despatched Duryodhana's steeds to Yama's abode. And that slayer of foes then quickly felled his antagonist's driver from the car.[18] Thy son, O monarch, staying on that steedless car, shot many keen arrows towards Sātyaki's car.[19] The grandson of Cini, however, displaying great lightness of hand, O king, cut off those fifty shafts sped in that battle by thy son.[20] Then Mādhava, with a broad-headed shaft, suddenly cut off in that encounter the formidable bow of thy son in the handle.[21] Deprived of both his car and bow, that puissant ruler of men then mounted quickly upon the bright car of Kritavarman.[22] Upon Duryodhana's retreat, the grandson of Cini, O monarch, afflicted and routed thy army at dead of night.[23]

"'Cakuni, meanwhile, O king, encompassing Arjuna on all sides with many thousands of cars and several thousands of elephants,[24] and many thousands of steeds, began to fight desperately. Many of them hurled towards Arjuna celestial weapons of great power.[25] Indeed, those Kshatriyas fought with Arjuna, incuring the certitude of death. Arjuna, however, excited with rage, checked those thousands of cars and elephants and steeds, and ultimately caused those foes to turn back. Then Suvala's son, with eyes red as copper with rage, deeply pierced Arjuna, that slayer of foes, with twenty shafts. And once more

shooting a hundred shafts, he checked the progress of Pārtha's great car.[26-28] Then Arjuna, O Bhārata, pierced Cakuni with twenty arrows in that battle. And he pierced each of the great bowmen with three arrows.[29] Checking all of them with his arrows, O king, Dhananjaya slew those warriors of thy army with excellent shafts endued with the force of thunder.*[30] Strewn with lopped-off arrows, O monarch, and (dead) bodies by thousands, the Earth looked as if covered with flowers.[31] Indeed, strewn with the heads of Kshatriyas,—heads that were decked with diadems and handsome noses and beautiful ear-rings and (nether) lips bit in rage and wide open eyes,—heads that were graced with collars and crowned also with gems, and which, while life was in them, spoke sweet words,—the Earth looked resplendent as if strewn with hillocks overspread with *Champaka* flowers.[32-38] Having achieved that fierce feat, and pierced Cakuni once more with five straight shafts, Vibhatsu of fierce prowess,[34] excited with rage, once more struck Uluka with an arrow in that battle. Piercing Uluka thus in the sight of his sire, *viz.*, Suvala's son,[35] Arjuna uttered a loud roar, filling the Earth therewith. Then the son of Indra cut off Cakuni's bow.[36] And then he despatched his four steeds to Yama's abode. Then Suvala's son, O bull of Bharata's race, jumping down from his car,[37] quickly ascended the car of Uluka. Then those two mighty car-warriors, *viz.*, sire and son, both riding on the same car,[38] showered their arrows on Pārtha like two risen clouds pouring torrents of rain on a mountain. The son of Pāndu then, piercing both those warriors with keen shafts,[39] afflicted and caused thy troops to fly away in hundreds and thousands. Like a mighty mass of clouds dispersed on all sides by the wind,[40] that army of thine, O monarch, was dispersed on all sides. Indeed, that host, O chief of the Bhāratas, thus slaughtered on that night,[41] fled away in all directions, afflicted with fear and in the very sight (of their leaders). Many abandoning the animals they rode, others urging their animals to their greatest speed,[42] turned

* In the first line of 30, *Vānagunais* and not *Vānagaṇān* is the true reading.—T.

back from the battle, inspired with fear, during that fierce hour of darkness. Having vanquished thy warriors thus, O bull of Bharata's race,[43] Vāsudeva and Dhananjaya cheerfully blew their conchs.

"'Dhrishtadyumna, O monarch, piercing Drona with three arrows,[44] quickly cut off the latter's bowstring with a sharp arrow. Throwing down that bow on the Earth, the heroic Drona, that grinder of Kshatriyas,[45] took up another that was exceedingly tough and strong. Piercing Dhrishtadyumna then with five arrows,[46] Drona pierced his driver also, O bull of Bharata's race, with five arrows. Checking Drona with his arrows, the mighty car-warrior Dhrishtadyumna[47] began to destroy the Kaurava host like Maghavat destroying the *Asura* army. During the slaughter of thy son's army, O sire,[48] a terrible river, having blood for its current, began to flow. And it ran between the two hosts, bearing away men and steeds and elephants along its current.[49] And it resembled, O king, the *Vaitarani* that flows, O lord, towards the domains of Yama. Agitating and routing thy army, the valiant Dhrishtadyumna,[50] endued with great energy, blazed forth like Cakra in the midst of the celestials. Then Dhrishtadyumna and Cikhandin blew their large conchs,[51] as also the twins (Nakula and Sahadeva), and Yuyudhāna, and Vrikodara the son of Pāndu. Having vanquished thousands of kings on thy side that were endued with great energy,[52] those fierce warriors, *viz.*, the Pāndavas, desirous of victory, uttered loud leonine shouts, in the very sight of thy son and of Karna and the heroic Drona and Drona's son, O monarch!'"[53]

SECTION CLXXIII.

"Sanjaya said,—'Beholding his own army routed while being slaughtered by those illustrious heroes, thy son, well-acquainted with words, O monarch, quickly repairing unto Karna and also Drona, that foremost of all victors in battle, wrathfully said these words:'[1-2]—This battle has been set on foot by you two in rage, having seen the ruler of the Sindhus slain by Savyasāchin![3] You are beholding with in-

difference the slaughter of my army by the forces of the Pāndavas, although you two are fully competent to vanquish those forces![4] If you two now abandon me, you should have, in the beginning, told me of it!—*We two shall vanquish the sons of Pāndu in battle!*—Even these were the words, ye givers of honors, that ye then said unto me! Hearing these words of yours, I sanctioned these proceedings. I would never have provoked these hostilities with the Pārthas,—hostilities that are so destructive of heroic combatants, (if ye had told me otherwise)![5-6] If I do not deserve to be abandoned by you two, ye bulls among men, then fight ye according to the true measure of your prowess, ye heroes endued with great prowess![7]—Thus pierced with the goad of speech by thy son, those two heroes once more engaged in battle, like two snakes vexed with sticks.[8] Then those two foremost of car-warriors, those two bowmen above all bowmen in the world, rushed with speed against the Pārthas headed by the grandson of Cini and by others.[9] Similarly the Pārthas, uniting together, and accompanied by all their troops, advanced against those two heroes, who were roaring repeatedly.[10] Then the great bowman Drona, that foremost of all wielders of weapons, excited with rage, quickly pierced (Sātyaki) that bull amongst the Cinis, with ten arrows.[11] And Karna pierced him with ten arrows, and thy son with seven, and Vrishasena pierced him with ten, and Suvala's son with seven.[12] In that impervious wall of Kauravas around the grandson of Cini, these also stationed themselves, encompassing him. Beholding Drona slaughtering the Pāndava army in that battle,[13] the Somakas quickly pierced him from every side with showers of arrows. Then Drona began to take the lives of Kshatriyas, O monarch,[14] like the Sun destroying darkness around him by his rays. We then heard, O monarch, a loud uproar amongst the Pānchālas, who called upon one another, while they were being slaughtered by Drona. Some abandoning sons, some sires, some brothers, some uncles, some their sisters' sons, some friends, some their relatives and kinsmen, fled away with speed, for saving their own lives.[15-17] Some, again, deprived of their senses, ran against Drona himself. Indeed, many were the combatants of

the Pāndava army that were then despatched to the other world.[18] Thus afflicted by that illustrious hero, the Pāndava host, that night, O king, fled away, throwing down their blazing torches all around,[19] in the very sight of Bhimasena and Arjuna and Krishna and the twins and Yudhishthira and Prishata's son.[20] The world being enveloped in darkness, nothing could be seen. In consequence of the lights that were among the Kaurava troops, the flight of the foe could be ascertained.[21] Those mighty car-warriors, *viz.*, Drona and Karna, O king, pursued that flying host, scattering numerous shafts.[22] Seeing the Pānchālas slaughtered and routed, Janārddana, becoming cheerless, said these words unto Phālguna,[23]—Dhrishtadyumna and Sātyaki, accompanied by the Pānchālas, had proceeded against those great bowmen, *viz.*, Drona and Karna, shooting many shafts.[24] This large host of ours hath been broken and routed (by them) with showers of arrows. Though their flight is sought to be checked, they are still incapable of being rallied, O son of Kunti![25]—Beholding the host fly away, both Keçava and Arjuna, addressing the troops, said,—Do not fly away, through fear! Ye Pāndava warriors, cast away your fears![26] Accompanied by all the forces and arraying them in good order, both of us, with uplifted weapons, are even now proceeding against Drona and the *Suta's* son for withstanding them![27]—Then Janārddana, beholding Vrikodara advancing, once more addressed Arjuna the son of Pāndu, as if for gladdening him, in these words:[28]—Yonder Bhima, who taketh delight in battle, surrounded by the Somakas and the Pāndavas, is coming against those mighty car-warriors, *viz.*, Drona and Karna![29] Supported by him, as also by the many mighty car-warriors among the Pāndavas, fight now, O son of Pāndu, for assuring all your troops![*30]—Then those two tigers among men, *viz.*, the son of Pāndu and he of Madhu's race, approaching Drona and Karna, took up their station at the head of battle.'[31]

"Sanjaya continued,—'Then that vast force of Yudhishthira

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* The second line of 30 is read differently in the Calcutta edition. In consequence also of some differences between the two printed editions, 30 of the Calcutta text is 32 of the Bombay text.—T.

once more returned to battle, proceeding to the place where Drona and Karna were grinding their foes in battle.[52] At dead of night a fierce encounter took place, resembling that of two oceans swelling at moon-rise.[53] Then the warriors of thy army, throwing away from their hands the blazing lamps held by them, fought with the Pāndavas fearlessly and madly.[54] On that terrible night when the world was enveloped with gloom and dust, the combatants fought with one another, guided only by the names they uttered.[55] The names uttered by the kings contending in battle, were heard, O monarch, there, like to what happens, O king, at a self-choice.[56] Suddenly a silence overspread the field of battle, and lasted for a moment. Then again a loud uproar was heard made by the angry combatants, victors and vanquished.[57] Thither where blazing lamps were seen, O bull of Kuru's race, thither rushed those heroes like insects (towards a blazing fire).[58] And as the Pāndavas, O king, and the Kauravas contended with each other in battle, the darkness of night thickened around them.' "[59]

SECTION CLXXIV.

"Sanjaya said,—'Then Karna, that slayer of hostile heroes, beholding Prishata's son in battle, struck him on the chest with ten shafts capable of penetrating into the very vitals.[1] Dhrishtadyumna quickly pierced Karna in return, in that great battle, with five shafts, and addressing him, said,—Wait! —Wait![2]—Shrouding each other in that dreadful combat with showers of arrows, O king, they once more pierced each other with keen shafts sped from bows drawn to their fullest stretch.[3] Then Karna, in that battle, despatched to Yama's abode the driver and the four steeds of Dhrishtadyumna, that foremost warrior among the Pānchālas.[4] He then cut off his enemy's foremost of bows with keen arrows, and felled, with a broad-headed shaft, the latter's driver from his niche in the car.[5] The valiant Dhrishtadyumna, deprived of car, steeds, and driver, quickly jumped down from his car and took up a mace.[6] Though struck all the while with straight shafts by Karna, the Pānchāla prince, approaching Karna, slew the four

steeds of the latter.[7] Turning back with great speed, that slayer of hosts, *viz.*, the son of Prishata, quickly ascended the car of Dhananjaya. Mounting upon that car, the mighty car-warrior Dhrishtadyumna[8] desired to proceed towards Karna. Dharma's son (Yudhishthira), however, bade him desist. Then Karna, endued with great energy, mingling his leonine shouts with it, twanged his bow loudly, and blew his conch with great force. Beholding Prishata's son vanquished in battle, those mighty car-warriors,[9-10] *viz.*, the Pānchālas and the Somakas, excited with rage, and taking up all kinds of weapons, proceeded, making death itself their goal, towards Karna, from desire of slaughtering him. Meanwhile Karna's driver had yoked other steeds unto his master's car,[11-13] that were white as conchs, endued with great speed, of the Sindhu breed, and well-broken. Then Karna of sure aim, contending with vigor, afflicted those mighty car-warriors among the Pānchālas with his shafts like a cloud pouring torrents of rain upon a mountain. The Pānchāla host, thus afflicted by Karna,[13-14] fled away in fear, like a doe frightened by a lion. Horsemen were seen falling from their horses, and elephant-riders from their elephants, O monarch, and car-warriors from cars, all around. In that dreadful battle Karna cut off with razor-faced arrows the arms of flying combatants and heads decked with ear-rings. And he cut off, O king, the thighs of others that were on elephants[16-17] or on the backs of steeds or on the Earth, O sire! Many mighty car-warriors, as they fled away, felt not their loss of limbs or the injury to their animals, in that battle. Slaughtered with terrible shafts, the Pānchālas and the Srinjayas[18-19] took the motion of even a straw for Karna, (so great was their fright). Deprived of their senses, the warriors took their flying friends for Karna and fled away from these in fear. Karna pursued the broken and retreating host, O Bhārata, shooting his shafts on all sides. Indeed, in that battle, the retreating warriors, deprived of their senses, were slaughtered in thousands.[20-23] The Pānchālas were incapable of making a stand, while they were thus slaughtered with mighty weapons by Karna, that illustrious hero.[23] Others, only looked at by Drona, fled away on all sides. Then king

Yudhishthira, beholding his army flying away,[24] and regarding retreat to be advisable, addressed Phālguna and said,—Behold the mighty bowman Karna stationed there like Rudra himself armed with his bow![25] Behold him scorching everything around like the blazing Sun himself, at this fierce hour, this dead of night! These wails are being incessantly heard, O Pārtha, of thy helpless friends who are uttering them, mangled by the shafts of Karna! The manner in which Karna is aiming and letting off his shafts is such that no interval can be noticed between the two acts! He will, O Pārtha, annihilate all our friends! Do that now, O Dhananjaya, about the slaughter of Karna, which, according to thy judgment, should next be done and the time for which may have come!—Thus addressed (by Yudhishthira), Pārtha said unto Krishna,[26-29]—The royal son of Dharma is frightened today at the prowess of Karna! When Karna's division is thus acting (towards us) repeatedly, do thou speedily adopt that course which should now be adopted! Our army is flying away! O slayer of Madhu, our troops, broken and mangled with Drona's shafts and frightened by Karna, are unable to make a stand! I see Karna careering fearlessly![30-32] Our foremost of car-warriors are flying away! Karna is scattering his keen shafts. I cannot, like a snake incapable of putting up with the tread of a human being upon its body, bear to see him thus carcering at the head of battle, before my eyes, O tiger of Vrishni's race! Proceed, therefore, to that spot where the mighty car-warrior Karna is! Either I will kill him, O slayer of Madhu, or let him slay me![*33-34]—

"'Vāsudeva said,—I behold Karna, O son of Kunti, that tiger among men, that warrior of superhuman prowess, careering in battle like the chief of the celestials himself![35] O Dhananjaya, there is none else capable of advancing against him in battle, save thee, O tiger among men, and the *Rākshasa* Ghatotkacha![36] I do not, however, O sinless one, regard the time to have come, O mighty-armed one, for thee to encounter the *Suta's* son in battle![37] The blazing dart, resembling a

* In the Bengal texts this is a triplet.—T.

mighty meteor, given him by Vāsava, is still with him, O thou of mighty arms, kept for thee with care, by the *Suta's* son![38] He keepeth that dart by him, and hath now assumed a terrible form! As regards Ghatotkacha, he is always devoted to you and desirous of your good![39] Let the mighty Ghatotkacha proceed against the son of Rādhā! Endued with the prowess of a celestial, he has been begot by the mighty Bhima![40] In him are celestial weapons as also those used by *Rākshasas* and *Asuras*. He will vanquish Karna. I have no doubt of it![41] —Thus addressed (by Krishna), the mighty-armed Pārtha of of eyes like lotus petals summoned that *Rākshasa*. The latter soon came before him,[42] clad in mail, and armed, O king, with sword, arrows, and bow. Saluting Krishna as also Dhananjaya the son of Pāṇḍu[43] he proudly said,—Here I am, command me!—Then he of Daçārha's race, addressed Hidimvā's son, that *Rākshasa* of blazing mouth and fiery eyes and body of the hue of clouds, and said these words:[44]—Listen, O Ghatotkacha, attend to what I say! The time is come for the display of thy prowess, and not of anybody else![45] Be thou the raft in this battle to the sinking Pāndavas! Thou hast diverse weapons, and many kinds of *Rākshasa* illusion![46] Behold, O son of Hidimvā, the army of the Pāndavas is being beaten by Karna on the field of battle like a herd of kine by the herdsman![47] Yonder, the mighty bowman Karna, endued with great intelligence and steady prowess, is scorching the foremost of Kshatriyas among the divisions of the Pāndava host![48] Afflicted by his fiery arrows the Pāndava warriors are incapable of staying in front of that firm bowman who is shooting showers of mighty shafts![49] Afflicted at dead of night by the *Suta's* son with his arrowy showers, the Pānchālas are flying away like a herd of deer afflicted by a lion.[50] Except thee, O thou of torrible prowess, there is none else that can withstand the *Suta's* son who is thus engaged in battle![51] Aided by thy energy and might, do thou, O mighty-armed one, accomplish that which is worthy of thy own self, of thy maternal race, and of thy sires![52] It is even for this, O son of Hidimvā, that men desire children, *viz.*, for being rescued from difficulties! Do thou now rescue thy kinsmen![53] O

Ghatotkacha, sires desire sons for achieving their own objects! Children, those sources of good, are expected to rescue their sires both here and hereafter![54] Illustrious thou art, and thy might in battle is terrible and unrivalled! While contending in battle, there is none equal to thee![55] O scorcher of foes, be thou the means by which the Pāndavas who are routed by Karna with his shafts this night, and who are now sinking in the Dhārtarāshtra ocean, may safely reach the shore![56] At night, *Rākshasas* again become endued with unlimited prowess, great might, and great courage! They become (at such an hour) warriors of great valour and incapable of defeat![57] Slay Karna in battle, at this dead of night, aided by thy illusions! The Pārthas, with Dhrishtadyumna, will dispose of Drona![58]—'

"Sanjaya continued,—'Hearing those words of Keçava, Vibhatsu also, O Kauravya, said these words unto that chastiser of foes, *viz.*, the *Rākshasa* Ghatotkacha[59]:—O Ghatotkacha, thyself, the long-armed Sātyaki, and Bhimasena the son of Pāndu, these three, in my judgment, are the foremost ones among all our warriors![60] Go and encounter Karna in single combat this night. The mighty car-warrior Sātyaki will protect thy rear![61] Assisted by the Sātwata hero, slay the brave Karna in battle, as Indra in days of old had slain (the *Asura)* Tāraka, aided by (the celestial generalissimo) Skanda![62]—

" 'Ghatotkacha said,—I am a match for Karna, as also for Drona, O Bhārata, or for any illustrious Kshatriya accomplished in weapons![63] This night I shall fight such a battle with the *Suta's* son as will form the subject of talk as long as the world lasts![64] Tonight I will spare neither the brave nor the timid nor those that will with joined hands pray for quarter! Following the *Rākshasa* usage, I shall slay all![65]—'

"Sanjaya continued,—'Having said these words, that slayer of hostile heroes, *viz.*, the son of Hidimvā, rushed against Karna in that dreadful fight, frightening thy troops.[66] The *Suta's* son, that tiger among men, smilingly received that angry warrior of blazing mouth and blazing locks.[67] The battle then that took place between Karna and that *Rākshasa*, both roaring

against each other, O tiger among kings, resembled that between Indra and Prahlāda (in days of yore).'"[68]

SECTION CLXXV.

"Sanjaya said,—'Beholding the mighty-armed Ghatotkacha, O king, proceeding towards the car of the *Suta's* son, Karna, for slaughtering him in battle,[1] thy son Duryodhana, addressing Dusçāsana, said these words:—That *Rākshasa*, seeing the prowess of Karna in battle, is speedily[2] advancing against him! Resist that mighty car-warrior! Surrounded by a mighty force proceed to that spot where the mighty[3] Karna, the son of Vikartana is contending with the *Rākshasa* in battle! O giver of honors, surrounded by troops and exerting thyself vigorously, protect Karna in battle![4] Let not the terrible *Rākshasa* slay Karna in consequence of our carelessness!—Meanwhile, O king, Jatāsura's mighty son,[5] that foremost of smiters, approaching Duryodhana, said unto him,—O Duryodhana, commanded by thee, I desire to slay, with their followers, thy foes of celebrity, *viz.*, the Pāndavas, those warriors incapable of being easily defeated in battle! My father was the mighty Jatāsura, that foremost of *Rākshasas!* Formerly,[6-7] having performed some *Rākshasa*-slaying incantations, the despicable sons of Prithā slew him! I desire to worship my dead sire by offering him the blood of his foes,[8] and their flesh also, O monarch! It behoveth thee to grant me permission!—The king, thus addressed, became exceedingly delighted, and said unto him repeatedly,[9]—Aided by Drona and Karna and others I am quite competent to vanquish my foes! Commanded, however, by me, O *Rākshasa*, go thou to battle and slay Ghatotkacha in the fight, that *Rākshasa* of fierce deeds, born of man, ever devoted to the welfare of the Pāndavas, and always slaying our elephants and steeds and car-warriors,[10-11] in battle, himself all the while staying in the welkin! O, despatch him to Yama's abode!—Saying—So be it,—and summoning Ghatotkacha to the fight,[12] Jatāsura's son shrouded the son of Bhimasena with diverse kinds of weapons. The son of Hidimvā, however, alone and

unsupported, began to grind Alamvusha and Karna and the vast Kuru host, like a tempest crushing a mass of clouds. Seeing then the power of (Ghatotkacha's) illusion, the *Rākshasa* Alamvusha[13-14] covered Ghatotkacha with showers of diverse kinds of arrows. Having pierced Bhimasena's son with many shafts, Alamvusha,[15] without losing any time, began to afflict the Pāndava host with his arrows. Thus afflicted by him, O Bhārata, the Pāndava troops,[16] at dead of night, broke and fled away like clouds dispersed by a tempest. Similarly thy host also, mangled with the shafts of Ghatotkacha,[17] fled away at dead of night, O king, in thousands, throwing down their torches. Alamvusha then, excited with great wrath, struck Bhimasena's son in that dreadful battle with many shafts, like a guide striking an elephant. Then Ghatotkacha cut off into minute fragments the car, the driver, and all the weapons of his foe, and laughed frightfully. Then like the clouds pouring torrents of rain on the mountains of Meru, Ghatotkacha poured showers of arrows on Karna, Alamvusha, and all the Kurus. Afflicted by the *Rākshasa*, the Kuru host became exceedingly agitated.[18-21] The four kinds of forces, of which thy army consisted, began to press and crush one another. Then Jatāsura's son, carless and driverless,[22] wrathfully struck Ghatotkacha, in that battle, with his fists. Thus struck, Ghatotkacha trembled[23] like a mountain with its trees and creepers and grass at the time of an earthquake. Then Bhimasena's son, mad with rage, raising his own foe-slaying arm that resembled a spiked mace, dealt a severe blow on Jatāsura's son. Crushing him then in rage, Hidimvā's son quickly threw him down,[24-25] and seizing him with his two arms he began to press him with great force upon the Earth. Then Jatāsura's son, freeing himself from Ghatotkacha,[26] rose up and assailed Ghatotkacha with great impetuosity. Alamvusha also, dragging and throwing down the *Rākshasa* Ghatotkacha, in that battle, began to crush him in rage on the surface of the Earth. The battle then that took place between those two roaring and gigantic warriors, *viz.*, Ghatotkacha and Alamvusha, became exceedingly fierce and made the hair stand on end. Endeavouring to prevail over each other by

means of their powers of illusion, those proud warriors,[37-39] endued with great energy, fought with each other like Indra and Virochana's son. Becoming fire and the ocean, and once more Garuda and Takshaka,[40] and once again a cloud and a tempest, and then thunder and a large mountain, and once again an elephant and a tiger, and then Rāhu and the Sun,[41] they thus displayed a hundred differents kinds of illusion, solicitous of destroying each other. Indeed, Alamvusha and Ghatotkacha fought most wonderfully,[42] striking each other with spiked clubs and maces and lances and mallets and axes and short clubs and mountain-cliffs.[43] Riding on horseback or on elephants, on foot or on car, those foremost of *Rākshasas*, both endued with large powers of illusion, fought with each other in battle.[44] Then Ghatotkacha, O king, desiring to slay Alamvusha, soared aloft in rage and then alighted with great quickness like a hawk.[45] Seizing then that gigantic prince of *Rākshasas*, *viz.*, Alamvusha, who thus struggled with him, he pressed him down on the Earth like Vishnu slaying (the *Asura)* Maya in battle.[46] Taking a scimitar of wonderful appearance, Ghatotkacha of immeasurable prowess then cut off from his trunk, O king, his fierce and mighty foe's terrible head that was still uttering awful roars.[47-48] Seizing that blood-dyed head by the hair, Ghatotkacha quickly proceeded towards Duryodhana's car.[49] Approaching (the Kuru king), the mighty-armed *Rākshasa*, smiling the while, threw upon Duryodhana's car that head with frightful face and hair.[50] Uttering then a fierce roar, deep as that of the clouds in the season of rains, he addressed Duryodhana, O king, and said,[51] —This thy ally is now slain,—he, that is, whose prowess thou hadst beheld! Thou shalt see the slaughter of Karna again, and then thy own![52] One that is observant of these three, *viz.*, morality, profit and pleasure, should never see with empty hands a king, a Brāhmana, or a woman![*53] Live cheerfully till that time when I slay Karna!—Having said these words, he then, O king, proceeded towards Karna,[54] shooting hundreds of keen arrows upon the head of Karna. The battle then that

* It is for this that I see thee with this head as a tribute.—T.

took place between that human warrior and that *Rākshasa*, was fierce and terrible, O king, and exceedingly wonderful.' "[46]

SECTION CLXXVI.

"Dhritarāshtra said,—'How, indeed, did that battle take place when at dead of night Vikartana's son Karna and the *Rākshasa* Ghatotkacha encountered each other?[1] What aspect did that fierce *Rākshasa* then present? What kind of car did he ride, and what was the nature of his steeds and what of his weapons?[2] What was the size of his steeds, of the standard of his car, and of his bow? What was the kind of armour he wore, and what the head-gear he had on? Asked by me, describe all this, for thou art skilled in narration, O Sanjaya!'[3]

"Sanjaya said,—'Of blood-red eyes, Ghatotkacha was of gigantic form. His face was of the hue of copper. His belly was low and sunk. The bristles on his body all pointed upwards. His head was green. His ears were like arrows. His cheek-bones were high.[4] His mouth was large, extending from ear to ear. His teeth were keen, and four of these were high and pointed. His tongue and lips were very long and of a coppery hue. His brows were long-extending. His nose was thick.[5] His body was blue, and neck red. Tall as a hill, he was terrible to behold. Of gigantic frame, gigantic arms, and gigantic head, he was endued with great might.[6] Ugly and of hard limbs, the hair on his head was tied upwards in a frightful shape. His hips were large and his navel was deep. Of gigantic frame, the circumference of his body, however, was not great.[7] The ornaments on his arms were proportionate. Possessed of large powers of illusion, he was decked also in *Angadas*. He wore a cuirass on his breast like a circle of fire on the breast of a mountain.[8] On his head was a bright and beautiful diadem made of gold, with every part proportionate and beautiful, and looking like an arch.[9] His ear-rings were bright as the morning Sun, and his garlands were made of gold and exceedingly bright. He had on his body a gigantic armour of brass of great effulgence.[10] His car was decked

with a hundred tinkling bells, and on his standard waved numerous blood-red banners. Of prodigious proportions, and of the measure of a *nalwa*, that car was covered with bear-skins.[11] Equipt with all kinds of mighty weapons, it possessed a tall standard and was adorned with garlands having eight wheels, and its clatter resembled the roar of the clouds.[12] His steeds were like infuriate elephants, and possessed of red eyes; of terrible aspect, they were variegated in hue, and endued with great speed and might.[13] Above all fatigue, and adorned with long manes, and neighing repeatedly, they bore that hero to battle.[14] A *Rākshasa* of terrible eyes, fiery mouth, and blazing ear-rings, acted as his driver, holding the reins, bright as the rays of the sun, of his steeds in battle.[15] With that driver he came to battle like Surya with his driver Aruna. Looking like a high mountain encircled with a mighty cloud,[16] a very tall standard, touching the heavens, was set up on his car. A carnivorous and awful vulture of blood-red body perched on it.[17] He came, forcibly drawing his bow whose twang resembled the thunder of Indra, and whose string was very hard, and which measured a dozen cubits in length and one cubit in breadth.*[18] Filling all the points of the compass with shafts of the measure of the *Aksha* of a car, the *Rākshasa* rushed against Karna on that night that was so destructive of heroes.[19] Staying proudly on his car, as he stretched his bow, the twang that was heard resembled the sound of the roaring thunder.[20] Frightened by him, O Bhārata, all thy troops trembled like the surging waves of the ocean.[21] Beholding that frightful *Rākshasa* of horrible eyes advancing against him, Rādhā's son, as if smiling, withstood him speedily.[22] And Karna proceeded against the smiting *Rākshasa*, smiting him in return from a near point, like an elephant against an elephant or the leader of a bovine herd against the leader of another herd.[23] The collision that took place between them, *i. e*, Karna and the *Rākshasa*, O king, became terrible and resembled that between Indra and Camvara.[24] Each taking a formidable bow of loud twang struck

* An *aratni* is a cubit measuring from the elbow to the end of the little finger.—T.

and covered the other with powerful shafts.[25] With straight shafts sped from bows drawn to their fullest stretch, they mangled each other, piercing their coats of mail made of brass.[26] With darts of the measure of *Akshas*, and shafts also, they continued to mangle each other, like a couple of tigers or of mighty elephants with their teeth or tusks.[27] Piercing each other's body, aiming shafts at each other, scorching each other with clouds of arrows, they became incapable of being gazed at.[28] With limbs pierced and mangled with shafts, and bathed in streams of blood, they looked like two hills of red chalk with rivulets running adown their breasts.[29] These two mighty car-warriors, both struggling vigorously, both with limbs pierced with keen-pointed shafts, and each mangling the other, failed, however, to make each other tremble.[30] For a long time that nocturnal combat between Karna and the *Rākshasa*, in which both seemed to sport, making life itself the stake, continued equally.[31] Aiming keen shafts and shooting them to the utmost measure of his might, the twang of Ghatotkacha's bow inspired both friends and foes with fear.*[32] At that time, O king, Karna could not prevail over Ghatotkacha. Seeing this, that foremost of all persons acquainted with weapons, invoked into existence celestial weapons.[33] Beholding a celestial weapon aimed at him by Karna, Ghatotkacha, that foremost of *Rākshasas*, invoked into existence his *Rākshasa* illusion.[34] He was seen surrounded by a large force of terrible-looking *Rākshasas* armed with lances and large rocks and hills and clubs.†[35] Beholding Ghatotkacha advancing with a mighty weapon uplifted (in his hands) like unto the Destroyer himself of all creatures armed with his fierce and fatal club, all the kings there were struck with fear.[36] Terrified at the leonine roars uttered by Ghatotkacha, the elephants passed urine and all the combatants trembled with fear.[37] Then there fell on all sides a thick rain of rocks and stones poured incessantly by the *Rākshasas*, who had, in consequence

* Both readings, *viz.*, *ásaktam* and *áyaktam* are correct. The former means 'engaged'; the latter, 'to the measure of his might'.—T.

† The second line of 35 is read differently in the Bombay edition.—T.

of midnight, become inspired with greater strength.*[38] Iron wheels and *Bhuçundis*, and darts and lances and spears and *Çatāghnis* and axes also began to fall incessantly.[39] Beholding that fierce and terrible battle, all the kings, as also thy sons and the other combatants, fled away in fear.[40] Only one amongst them, *viz.*, Karna, proud of the power of his weapons, and feeling a noble pride, trembled not. Indeed, with his shafts he destroyed that illusion invoked into existence by Ghatotkacha.[41] Beholding his illusion dispelled, Ghatotkacha, filled with rage, began to shoot deadly shafts from desire of slaying the *Suta's* son.[42] Those shafts, bathed in blood, piercing through Karna's body in that dreadful battle, entered the Earth like angry snakes.[43] Then the valiant son of the *Suta*, filled with rage and possessed of great lightness of hands, prevailing over Ghatotkacha, pierced the latter with ten shafts.[44] Then Ghatotkacha, thus pierced by the *Suta's* son in his vital parts and feeling great pain, took up a celestial wheel having a thousand radii.[45] The edge of that wheel was sharp as a razor. Possessed of the splendour of the morning Sun, and decked with jewels and gems, Bhimsena's son hurled that wheel at the son of Adhiratha, desirous of making an end of the latter.[46] That wheel, however, of great power and hurled also with great might, was cut off into pieces by Karna with his shafts, and fell down, baffled of its object, like the hopes and purposes of an unfortunate man.[47] Filled with rage upon beholding his wheel baffled, Ghatotkacha covered Karna with showers of shafts like Rāhu covering the Sun.[48] The *Suta's* son, however, endued with the prowess of Rudra or of Indra's younger brother or of Indra, fearlessly shrouded Ghatotkacha's car in a moment with winged arrows.[49] Then Ghatotkacha, whirling a gold-decked mace, hurled it at Karna. Karna, however, with his shafts, cutting it off, caused it to fall down.[50] Then soaring into the sky and roaring deep like a mass of clouds, the gigantic *Rākshasa* poured from the welkin a perfect shower of trees.[51] Then Karna pierced with his shafts Bhima-

* *Rākshasas* at certain hours were believed to be inspired with greater strength.—T.

sena's son in the sky, that *Rākshasa* acquainted with illusions, like the Sun piercing with his rays a mass of clouds.[53] Slaying then all the steeds of Ghatotkacha, and cutting also his car into a hundred pieces, Karna began to pour upon him his arrows like a cloud pouring torrents of rain.[53] On Ghatotkacha's body there was not even two fingers' breadth of space that was not pierced with Karna's shafts. Soon the *Rākshasa* seemed to be like a porcupine with quills erect on his body.[54] So completely was he shrouded with shafts that we could not, in that battle, any longer see either the steeds or the car or the standard of Ghatotkacha or Ghatotkacha himself.[55] Destroying then by his own weapon the celestial weapon of Karna, Ghatotkacha, endued with the power of illusion, began to fight with the *Suta's* son, aided by his powers of illusion.[56] Indeed, he began to fight with Karna, aided by his illusion and displaying the greatest activity. Showers of shafts fell from an invisible source from the welkin.[57] Then Bhimasena's son endued with great powers of illusion, O foremost of the Kurus, assumed a fierce form, aided by those powers, and began to stupify the Kauravas, O Bhārata![58] The valiant *Rākshasa*, assuming many fierce and grim heads, began to devour the celestial weapons of the *Suta's* son.[59] Soon again, the gigantic *Rākshasa*, with a hundred wounds on his body seemed to lie cheerlessly and as if dead, on the field.[60] The Kaurava bulls then, regarding Ghatotkacha dead, uttered loud shouts (of joy). Soon, however, he was seen on all sides, careering in new forms.[61] Once more he was seen to assume a prodigious form, with a hundred heads and a hundred stomachs, and looking like the Maināka mountain.*[62] Once again, becoming small about the measure of the thumb, he moved about transversely or soared aloft like the swelling surges of the sea.[63] Roaring through the Earth and rising on the surface, he dived again into the waters. Once seen here he was next seen at a different place.[64] Descending then from the welkin, he was seen standing, clad in mail, on a car decked with gold, having wandered through Earth and sky and all the points of the compass, aided by his powers of illusion.[65]

* Maināka, the son of Himavat, has a hundred heads.—T.

Approaching then the vicinity of Karna's car, Ghatotkacha, with his ear-rings waving, fearlessly addressed the *Suta's* son, O monarch, and said,[66]—Wait a little, O *Suta's* son? Whither shalt thou go with life, avoiding me! I shall today, on the field of battle, quell thy desire of fight![67]—Having said those words, that *Rākshasa* of cruel prowess and eyes red like copper in wrath, soared aloft into the sky and laughed aloud.[68] Like a lion smiting a prince of elephants, he began to strike Karna, pouring upon him a shower of shafts, each of the measure of the *Aksha* of a car.[69] Indeed, he poured that arrowy shower upon Karna, that bull among car-warriors, like a cloud pouring torrents of rain on a mountain. Karna destroyed that shower of arrows from a distance.[70] Beholding his illusion destroyed by Karna, O bull of Bharata's race, Ghatotkacha once more created an illusion and made himself invisible.[71] He became a high mountain with many summits and abounding with tall trees. And from that mountain incessantly issued streams of lances and spears and swords and clubs.[72] Seeing that mountain, which resembled a mighty mass of antimony, with its streams of fierce weapons, on the welkin, Karna was not at all agitated.[73] Smiling the while, Karna invoked into existence a celestial weapon. Cut off with that weapon, that huge mountain was destroyed.[74] Then the fierce Ghatotkacha, becoming a blue cloud with a rainbow, in the welkin, began to pour upon the *Suta's* son a shower of stones.[75] Vikartana's son Karna, who was called also Vrisha, that foremost of all persons acquainted with weapons, aiming a *Vāyavya* weapon, destroyed that dark cloud.[76] Then covering all the points of the compass with innumerable shafts, he destroyed a weapon that had been aimed at him by Ghatotkacha.[77] The mighty son of Bhimasena then, laughing aloud in that battle, once more invoked into existence an all-powerful illusion against the mighty car-warrior Karna.[78] Once more beholding that foremost of warriors, *viz.*, Ghatotkacha, fearlessly approaching him surrounded by a large number of *Rākshasas*[79] that resembled lions and tigers and infuriate elephants in prowess, some riding on elephants, some on cars, and some on horse-back,[80] all armed with diverse weapons and clad in diverse kinds of mail and diverse kinds of orna-

ments, in fact, beholding Ghatotkacha surrounded by those fierce *Rākshasas* like Vasava by the Maruts,[82] the mighty bowman Karna began to battle with him fiercely. Then Ghatotkacha, piercing Karna with five shafts,[82] uttered a terrible roar, frightening all the kings. Once more shooting an *Anjalika* weapon, Ghatotkacha quickly cut off the bow in Karna's hand along with the arrowy shower the latter had shot. Karna then, taking out another bow that was strong and capable of bearing a great strain and that was as large as Indra's bow, drew it with great force. Then Karna sped some foe-slaying shafts of golden wings at those sky-ranging *Rākshasas*. Afflicted with those shafts, that large force of broad-chested *Rākshasas*[83-86] looked agitated like a herd of wild elephants afflicted by a lion. Destroying with his shafts those *Rākshasas* along with their steeds and drivers and elephants,[87] the puissant Karna looked like the divine Agni consuming all creatures at the time of the universal dissolution. Having destroyed that *Rākshasa* host, the *Suta's* son[88] looked resplendent like the god Maheçwara in heaven after having consumed the tripple city (of the *Asuras*). Among those thousands of kings on the Pāndava side, O sire,[89] there was not a single one, O monarch, that could even look at Karna then, save the mighty Ghatotkacha, that prince of *Rākshasas*, who was endued with terrible energy and strength, and who, inflamed with rage, then looked like Yama himself. From his eyes, excited as he then was with wrath, flames of fire seemed to emanate, like blazing drops of oil from a couple of burning brands.[90-91] Striking his palm against palm and biting his nether lip,[92] the *Rākshasa* was once more seen on a car that had been created by his illusion, and unto which were yoked a number of asses looking like elephants and having the faces of *Piçāchas*.[93] Excited with wrath, he addressed his driver, saying,—Bear me towards the *Suta's* son!—Then that foremost of car-warriors proceeded on that terrible-looking car of his,[94] for once more fighting a single combat with the *Suta's* son, O king! The *Rākshasa*, excited with rage, hurled at the *Suta's* son[95] an *Açani* of Rudra's workmanship, terrible and furnished with eight wheels. Karna, placing his bow on his car, jumped down on the Earth and seiz-

ing that *Açani*[96] hurled it back at Ghatotkacha. The latter, however, had quickly descended from his car (before the weapon could reach it). The *Açani*, meanwhile, of great effulgence, having reduced the *Rākshasa's* car to ashes, with its steeds, driver, and standard,[97] piercing through the Earth, disappeared within its bowels, at which the gods were all filled with wonder Then all creatures applauded Karna,[98] who, having jumped down from his car, had seized that *Açani*. Having achieved that feat, Karna once more ascended his car.[99] The *Suta's* son, that scorcher of foes, then began to shoot his shafts. Indeed, O giver of honors, there is none else amongst all living creatures who can accomplish what Karna accomplished in that frightful battle. Struck by Karna with shafts like a mountain with torrents of rain,[100-101] Ghatotkacha once more disappeared from the view like the melting forms of vapour in the sky. Contending in this way, the gigantic *Rākshasa*, that slayer of foes, destroyed the celestial weapons of Karna by means of his activity as also his power of illusion. Seeing his weapons destroyed by the *Rākshasa* aided by his powers of illusion,[102-3] Karna, without being inspired with fear, continued to fight with the cannibal. Then, O monarch, the mighty son of Bhimasena, excited with wrath,[104] divided his own self into many parts, frightening all the mighty car-warriors (of the Kuru army). Then there came on the field of battle lions, and tigers, and hyenas,[105] and snakes with fiery tongues, and birds with iron beaks. As regards Ghatotkacha himself, struck with the keen arrows that were sped from Karna's bow,[106] that huge *Rākshasa*, looking like (Himvata) the prince of mountains, disappeared there and then. Then many *Rākshasas* and *Piçāchas* and *Yātudhānas*,[107] and large number of wolves and leopards, of fightful faces, rushed towards Karna for devouring him.[108] These approached the *Suta's* son, uttering fierce howls for frightening him. Karna pierced every one of those monsters with many swift-winged and terrible shafts that drank their blood. At last, using a celestial weapon he destroyed that illusion of the *Rākshasa*.[109-1] He then, with some straight and fierce shafts, struck the steeds of Ghatotkacha. These, with broken and maimed limbs, and their backs cut by those shafts,[111] fell

down on the Earth, in the very sight of Ghatotkacha. The son of Hidimvā, seeing his illusion dispelled, once more made himself invisible, saying unto Karna the son of Vikartana,—I will presently compass thy destruction!—'"[118]

SECTION CLXXVII.

"Sanjaya said,—'During the progress of that battle between Karna and the *Rākshasa*, the valiant Alāyudha, that prince of *Rākshasas*, appeared (on the field).[1] Accompanied by a large force, he approached Duryodhana. Indeed, surrounded by many thousands of frightful *Rākshasas*[2] of diverse forms and endued with great heroism, he appeared (on the field), recollecting his old quarrel (with the Pāndavas). His kinsman, the valiant Vaka, who ate Brāhmanas, as also Kirmira of great energy, and his friend Hidimva, had been slain (by Bhima). He had waited for a long time, brooding over his old quarrel.[3-4] Learning now that a nocturnal battle was raging, he came, impelled by the desire of slaying Bhima in fight, like an infuriate elephant or an angry snake.[5] Desirous of battle, he addressed Duryodhana and said,—It is known to thee, O monarch, how my kinsmen, the *Rākshasas* Vaka and Kirmira and Hidimva, have been slain by Bhima. What shall I say more, the virgin Hidimvā was formerly deflowered by him,[6-7] disregarding us and the other *Rākshasas*! I am here, O king, to slay that Bhima with all his followers, steeds, cars, and elephants, as also that son of Hidimvā with his friends! Slaying today all the sons of Kunti, with Vāsudeva and others that walk before them, I will devour them with all their followers! Command all thy troops to desist from battle. We will fight with the Pāndavas!—[8-10]

"'Hearing these words of his, Duryodhana became very glad. Surrounded by his brothers, the king, accepting the words of the *Rākshasa*, said,[11]—Placing thee with thine in the van, we will fight with the foe! My troops will not stand as indifferent spectators since their enmity has not cooled![12]—That bull amongst *Rākshasas*, saying—Let it be so—unto the king, speedily proceeded against Bhima, accompanied by his cannibal force.[13] Endued with a blazing form, Alāyudha rode

a car possessed of the effulgence of the Sun. Indeed, O monarch, that car of his was similar to Ghatotkacha's car.[14] The rattle also of Alāyudha's car was as deep as that of Ghatotkacha's, and it was decked with many arches. That large car was covered with bear-skins, and its measure was a *nalwa*.[15] His steeds, like those of Ghatotkacha, were endued with great speed, resembled elephants in shape, and had the voice of asses. Subsisting on flesh and blood, and gigantic in size, a hundred of them were yoked unto his vehicle.[16] Indeed, the rattle of his car, like that of Ghatotkacha's was deep as the roar of a large cloud. His bow too, like that of his rival, was large and strong, and its string was as hard.[17] His shafts also, winged with gold and whetted on stone, were as large as Ghatotkacha's, being of the measure of *Akshas*. The heroic Alāyudha was as mighty-armed as Ghatotkacha,[18] and the standard of his car, endued with the splendour of the Sun or fire, was, like Ghatotkacha's, perched upon by vultures and ravens. In form he was more handsome than Ghatotkacha, and his face, agitated (with wrath), looked blazing.[19] With blazing *Angadas* and blazing diadem and garlands, decked with floral wreaths and head-gear and sword, armed with mace and *Bhuçundis* and short clubs and ploughs and bow and arrows, and with skin black and hard as that of the elephant,[20] riding on that car possessed of the splendour of fire, he looked, while employed in afflicting and routing the Pāndava host, like a roving cloud in the welkin, decked with flashes of lightning.[21] (As Alāyudha came to battle), the principal kings of the Pāndava army, endued with great might, and armed with (sword and) shield, and clad in mail, engaged in fight, O king, with joyous hearts.'"[22]

SECTION CLXXVIII.

"Sanjaya said,—'Beholding Alāyudhā of terrible deeds come to battle, all the Kauravas became filled with delight.[1] Similarly thy sons having Duryodhana for their head, (were filled with delight) like raftless men desirous of crossing the ocean when thy meet with a raft.[2] Indeed, the kings in the Kuru

army then regarded themselves as persons reborn after death.* They all offered a respectful welcome to Alāyudha.[8] During the progress of that terrible and superhuman battle between Karna and the *Rākshasa* at night,—a battle which though fierce was yet delightful to behold,[4]—the Pānchālas with all the other Kshatriyas smilingly looked on as spectators. Meanwhile, thy soldiers, O king, though protected (by their leaders) all over the field,[5] and Drona and Drona's son and Kripa and others, uttered loud wails, saying,—All is lost! —Indeed, beholding those feats of Hidimvā's son on the field of battle,[6] all thy warriors were agitated with fear, and uttering cries of woe became almost deprived of their senses. Thy troops, O king, all became hopeless of Karna's life.[7] Then Duryodhana, beholding Karna fallen into great distress, summoned Alāyudha and said unto him:[8]—Yonder Vikartana's son Karna is engaged with the son of Hidimvā, and is accomplishing such feats in battle as are worthy of his might and prowess![9] Behold those brave kings slain by the son of Bhimasena, struck with diverse kinds of weapons (and lying on the field) like trees broken by an elephant![10] Amongst all my royal warriors, let this be thy share in this battle, allotted by me, with thy permission, O hero! Displaying thy prowess, slay thou this *Rākshasa*![11] O crusher of foes, see that this wretch, *viz.*, Ghatotkacha, may not, relying on his powers of illusion, slay Karna the son of Vikartana before thou finishest him![12]—Thus addressed by the king, that *Rākshasa* of fierce prowess and mighty arms, saying,—So be it—rushed against Ghatotkacha.[13] Then Bhimasena's son, O lord, abandoning Karna, began to grind his advancing foe with his arrows.[14] The battle then that took place between those angry *Rākshasa* princes, resembled that between two infuriate elephants in the forest fighting for the sake of the same she-elephant in her season.[15] Freed then from the *Rākshasa*, Karna, that foremost of car-warriors, rushed against Bhimasena, riding on his car of solar effulgence.[16] Beholding Ghatotkacha engaged with Alāyudha in battle and afflicted like the leader of a bovine herd when

* *I. e.*, they thought they obtained a new lease of life.—T.

engaged with a lion, Bhima, that foremost of smiters, disregarding the advancing Karna, rushed towards Alāyudha, riding on his car of solar effulgence, and scattering clouds of shafts.[17-18] Seeing Bhima advance, Alāyudha, O lord, abandoning Ghatotkacha, proceeded against Bhima himself.[19] Then Bhima, that exterminater of *Rākshasas*, impetuously rushed towards him, O lord, and covered that prince of *Rākshasas* with shafts.[20] Similarly Alāyudha, that chastiser of foes, repeatedly covered the son of Kunti with straight shafts whetted on stone.[21] All the other *Rākshasas* also, of terrible forms and armed with diverse weapons, solicitous of the victory of thy sons, rushed against Bhimasena.[22] The mighty Bhimasena, thus assailed by them, pierced each of them with five whetted shafts.[23] Then those *Rākshasas* of wicked understanding, thus received by Bhimasena, uttered loud wails and fled away on all sides.[24] The mighty *Rākshasa*, beholding his followers frightened by Bhima, rushed impetuously against Bhima and covered him with shafts.[25] Then Bhimasena, in that battle, weakened his foe by means of many keen-pointed arrows. Amongst those arrows sped at him by Bhima, Alāyudha speedily cut off some and seized others in that battle. Then Bhima of terrible prowess, looking steadily at that prince of *Rākshasas*,[26-27] hurled at him with great force a mace endued with the impetuosity of the thunder. That mace, coursing towards him like a flame of fire,[28] the cannibal struck with a mace of his own, whereupon the latter (baffling the former) proceeded towards Bhima. Then the son of Kunti covered that prince of *Rākshasas* with showers of shafts.[29] The *Rākshasa*, with his own keen shafts, baffled all those shafts of Bhima. Then all those *Rākshasa* warriors, of terrible forms, (rallying and returning to battle),[30] at the command of their leader, began to slay the elephants (of Bhima's force). The Pānchālas and the Srinjayas, the steeds and huge elephants (of Bhima's army),[31] exceedingly afflicted by the *Rākshasas*, became much agitated. Beholding that terrible battle,[32] (fought between Bhima and the *Rākshasas*) Vāsudeva that foremost of men, addressing Dhananjaya, said these words:—Behold, the mighty-armed Bhima is succumbing to that prince of *Rākshasas*![33] Quickly proceed in

Bhima's wake, without thinking of anything else, O son of Pāndu! Meanwhile, let Dhrishtadyumna and Cikhandin, and Yudhāmanyu and Uttamaujas,[84] these mighty car-warriors, uniting with the sons of Draupadi, proceed against Karna! Let Nakula and Sahadeva and the valiant Yuyudhāna,[85] O son of Pāndu, at thy command, slay the other *Rākshasas*! As regards thyself, O mighty-armed one, do thou resist this division having Drona at its head! O thou of mighty arms, great is the danger that threatens us now!—After Krishna had said so, those foremost of car-warriors, as commanded,[86-87] proceeded against Karna the son of Vikartana, and against the other *Rākshasas* (fighting for the Kurus). Then with some shafts resembling snakes of virulent poison and sped from his bow drawn to its fullest stretch,[88] the valiant prince of *Rākshasas* cut off Bhima's bow. The mighty cannibal next, in the very sight of Bhima, O Bhārata, slew the latter's steeds and driver with some whetted shafts. Steedless and driverless, Bhima, descending from the terrace of his car,[89-40] uttered a loud roar and hurled a heavy mace at his foe. That heavy mace, as it coursed impetuously towards him with a terrible sound,[41] the mighty cannibal baffled with a mace of his own. The latter then uttered a loud roar. Beholding that mighty and terrible feat of that prince of *Rākshasas*,[42] Bimasena, filled with joy, seized another fierce mace. The battle then that took place between that human warrior and that *Rākshasa*, became dreadful.[43] With the clash of their descending maces, the Earth trembled violently. Casting aside their maces, they once more encountered each other.[44] They struck each other with their clenched fists falling with the sound of thunder. Excited with rage, they encountered each other with car-wheels, and yokes, and *Akshas* and *Adhishthānas*, and *Upaskaras*, in fact, with anything that came in their way. Encountering each other thus and both covered with blood, they looked like a couple of infuriate elephants of gigantic size. Then Hrishikeça, ever devoted to the good of the Pāndavas, beholding that combat, despatched Hidimvā's son for protecting Bhimasena.' "[45-47]

Section CLXXIX.

"Sanjnya said,—'Seeing Bhima in that battle assailed by the cannibal, Vāsudeva, approaching Ghatotkacha, said unto him these words:[1]—Behold, O mighty-armed one, Bhima is powerfully assailed by the *Rākshasas* in battle, in the very sight of all the troops and of thyself, O thou of great splendour![2] Abandoning Karna for the present, quickly slay Alāyudha, O mighty-armed one! Thou canst afterwards slay Karna![3]—Hearing these words of him of Vrishni's race, the valiant Ghatotkacha, abandoning Karna, encountered Alāyudha, that prince of cannibals and brother of Vaka.[4] The battle then that took place at night between those two cannibals, *viz.*, Alāyudha and son of Hidimvā, became fierce and dreadful, O Bhārata.[5] Meanwhile the mighty car-warrior Yuyudhāna, and Nakula, Sahadeva, pierced with keen shafts the warriors of Alāyudha, *viz.*, those terrible-looking and heroic *Rākshasas*, who, armed with bows, were rushing impetuously at them.[6-7] The diadem-decked Vibhatsu, O king, in that battle, shooting his arrows on all sides, began to overthrow many foremost of Kshatriyas.[8] Meanwhile Karna, O king, in that battle, agitated many kings and many mighty car-warriors amongst the Pānchālas headed by Dhrishtadyumna and Cikhandin and others.[9] Beholding them slaughtered (by Karna), Bhima of terrible prowess rushed speedily towards Karna, shooting his shafts in that battle.[10] Then those warriors also, *viz.*, Nakula and Sahadeva and the mighty car-warrior Sātyaki, having slain the *Rākshasas*, proceeded to that place where the *Suta's* son was.[11] All of them then began to fight with Karna, while the Pānchālas encountered Drona. Then Alāyudha, excited with rage, struck Ghatotkacha, that chastiser of foes, on the head, with a gigan-*Parigha*. With the stroke of that *Parigha*, the mighty son of Bhimasena,[12-13] endued with great prowess, seemed to be in a state of partial-swoon and sat down motionless. Recovering consciousness, the latter then, in that encounter, hurled at his foe a gold-decked mace adorned with a hundred bells and looking

like a blazing fire. Hurled forcibly by that achiever of fierce feats, that mace crushed into pieces the steeds, the driver, and the loudly rattling car of Alāyudha. Having recourse to illusion, the latter then jumped down from that car of his, whose steeds and wheels and *Akshas* and standard and *Kuvara* had all been crushed into pieces. Relying on his illusion, he poured a copious shower of blood.[14-17] The sky then seemed to be overspread with a mass of black clouds adorned with flashes of lightning. A thunder-storm was then heard, accompanied with loud reports and loud roars of clouds.[18] Loud sounds also of *chat, chat,* were heard in that dreadful battle. Beholding that illusion created by the *Rākshasa* Alāyudha, the *Rākshasa* Ghatotkacha,[19] soaring sloft, destroyed it by means of his own illusion. Endued with powers of illusion, Alāyudha, beholding his own illusion destroyed by that of his foe,[20] began to pour a heavy shower of stones on Ghatotkacha. That terrible shower of stones, the valiant Ghatotkacha dispelled by means of a shower of arrows. They then rained on each other diverse weapons[21-23] such as iron *Parighas* and spears and maces and short clubs and mallets, and *Pināka*s and swords and lances and long spears and *Kampanas*,[23] and keen shafts both long and broad-headed, and arrows and disci and battle-axes, and *Ayagudas* and short arrows, and weapons with heads like those of kine, and *Ulukhalas*.[24] And they struck each other, tearing up many kinds of large-branched trees such as *Çami* and *Pilu* and *Karira* and *Champaka*, O Bhārata, and *Ingudi* and *Vadari* and flowering *Kovidāra* and *Palkça* and *Arimeda* and *Plaksha* and banian and peepul, and also with diverse mountain-summits decked with diverse kinds of metals.[25-27] The clash of those trees and mountain-summits became very loud like the roar of riving thunder. Indeed, the battle that took place between Bhima's son and Alāyudha was, O king, dreadful in the extreme,[28] like that in days of old, O monarch, between Vāli and Sugriva, those two princes among monkeys. They struck each other with shafts and diverse other kinds of fierce weapons, as also with sharp scimitars. Then the mighty *Rākshasas*, rushing against each other, seized each other by the hair.[29-30] And, O king, those two gigan-

tic warriors, with many wounds on their bodies and blood and sweat trickling adown, looked like two mighty masses of clouds pouring rain.[51] Then rushing with speed and whirling the *Rākshasa* on high and dashing him down, Hidimvā's son cut off his large head.[52] Then taking that head decked with a pair of ear-rings, the mighty Ghatotkacha uttered a loud roar.[53] Beholding the gigantic brother of Vaka, that chastiser of foes, thus slain, the Pānchālas and the Pāndavas began to utter leonine shouts.[54] Then, upon the fall of the *Rākshasa*, the Pāndavas beat and blew thousands of drums and ten thousands of conchs.[55] That night then clearly indicated the victory of the Pāndavas. Illumined with torches all around, and resounding with the noise of musical instruments, the night looked exceedingly resplendent.[56] The mighty son of Bhimasena threw down the head of the slain Alāyudha before Duryodhana.[57] Duryodhana, beholding the heroic Alāyudha slain, became, O Bhārata, filled with anxiety, with all his troops.[58] Alāyudha, having come to Duryodhana of his own accord remembering his former quarrel, had said unto him that he would slay Bhima in battle.[59] The Kuru king had regarded Bhima's slaughter to be certain, and had believed that his brothers would all be long-lived.[60] Beholding that Alāyudha slain by Bhimasena's son, the king regarded Bhima's vow (about the slaughter of himself and his brothers)already fulfilled.'"[61]

Section CLXXX.

'Sanjaya said,—'Having slain Alāyudha, the *Rākshasa* Ghatotkacha became filled with delight. Standing at the head of the army he began to utter diverse kinds of shouts.[1] Hearing those loud roars of his that made elephants tremble, a great fear, O monarch, entered into the hearts of thy warriors.[2] Beholding the mighty son of Bhimasena engaged with Alāyudha, the mighty-armed Karna rushed against the Pānchālas.[3] He pierced Dhrishtadyumna and Cikhandin, each with ten strong and straight shafts sped from his bow drawn to its fullest stretch.[4] With a number of other powerful shafts, the *Suta's* son then made Yudhāmanyu and Uttamaujas, and the

great car-warrior Sātyaki, to tremble.[6] The bows of those warriors also, O king, while they were engaged in striking Karna from all sides, were seen to be drawn into circles.[6] On that night, the twang of their bowstrings and the rattle of their car-wheels, (mingling together) became loud and deep as the roar of the clouds at the close of summer.[7] That nocturnal battle, O monarch, resembled a gathering mass of clouds. The twang of bowstrings and the rattle of car-wheels constituted its roar. The bows (of warriors) constituted its lightning flashes; and showers of shafts formed its downpour of rain.[8] Standing immovable like a hill and possessed of the strength of a prince of mountains, that grinder of foes, *viz.*, Vikartana's son Karna, O king, destroyed that wonderful shower of arrows shot at him.[9] Devoted to the good of thy sons, the high-souled Vaikartana, in that battle, began to strike his foes with lances endued with the force of thunder, and with whetted shafts equipt with beautiful wings of gold.[10] Soon the standards of some were broken and cut down by Karna, and the bodies of others pierced and mangled by him with keen arrows; and soon some were deprived of drivers, and some of their steeds.[11] Exceedingly afflicted by the *Suta's* son in that battle, many of them entered the force of Yudhishthira. Beholding them broken and compelled to retreat, Ghatotkacha became mad with rage.[12] Mounted on that excellent car of his that was decked with gold and jewels, he uttered a loud leonine roar, and approaching Vikartana's son Karna, pierced him with shafts endued with the force of thunder.[13] Both of them began to cover the welkin with barbed arrows, and cloth-yard shafts, and frog-faced arrows, and *Nālikās*, and *Dandas*, and *Açanis*, and arrows bearing heads like the calf's tooth or the boar's ear, and broad-headed shafts, and shafts pointed like horns, and others bearing heads like razors.[14] The welkin, covered with that arrowy shower, looked, in consequence of those gold-winged shafts of blazing splendour coursing horizontally through it, as if hung with garlands of beautiful flowers.[15] Each endued with prowess equal to that of the other, they struck each other equally with powerful weapons. None could, in that battle, find any mark of superiority in either of those excellent

heroes.[16] Indeed, that battle between the son of Surya and Bhima's son, characterised by a thick and heavy shower of weapons, looked exceedingly beautiful and presented almost an unrivalled sight like the fierce encounter between Rāhu and Surya in the welkin.'[17]

"Sanjaya continued,—'When Ghatotkacha, O king, that foremost of all persons conversant with weapons, found that he could not prevail over Karna, he invoked into existence a fierce and mighty weapon.[18] With that weapon, the *Rākshasa* first slew the steeds of Karna and then the latter's driver. Having achieved that feat, Hidimvā's son quickly made himself invisible.'[19]

"Dhritarāshtra said,—'When that *Rākshasa* fighting by deceitful means thus disappeared, tell me, O Sanjaya, what did the warriors of my army think?'[20]

'Sanjaya said,—'Seeing the *Rākshasa* disappear, all the Kauravas loudly said,—Appearing next, the *Rākshasa*, fighting deceitfully, will certainly slay Karna!'[21]—Then Karna, endued with wonderful lightness in the use of weapons, covered all sides with showers of shafts. The welkin being covered with the darkness caused by that thick arrowy shower, all creatures became invisible.[22] So great was the lightness of hands displayed by the *Suta's* son, that none could mark when he touched his quivers with his fingers, when he fixed his arrows on the bowstring, and when he aimed and sped them off. The entire welkin seemed to be shrouded with his arrows.[23] Then a fierce and terrible illusion was invoked into existence by the *Rākshasa* in the welkin. We beheld in the sky what appeared to us to be a mass of red clouds resembling the fierce flame of a blazing fire.[24] From that cloud issued flashes of lightning, and many blazing brands, O Kuru king! And tremendous roars also issued therefrom, like the noise of thousands of drums beat at once.[25] And from it fell many shafts winged with gold, and darts, and lances, and heavy clubs, and other similar weapons, and battle-axes, and scimitars washed with oil, and axes of blazing edges, and spears,[26] and spiked maces emitting shining rays, and beautiful maces of iron, and long darts of keen points, and heavy maces decked with gold and twined round with strings, and

Çataghnis, all around.[87] And large rocks fell from it, and thousands of thunder-bolts with loud report, and many hundreds of wheels and razors of the splendour of fire.[88] Karna, shooting showers of shafts, failed to destroy that thick and blazing downpour of darts and lances and swords and clubs.[89] Loud became the uproar then of falling steeds slain by those shafts, and mighty elephants struck with thunder, and great car-warriors deprived of life by other weapons.[90] Afflicted by Ghatotkacha with that terrible shower of arrows all around, that host of Duryodhana, was seen to wander, in great pain, over the field.[91] With cries of *oh* and *alas*, and exceedingly cheerless, that wandering host seemed on the point of being annihilated. The leaders, however, in consequence of the nobility of their hearts, fled not away with faces turned from the field.[92] Beholding that exceedingly frightful and awful shower of mighty weapons, caused by the *Rākshasa's* illusion, falling upon the field, and seeing their vast army incessantly slaughtered, thy sons became inspired with great fear.[93] Hundreds of jackals with tongues blazing like fire and of terrible yells, began to cry. And, O king, the (Kaurava) warriors, beholding the yelling *Rākshasas*, became exceedingly distressed.[94] Those terrible *Rākshasas* with fiery tongues and blazing mouths and sharp teeth, and with forms huge as hills, stationed in the welkin, with darts in grasp, looked like clouds pouring torrents of rain.[95] Struck and crushed with those fierce shafts and darts and lances and maces and spiked clubs of blazing splendour, and thunder-bolts and *Pināka*s and *Açani*s and discs and *Çataghnis*, the (Kaurava) troops began to fall down.[96] The *Rākshasas* began to pour upon the warriors of thy son long darts, and treacle, and *Çatāghnis*, and *Sthuṇas* made of black iron and twined with strings of jute. Then all the combatants became stunned.[97] Brave warriors, with weapons broken or loosened from their grasp, or deprived of heads, or with fractured limbs, began to fall down on the field. And in consequence of the falling rocks, steeds and elephants and cars began to be crushed.[98] Those *Yātadhānas* of terrible forms, created by Ghatotkacha with the aid of his powers of illusion pouring that thick shower of mighty weapons, spared neither

those that were terrified nor those that begged for quarter.[39] During that cruel carnage of Kuru heroes, brought on by Death himself, during that extermination of Kshatriyas, the Kaurava warriors suddenly broke and fled with speed, crying aloud,[40]—Fly, ye Kauravas! All is lost! The gods with Indra at their head are slaying us for the sake of the Pāndavas!—At that time there was none that could rescue the sinking Bharata troops[41] During that fierce uproar and rout and extermination of the Kauravas, the camps losing their distinctive features, the parties could not be distinguished from each other.[42] Indeed, during that terrible rout in which the soldiers showed no regard for one another, every side of the field, when looked at, seemed to be empty. Only Karna, O king, could be seen there, drowned in that shower of weapons.[43] Then Karna covered the welkin with his shafts, contending with that celestial illusion of the *Rākshasa*. The *Suta's* son, endued with modesty and achieving the most difficult and noble feats, did not lose his senses in that battle.[44] Then, O king, all the Saindhavas and Vāhlikas affrightedly looked at Karna who kept his senses in that fight. And they all worshipped him, while they looked at the triumph of the *Rākshasa*.[45] Then a *Çatgahni* equipt with wheels, hurled by Ghatotkacha, slew the four steeds of Karna simultaneously. These dropped down on the ground, on their knees, deprived of life, teeth, eyes, and tongues.[46] Then jumping down from his steedless car, and seeing the Kauravas flying away, and beholding his own celestial weapon baffled by the *Rākshasa's* illusion, Karna, without losing his senses, turned his mind inwards and began to reflect on what he should next do.[47] At that time all the Kauravas, beholding Karna and that terrible illusion (of the *Rākshasa*), cried out, saying,—O Karna, slay the *Rākshasa* soon with thy dart! These Kauravas and the Dhārtarāshtras are on the point of being annihilated![48] What will Bhima and Arjuna do to us? Slay this wretched *Rākshasa* at dead of night, who is consuming us all! They that will escape from this dreadful encounter today will fight with the Pārthas in battle![49] Therefore, slay this terrible *Rākshasa* now with that dart given thee by Vāsava! O Karna, let not these great warriors, the Kauravas,

these princes that resemble Indra himself, be all destroyed in this nocturnal battle![50]—Then Karna, seeing the *Rākshasa* alive at dead of night, and the Kuru army struck with fear, and hearing also the loud wails of the latter set his heart upon hurling his dart.[51] Inflamed with rage like a wrathful lion, and unable to brook the assaults of the *Rākshasa*, Karna took up that foremost of victory-giving and invincible darts, desirous of compassing the destruction of Ghatotkacha.[52] Indeed, that dart, O king, which he had kept and adored for years for (achieving) the slaughter of Pāndu's son in battle, that foremost of darts which Cakra himself had given to the *Suta's* son in exchange for the latter's ear-rings,[53] that blazing and terrible missile twined with strings and which seemed to thirst for blood, that fierce weapon which looked like the very tongue of the Destroyer or the sister of Death himself, that terrible and effulgent dart Vaikartana now hurled at the *Rākshasa*.[54] Beholding that excellent and blazing weapon capable of piercing the body of every foe, in the hands of the *Suta's* son, the *Rākshasa* began to fly away in fear, assuming a body gigantic as the foot of the Vindhya mountains.[55] Indeed, seeing that dart in Karna's hand, all creatures in the sky, O king, uttered loud cries. Fierce winds began to blow, and thunders with loud report began to fall on the Earth.[56] Destroying that blazing illusion of Ghatotkacha and piercing right through his breast, that resplendent dart soared aloft in the night and entered a starry constellation in the firmament.[57] Having fought, using diverse beautiful celestial weapons, with many heroic *Rākshasas* and human warriors, Ghatotkacha then, uttering diverse terrible roars, fell, deprived of life with that dart of Cakra.[58] This also is another exceedingly wonderful feat that the *Rākshasa* accomplished for the destruction of his foes, *viz.*, that at that time when his heart was pierced by that dart, he shone resplendent, O king, like a mighty mountain or a mass of clouds.[59] Indeed, having assumed that terrible and awful form, Bhimasena's son of frightful deeds fell down. When dying, O king, he fell upon a portion of thy army and pressed those troops down by the weight of his own body.[60] Quickly falling down, the *Rākshasa*, with his gigantic and still

increasing body, desirous of benefiting the Pāndavas, slew a full *Akshauhini* of thy troops while he himself breathed his last.[61] Then a loud uproar arose there made up of leonine shouts and the blare of conchs and the beat of drums and cymbals. The Kauravas, indeed, beholding the illusion of the *Rākshasa* destroyed and the *Rākshasa* himself slain, uttered loud shouts of joy.[62] Then Karna, worshipped by the Kurus as Cakra had been by the Maruts upon the slaughter of (the *Asura*) Vritra, ascended behind the car of thy son, and becoming the observed of all, entered the Kuru host.' "[63]

SECTION CLXXXI.

"Sanjaya said,—'Beholding Hidimvā's son slain and lying like a riven mountain, all the Pāndavas became filled with grief and began to shed copious tears.[1] Only Vāsudeva, filled with transports of delight, began to utter leonine shouts, grieving the Pāndavas.[2] Indeed, uttering loud shouts, he embraced Arjuna. Tying the reins of the steeds and uttering loud roars,[3] he began to dance in transports of joy like a tree shaken by a tempest. Then embracing Arjuna once more, and repeatedly slapping his own armpits,[4] Achyuta, endued with great intelligence, once more began to shout, standing on the terrace of the car. Beholding those tokens of delight that Keçava manifested, Dhananjaya,[5] O king, with heart in grief, addressed him, saying,—O slayer of Madhu, thou showest great joy at a time scarcely fit for it,[6] indeed, on an occasion for sorrow caused by the death of Hidimvā's son! Our troops are flying away, beholding Ghatotkacha slain![7] We also are filled with anxiety in consequence of the fall of Hidimvā's son! O Janārddana, the cause must be very grave when at such a time thou feelest such joy![8] Therefore, O foremost of truthful men, asked by me, tell me truly (what that cause is)! Indeed, if it be not a secret, it behoveth thee, O chastiser of foes, to say it unto me![9] O slayer of Madhu, tell me what has destroyed thy gravity today! This act of thine, O Janārddana, this lightness of heart, seems to me to be like the drying up of the ocean or the locomotion of Meru![10]—

"'Vāsudeva said,—Great is the joy I feel! Listen to me, O Dhananjaya! This that I will tell thee will immediately dispel thy sorrow and infuse delight into thy heart![11] O thou of great splendour, know, O Dhananjaya, that Karna, his dart being baffled through Ghatotkacha, is already slain in battle![12] The man does not exist in this world that could stay before Karna armed with that dart and looking like Kārtikeya in battle![13] By good luck, his (natural) armour had been taken away. By good luck, his ear-rings also had been taken away. By good luck, his infallible dart also is now baffled, through Ghatotkacha![14] Clad in his (natural) coat of mail and decked with his (natural) ear-rings, Karna, who has his senses under control, could singly vanquish the three worlds with the very gods![15] Neither Vāsava, nor Kuvera, nor Varuna the lord of the waters, nor Yāma, could venture to approach him![16] Indeed, if that bull among men had his armour and ear-rings, neither thyself, bending thy *Gāndiva*, nor myself, uplifting my discus called *Sudarçana*, could vanquish him in battle.[17] For thy good, Karna was divested of his ear-rings by Cakra with the help of an illusion. Similarly was that subjugator of hostile towns deprived of his (natural) armour.[18] Indeed, because Karna, cutting off his (natural) armour and his brilliant ear-rings, gave them unto Cakra, it is for that that he came to be called *Vaikartna*.*[19] Karna now seems to me to be like an angry snake of virulent poison stupefied by power of incantation, or like a fire of mild flames![20] From that time, O mighty-armed one, when the high-souled Cakra gave that dart unto Karna in exchange for the latter's ear-rings and celestial armour,—that dart, *viz.*, which has slain Ghatotkacha,—from that time, Vrisha, having obtained it, had always regarded thee as slain in battle![21-22] But though deprived of that dart, O sinless one, I swear to thee that that hero is still incapable of being slain by anybody else save thee![23] Devoted to Brāhmanas, truthful in speech, engaged in penances, observant of vows, kind even unto foes, for these reasons Karna is called

* A somewhat fanciful etymology which I have noticed in an earlier note.—T.

Vrisha.[24] Heroic in battle, possessed of mighty arms, and with bow always uplifted, like the lion in the forest depriving leaders of elephantine herds of their pride,[25] Karna always deprives the greatest car-warriors of their pride on the field of battle, and resembles the mid-day Sun at whom none can gaze.[26] Contending with all the illustrious and foremost of warriors of thy army, O tiger among men, Karna, while shooting his arrowy showers, looks like the autumnal Sun with his thousand rays.[27] Indeed, incessantly shooting showers of shafts like the clouds pouring torrents of rain at the end of summer, Karna is like a pouring cloud charged with celestial weapons.[28] He is incapable of being vanquished in battle by the very gods shooting showers of arrows on all sides. Encountering the gods, he would mangle them in such a way that their flesh and blood would fall copiously on the field.[29] Deprived, however, of his armour as also of his ear-rings, O son of Pāndu, and divested also of the dart given him by Vāsava, Karna is now like a man (and no longer like a god).[30] There will occur one opportunity for his slaughter. When his car-wheels will sink in the Earth, availing of that opportunity, thyself, exerting carefully, shouldst slay him in that distressful situation, when he will be engaged otherwise. I will make thee a sign beforehand. Warned by it, thou shouldst act![31] The vanquisher of Vala himself, that foremost of heroes, wielding his thunder, is incapable of slaying the invincible Karna while the latter stands weapon in hand. Indeed, O Arjuna, for thy good, with the aid of diverse contrivances I have slain, one after another, Jarāsandha and the illustrious ruler of the Chedis and the mighty-armed *Nishāda* of name Ekalavya! Other great *Rākshasas* having Hidimva and Krimira and Vaka for their foremost, as also Alāyudha, that grinder of hostile troops, and Ghatotkacha, that crusher of foes and warrior of fierce deeds, have all been slain!"[32-38]

SECTION CLXXXII.

"'Arjuna said,—How, O Janārddana, for our good, and by what means, were those lords of Earth, *viz.*, Jarāsandha and the others slain?'—

"'Vāsudeva said,—If Jarāsandha, and the ruler of the Chedis, and the mighty son of the Nishāda king, had not been slain, they would have become terrible.[2] Without doubt, Duryodhana would have chosen those foremost of car-warriors (for embracing his side). They had always been hostile to us, and, accordingly, they would all have adopted the side of the Kauravas.[3] All of them were heroes, and mighty bowmen accomplished in weapons and firm in battle. Like the celestials (in prowess), they would have protected Dhritarāshtra's son.[4] Indeed, the *Suta's* son, and Jarāsandha, and the ruler of the Chedis, and the son of the Nishāda, adopting the side of Suyodhana, would have succeeded in conquering the whole Earth.[5] Listen, O Dhananjaya, by what means they were slain. Indeed, without the employment of means, the very gods could not have conquered them in battle![6] Each of them, O Pārtha, could fight in battle with the whole celestial host protected by the Regents of the world![7] (On one occasion), assailed by Valadeva, Jarāsandha, excited with wrath, hurled for our destruction a mace capable of slaying all creatures.[8] Endued with the splendour of fire, that mace coursed towards us, dividing the welkin like the line on the head that parts the tresses of a woman, and with the impetuosity of the thunder hurled by Cakra.[9] Beholding that mace thus coursing towards us, the son of Rohiny hurled the weapon called *Sthunākarna* for baffling it.[10] Its force destroyed by the energy of Valadeva's weapon, that mace fell down on the Earth, splitting her (with its might) and making the very mountains tremble.[11] There was a terrible *Rākshasi*, of name Jarā, endued with great prowess. She, O prince had united that slayer of foes, and, therefore, was the latter called *Jarāsandha*.[12] *Jarāsandha* had been made up of two halves of one child. And because it was Jarā that had united those two halves, it was for this that he came to be called *Jarā-*

sandha.[13]* That *Rākshasa* woman, O Pārtha, who was there within the Earth, was slain with her son and kinsmen by means of that mace and the weapon *Sthunākarna.*[14] Deprived of his mace in that great battle, Jarāsandha was afterwards slain by Bhimasena in thy presence, O Dhananjaya![15]† If the valiant Jarāsandha had stood armed with his mace, the very gods with Indra at their head could not have slain him in battle, O best of men![16] For thy good, the Nishāda's son also, of prowess incapable of being baffled, was, by an act of guile, deprived of his thumb by Drona assuming the position of his preceptor.[17] Proud and endued with steady prowess, the Nishāda's son, with fingers cased in leathern fences, looked resplendent like a second Rāma.[18] Undeprived of thumb, Ekalavya, O Pārtha, was incapable of being vanquished in battle by the gods, the *Dānavas*, the *Rākshasas*, and the *Uragas* (together).[19] Of firm grasp, accompanied in weapons, and capable of shooting incessantly day and night, he was incapable of being looked at by mere men.[20] For thy good, he was slain by me on the field of battle. Endued with great prowess, the ruler of the Chedis was slain by me before thy eyes.[21] He also was incapable of being vanquished in battle by the gods and the *Asuras* together. I took my birth for his slaughter as also for that of other enemies of the gods,[22] with thy assistance, O tiger among men, from desire of benefiting the world! Hidimva and Vaka and Kirmira have all been slain by Bhimasena.[23] All those *Rākshas* were endued with might equal to that of Rāvana, and all of them were destroyers of Brāhmanas and sacrifices. Similarly, Alāyudha possessed of large powers of illusion had been slain by Hidimvā's son.[24] Hidimvā's son also, I have slain by the employment of means, *viz.*, through Karna with his dart. If Karna had not slain him with his dart in great battle,[25] I myself would have had to slay Bhimasena's son Ghatotkacha! From desire of benefiting you, I did not slay him before.[26] That *Rākshasa* was inimical to Brāhmanas and sacrifices.

Literally means, "united by Jarā."—T.

† Nilakantha thinks that *Sagadayā* is one word, meaning "deprived of both the *Rākshasa* and the mace." This is far-fetched.—T.

Because he was a destroyer of sacrifices and of sinful soul, therefore hath he been thus slain![37] O sinless one, by that act as a means, the dart given by Cakra hath also been rendered futile. O son of Pāndu, they that are destroyers of righteousness are all slayable by me![38] Even that is the vow made by me, for establishing righteousness! Thither where the *Vedas* and truth and self-restraint and purity and righteousness and modesty and prosperity and wisdom and forgiveness are always to be met with,[39] thither I myself always remain. Thou needst not be at all anxious about Karna's slaughter![40] I will tell you the means by which you will slay him. Vrikodara also will succeed in slaying Suyodhana.[41] I will tell thee, O son of Pāndu, the means by which that will have to be compassed. Meanwhile, the uproar made by the hostile army is increasing.[42] Thy troops also are flying away on all sides. Having achieved their objects, the Kauravas are destroying thy host. Indeed, Drona, that foremost of all smiters, is scorching us in battle.—'"[43]

SECTION CLXXXIII.

"Dhritarāshtra said,—'When the *Suta's* son had such a dart as was sure to slay one person, why did he not hurl it at Pārtha, to the exclusion of all others?' Upon Pārtha's slaughter by means of that dart, all the Srinjayas and the Pāndavas would have been slain. Indeed, upon Phālguna's death, why should not the victory have been ours?[2] Arjuna had made a vow to the effect that summoned to battle he would never refuse to accept the challenge. The *Suta's* son should have, therefore, summoned Phālguna to battle.[3] Tell me, O Sanjaya, why did not Vrisha then, engaging Phālguna in single combat, slay the latter with that dart given him by Cakra?[4] Without doubt, my son is destitute of both inteligence and counsellors! That sinful wretch is constantly baffled by the foe. How should he then succeed in vanquishing his enemies?[5] Indeed, that dart which was such a mighty weapon and upon which had rested his victory, alas, that dart, hath, by Vāsudeva, been made fruitless through Ghatotkacha![6] Indeed, it hath been snatched from Karna like a fruit from the hand of a cripple with a with-

ered arm by a strong person! Even so hath that fatal dart been rendered fruitless through Ghatotkacha![7] As in a fight between a boar and a dog, upon the death of either, the hunter is the party profited, I think, O learned one, that even so was Vāsudeva the party to profit by the battle between Karna and Hidimvā's son![8] If Ghatotkachahad slain Karna in battle, that would have been a great gain for the Pāndavas. If, on the other hand, Karna had slain Ghatotkacha, that too would have been a great gain to them in consequence of the loss of Karna's dart! Endued with great wisdom, that lion among men, *viz.*, Vāsudeva, reflecting in this way, and for doing what was agreeable to and good for the Pāndavas, caused Ghatotkacha to be slain by Karna in battle.'[9-10]

"Sanjaya said,—'Knowing the feat that Karna desired to achieve, the slayer of Madhu, the mighty-armed Janārddana, O king, commanded the prince of *Rākshasas*, *viz.*, Ghatotkacha of mighty energy, to engage in single combat with Karna for rendering, O monarch, the latter's fatal dart fruitless. All this, O king, is the result of thy evil policy![11-12] We would certainly have achieved success, O perpetuater of Kuru's race, if Krishna had not (thus) rescued the mighty car-warrior Pārtha from Karna's hands![13] Indeed, Pārtha would have been destroyed with his steeds, standard, and car, in battle, O Dhritarāshtra, if that master, that lord of *Yogins*, *viz.*, Janārddana, had not saved him![14] Protected by diverse means, O king, and well aided by Krishna, Pārtha, approaching his foes, vanquishes them![15] Indeed, it was Krishna that rescued Pārtha from that fatal dart, otherwise that weapon would have quickly destroyed the son of Kunti like the lightning destroying a tree![16]

"Dhritarāshtra said,—'My son is fond of quarrel. His advisers are foolish. He is vain of his wisdom. It is for that, this certain means of Arjuna's death hath been baffled![17] Why, O *Suta*, did not Duryodhana, or that foremost of all wielders, *viz.*, Karna, possessed of great intelligence, hurl that fatal dart at Dhananjaya?[18] Why, O son of Gavalgana, didst thou too forget this great object, since, possessed as thou art of great wisdom, thou didst not remind Karna of it?'[19]

"Sanjaya said,—"Indeed, O king, every night this formed

the sujeet of deliberation with Duryodhana and Cakuni and myself and Dusçāsana![30] (And we said unto Karna),—Exeluding all other warriors, O Karna, slay Dhananjaya! We would then lord it over the Pāndus and the Pānchālas as if these were our slaves![31] Or, if upon Pārtha's fall, he of Vrishni's race appoints another amongst the sons of Pāndu (in his place for carrying on the fight), let Krishna himself be slain![32] Krishna is the root of the Pāndavas, and Pārtha is like their risen trunk! The other sons of Prithā are like their branches, while the Pānchālas may be called their leaves.[33] The Pāndavas have Krishna for their refuge, Krishna for their might, and Krishna for their leader. Indeed, Krishna is their central support even as the Moon is of the constellations.[34] Therefore, O *Suta's* son, avoiding the leaves and branches and trunk, know that Krishna is everywhere and always the root of the Pāndavas![35]—Indeed, if Karna had slain him of Dacārha's race, *viz.*, that delighter of the Yādavas, the whole Earth, O king, would, without doubt, have come under thy control![36] Truly, O monarch, if that illustrious one, that delighter of both the Yādavas and the Pāndavas, could be made to lie down on the Earth, deprived of life, then certainly, O monarch, the entire Earth with her mountains and oceans and forests would have owned thy supremacy![37] We rose every morning, having formed such a resolution in respect of that Lord of the very gods, *viz.*, Hrishikeça of immeasurable energy! At the time of battle, however, we forgot our resolution.[38] Keçava always proteets Arjuna the son of Kunti. He never placed Arjuna before the *Suta's* son in battle.[39] Indeed, Achyuta always placed other foremost of car-warriors before Karna, thinking how that fatal dart of ours might be made fruitless by ourselves, O lord![40] When, again, the high-soled Krishna protected Pārtha in this manner from Karna, why, O monarch, would not that foremost of beings protect his own self?[41] Reflecting well, I see that there is no person in the three worlds who is able to vanquish that chastiser of foes, *viz.*, Janārddana, that hero bearing the discus in hand![42]

"Sanjaya continued,—"That tiger among car-warriors, *viz.*, Sātyaki, of prowess incapable of being baffled, asked the mighty

armed Krishna about the great car-warrior Karna, saying,[33]—O Janārddana, even this had been Karna's firm resolution, *viz.*, that he would hurl that dart of immeasurable energy at Phālguna! Why, however, did not the *Suta's* son actually hurl it then at him?[34]—

"'Vāsudeva said,—Dusçāsana and Karna and Cakuni and the ruler of the Sindhus, with Duryodhana at their head, had frequently debated (on this subject. Addressing Karna, they used to say),[35]—O Karna, O great bowman, O thou of immeasurable prowess in battle, O foremost of all victors, this dart should not be hurled at any one else[36] than that great car-warrior, *viz.*, Kunti's son Pārtha or Dhananjaya! He is the most celebrated amongst them, like Vāsava amongst the gods![37] He being slain, all the other Pāndavas with the Srinjayas will be heartless like fireless celestials![38]*—Karna having assented to this, saying,—So be it,—(the desire of) slaughtering the wielder of *Gāndiva*, O bull amongst the Cinis, was ever present in Karna's heart![39] I, however, O foremost of warriors, always used to stupify the son of Rādhā! It was for this, he did not hurl the dart at Pāndu's son owning white steeds![40] As long as I could not baffle that means of Phālguna's death I had neither sleep, nor joy in my heart, O foremost of warriors![41] Beholding that dart, therefore, rendered futile through Ghatotkacha, O bull amongst the Cinis, I regard Dhananjaya today to have been rescued from within the jaws of Death![42] I do not regard my sire, my mother, yourselves, my brothers, ay, my very life, so worthy of protection as Vibhatsu in battle![43] If there be anything more precious than the sovereignty of the three-worlds, I do not, O Sātwata, desire (to enjoy) it without Prithā's son Dhananjaya (to share it with me)![44] Beholding Dhananjaya, therefere, like one returned from the dead, these transports of delight, O Yuyudhāna, have been mine![45] It was for this that I had despatched the *Rākshasa* unto Karna for battle! None else was capable of withstanding, in the night, Karna in battle![46]—'

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* Fire being the mouth of the celestials, without fire, the celestials become mouthless. Thus Nilkantha.—T.

"Sanjaya continued,—'Even thus did Devaki's son who is ever devoted to Dhananjaya's good and to what is areeable to him, speak unto Sātyaki on that occasion.' "[47]

SECTION CLXXXIV.

"Dhritarāshtra said,—'I see, O sire, that this act of Karna and Duryodhana and Suvala's son Cakuni, and of thyself in especial, hath been very much against the dictates of policy.[1] Indeed, when you knew that that dart could always slay one person in battle, and that it was incapable of being either borne or baffled by the very gods with Vāsava at their head,[2] why then, O Sanjaya, was it not hurled by Karna at Devaki's son, or Phālguna, while he was engaged with these in battle before?'[3]

"Sanjaya said,—'Returning from battle every day, O monarch, all of us, O foremost one of Kuru's race, used to debate in the night and say unto Karna,—O Karna, to-morrow morning, O Karna, this dart should be hurled at either Keçava or Arjuna!'[4-5]—When, however, the morning came, O king, through destiny, both Karna and the other warriors forgot that resolution.[6] I think destiny to be supreme, since Karna, with that dart in his hands, did not slay in battle either Pārtha or Devaki's son Krishna.[7] Indeed, because his understanding was afflicted by destiny itself, it is for this he did not, stupified by the illusion of the gods, hurl that fatal dart of Vāsava, though he had it in hand, at Devaki's son Krishna for his destruction or at Pārtha endued with prowess like Indra's, O lord!'[8-9]

"Dhritarāshtra said,—'Ye are destroyed by desitiny, by your own understandings, and by Keçava! Vāsava's dart is lost, having effected the slaughter of Ghatotkacha who was as insignificant as straw![10] Karna, and my sons, as all the other kings, through this highly impolitic act, have already entered the abode of Yama![11] Tell me now how the battle once more raged between the Kurus and the Pāndavas after the fall of Hidimvā's son.'[12] How did they that rushed against Drona, arrayed in order of battle and well-skilled in smiting, *viz.*, the Srinjayas and the Pānchālas, fight?'[13] How, indeed, did the Pāndus and Srinjayas withstand the smiting Drona when the

latter, proceeding against them, penetrated into their host, excited with wrath at the slaughter of Bhuriçravas and Jayadratha, reckless of his very life, and resembling a yawning tiger or the Destroyer himself with wide open mouth?[14-15] What also did they do in battle, O sire, *viz.*, Drona's son and Karna and Kripa and others headed by Duryodhana, that protected the preceptor?[16] Tell me, O Sanjaya, how my warriors in that battle covered with their shafts Dhananjaya and Vrikodara who were solicitous of slaying Bharadwāja's son?[16] How, indeed, did these excited with wrath at the death of the ruler of the Sindhus, and those at the death of Ghatotkacha, each side unable to brook their loss, fight that nocturnal battle?'[18]

"Sanjaya said,—'Upon the slaughter, that night, O king, of the *Rākshasa* Ghatotkacha by Karna, all thy troops, filled with joy, uttered loud shouts.[19] In that dark hour of the night, they fell impetuously upon the Pāndava troops and began to slay them. Seeing all this, king Yudhishthira became exceedingly cheerless.[20] O chastiser of foes, the mighty-armed son of Pāndu then addressed Bhimasena and said,—O thou of mighty arms, resist the Dhārtarāshtra host![21] In consequence of the slaughter of Hidimvā's son, a great stupefaction overwhelms me!—Having ordered Bhimasena thus, he sat down on his own car.[22] With tearful face and sighing repeatedly, the king became exceedingly cheerless at sight of Karna's prowess.[23] Beholding him so afflicted, Krishna said these words:—O son of Kunti, let not such grief be thine! Such cheerlessness does not became thee, O chief of the Bharatas, as it does an ordinary person! Rise, O king, and fight! Bear the heavy burden, O lord![24-25] If cheerlessness overtakes thee, our victory becomes uncertain!—Hearing these words of Krishna, Dharma's son Yudhishthira,[26] wiping his eyes with his hands, replied unto Krishna, saying,—O thou of mighty arms, the excellent path of duty is not unknown to me![27] The dire consequences of a Brāhmana's slaughter are his that forgets the services he receives at other's hands! Whilst we were living in the woods, the high-souled son of Hidimvā,[28] although then a mere child, did us many services, O Janārddana! Learning that Pārtha having white steeds had departed for the acquisi-

tion of weapons,[33] that great bowman, (*viz.*, Ghatotkacha), O Krishna, came to me at Kāmyaka! He dwelt with us till Dhananjaya's reappearance.[34] Whilst proceeding over many inaccessible fastnesses, he himself carried on his back the tired princess of Pānchāla.[35] The feats he achieved, O lord, show that he was skilled in all modes of warfare. Indeed, that high-souled one accomplished many difficult feats for my benefit![36] My affection for Ghatotkacha, that prince of *Rākshasas*, is twice that, O Janārddana, which I naturally bear towards Sahadeva![37] That mighty-armed one was devoted to me! I was dear to him, and he was dear to me! It is for this that, scorched by grief, O thou of Vrishni's race, I have become so cheerless![38] Behold, O thou of Vrishni's race, our troops afflicted and routed by the Kauravas! Behold, those mighty car-warriors, *viz.*, Drona and Karna, are contending earnestly in battle![39] Behold the Pāndava host crushed at dead of night, like an extensive forest of heath by a couple of infuriate elephants![40] Disregarding the might of Bhimasena's arms, O Mādhava, as also the variety of weapons that Pārtha bears, the Kauravas are putting forth their prowess?[41] Yonder, Drona and Karna and king Suyodhana, having slain the *Rākshasa* in battle, are uttering loud roars![42] How, O Janārddana, when we are alive and thyself too, could Hidimvā's son be slain while engaged with the *Suta's* son![43] Having caused a great slaughter amongst us, and in the very sight of Savyasāchin, Karna, O Krishna, hath slain Bhimasena's son of great strength, the *Rākshasa* Ghatotkacha![44] When Abhimanyu was slain by the wicked Dhārtarāshtras, the mighty car-warrior Savyasāchin, O Krishna, was not present in that battle![45] We also were all held in check by the illustrious ruler of the Sindhus. Drona, with his son (Açwatthāman), became the cause of that act.[46] The preceptor himself told Karna the means of Abhimanyu's slaughter. While Abhimanyu was battling with the sword, it was the preceptor himself that cut off that weapon.[47] And while fallen into such distress, Kritavarman most cruelly slew the steeds and the two *Pārshni* drivers (of the boy).[48] Other great bowmen then despatched the son of Subhadrā. For a little offence, O Krishna, was the

ruler of the Sindhus slain by the wielder of *Gāndiva*![45] O foremost one among the Yādavas, that act did not give me great joy! If the slaughter of foes is just and should be achieved by the Pāndavas,[46] then Drona and Karna should have been slain before this! This is what I think! O bull among men, those two are the root of our woes![47] Obtaining those two (as his allies) in battle, Suyodhana has become confident. Indeed, when it was Drona that should have been slain or the *Suta's* son with his followers,[48] the mighty-armed Dhananjaya slew the Sindhu king whose connection with the affair was very remote! The punishment of the *Suta's* son should certainly be undertaken by me.[49] I shall, therefore, O hero, now fight for slaying the *Suta's* son. The mighty-armed Bhimasena is now engaged with Drona's division.[50]—Having said these words, Yudhishthira quickly proceeded against Karna, bending his formidable bow and blowing his conch fiercely.[51] Then, surrounded by a Pānchāla and Prabhadraka force of a thousand cars, three hundred elephants, and five thousand horse, Cikhandin speedily followed in the wake of the king. Then the mail-clad Pānchālas and the Pāndavas headed by Yudhishthira beat their drums and blew their conchs. At this time Vāsudeva of mighty-arms, addressing Dhananjaya, said,[52-54]—Filled with wrath, yonder proceedeth Yudhishthira with great speed, from desire of slaying the *Suta's* son! It is not proper that thou shouldst rely upon him in this![55]—Having said these words, Hrishikeça quickly urged the steeds. Indeed, Janārddana followed in the wake of the king who was now at a distance.[56] At that time, seeing Dharma's son Yudhishthira, whose mind was afflicted by grief and who seemed to be scorched as if by fire, rush with speed from desire of slaying the *Suta's* son, Vyāsa approached him and said these words.*[57]

"'Vyāsa said.—By good luck Phālguna liveth still although he had encountered Karna in battle! Indeed, Karna had kept his dart, desirous of slaying Savyasāchin![58] O bull of Bharata's race, by good luck Jishnu did not engage in single combat with Karna! Each of them in that case, challenging the

* This is a triplet in the Bengal texts.—T.

other, would have shot his celestial weapons on all sides.[59] The weapons of the *Suta's* son would have been destroyed by Arjuna. The former then, afflicted by the latter, would certainly have hurled Indra's dart in that battle, O Yudhishthira![60] O foremost one of Bharata's race, (if this had come to pass), then great would have been thy grief! O giver of honors, by good luck the *Rākshasa* hath been slain in battle by the *Suta's* son.[61] Indeed, Ghatotkacha hath been slain by Death himself making the dart of Vāsava an instrument only! For thy good it is, O sire, that the *Rākshasa* hath been slain in battle![62] Do not yield to anger, O foremost one of Bharata's race, and do not set thy heart on grief! O Yudhishthira, even this is the end of all creatures in this world![63] Uniting with thy brothers and all the illustrious kings (of thy host), fight with the Kauravas in battle, O Bhārata![64] On the fifth day from this, the Earth will be thine! O tiger among men, always think of virtue![65] With a cheerful heart, O son of Pāndu, practise kindness (to all creatures), penances, charity, forgiveness, and truth! Victory is there where righteousness is!—Having said these words unto the son of Pāndu, Vyāsa made himself invisible there and then.'[66]

SECTION CLXXXV.

(Drona-badha Parva).

Sanjaya said,—Thus addressed by Vyāsa, the heroic king Yudhishthira the just refrained, O bull of Bharata's race, from himself seeking to slay Karna.[1] In consequence, however, of the slaughter of Ghatotkacha by the *Suta's* son that night, the king became filled with grief and anger.[2] Beholding thy vast host held in check by Bhima, Yudhishthira, addressing Dhrishtadyumna, said,—Resist the Pot-born![3] O scorcher of foes, thou hast, clad in mail, and armed with bow and arrows and scimitar, sprung from fire, for the destruction of Drona![4] Cheerfully rush thou to battle, thou needst have no fear! Let also Janamejaya and Cikhandin and Durmukha's son and

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* 66 is a triplet in the Bengal texts.—T.

Yaçodhara,[5] rush in wrath against the Pot-born every side. Let Nakula and Sahadeva and the sons of Draupadi and the Prabhadrakas,[6] and Drupada and Virāta with their sons and brothers, and Sātyaki and the Kaikayas and the Pāndavas and Dhananjaya,[7] all rush with speed against Bharadwāja's son from desire of slaying him! Let also all our car-warriors and all the elephants and horse we have,[8] and all our foot-soldiers, overthrow the mighty car-warrior Drona in battle!—Thus ordered by the illustrious son of Pāndu, all of them[9] rushed impetuously against the Pot-born from desire of slaughtering him. Drona, however, that foremost of all wielders of arms, received in battle all those Pāndava warriors thus rushing towards him suddenly with great force and perseverance. Then king Duryodhana, desiring to protect Drona's life, rushed, filled with wrath, against the Pāndavas, with great force and perseverance. Then commenced the battle between the Kurus and the Pāndavas who roared at each other. The animals of both hosts as also the warriors were all tired. The great car-warriors also, O king, with eyes closing in sleep and worn out with exertion in battle, knew not what to do. That night of nine hours, so terrible and awful,*[10-14] and so destructive of creatures, appeared to them to be everlasting.† While they were being thus slain and mangled by one another,[15] and while sleep sat heavy on their eyes, it became midnight. All the Kshatriyas became cheerless and heartless.[16] Thy troops as also those of the foe had no more weapons and arrows. Passing the time thus, (most of) the warriors (of both armies) endued with modesty and energy[17] and observant of the duties of their order, did not abandon their divisions. Others, blind with sleep, abandoning their weapons, laid themselves down.[18] Some laid themselves down on the backs of elephants, some on cars, and some on horse-back, O Bhārata! Blind with sleep, they

* *Triyāmā*, literally, consisting of three *Yāmas*, a *Yāma* being a watch of three hours. The first hour and a half of the night and the last hour and a half, being regarded as twilight, the night, truly as such, with the ancient Hindoos, consisted of only 9 hours.—T.

† Literally, "of a thousand *Yāmas*."—T.

became perfectly motionless. O king,[23] Other warriors (that were slain without their being conscious (of the strokes that launched them into eternity).[24] Beholding this condition of the soldiers, O bull among men, Vibhatsu, in a very loud voice, said these words:[25]—All of you, with your animals, are worn out with exertion and blind with sleep! Ye warriors, ye are enveloped in darkness and with dust![26] Therefore, if ye like, ye may rest! Indeed, here, on the field of battle, close your eyes for a while![27] Then when the moon will rise, ye Kurus and Pāndavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven![28]—Hearing these

were slain without their being conscious (of the strokes that launched them into eternity).[24] Beholding this condition of the soldiers, O bull among men, Vibhatsu, in a very loud voice, said these words:[25]—All of you, with your animals, are worn out with exertion and blind with sleep! Ye warriors, ye are enveloped in darkness and with dust![26] Therefore, if ye like, ye may rest! Indeed, here, on the field of battle, close your eyes for a while![27] Then when the moon will rise, ye Kurus and Pāndavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven![28]—Hearing these words of the virtuous Arjuna, the virtuous warriors (of the Kuru army) assented to the suggestion, and addressing one another,[29] loudly said,—O Karna, O Karna, O king Duryodhana, abstain from the fight! The Pāndava host hath ceased to strike us![30]—Then at those words of Phālguna, uttered loudly by him, the Pāndava army as also thine, O Bhārata, abstained from battle.[31] Indeed, those noble words of Pārtha were highly applauded by the gods, the high-souled *Rishis*, and all the gladdened soldiers.[32] Applauding those kind words, O Bhārata, all the troops, O king, worn out with exertion, laid themselves down for sleep, O bull of Bharata's race.[33] Then that army of thine, O Bhārata, happy at the prospect of rest and sleep, sincerely blessed Arjuna, saying,[34]—In thee are the *Vedas* as also all weapons! In thee are intelligence and prowess! In thee, O mighty-armed one, are righteousness, and compassion for all creatures, O sinless one![35] And since we have been comforted by thee, we wish thy good, O Pārtha! Let prosperity be to

thee Soon do thou get, O hero, those objects that are dear to thy heart!"[36]—Blessing him thus, O tiger among men, those great car-warriors, stupified by sleep, became silent, O monarch![37] Some laid themselves down on horse-back, some on the car-box, some on the necks of elephants, and some on the bare ground.[38] Many men, with their weapons and maces and swords and battle-axes and lances, and with their armour on, laid themselves down for sleep, apart from one another.[39] Elephants, heavy with sleep, made the Earth cool with the breath of their nostrils, that passed through their snake-like trunks spotted with dust.[40] Indeed, the elephants, as they breathed on the ground, looked beautiful like hills scattered (on the field of battle) over whose breasts hissed gigantic snakes.[41] Steeds in trappings of gold and with manes mingling with their yokes, stamping their hoofs, made even grounds uneven.[42] Thus every one, O king, slept there with the animal he rode. Thus steeds and elephants and warriors, O bull of Bharata's race,[43] very much worn out with exertion, slept, abstaining from battle. That slumbering host, deprived of sense and sunk in sleep then looked like a wonderful picture drawn on canvas by skilful artists.[44] Those Kshatriyas decked in earrings and endued with youth, with limbs mangled by shafts, and immersed in sleep, having laid themselves down on the coronal globes of elephants, looked as if they were lying on the deep bosoms of beautiful ladies.[45] Then the Moon, that delighter of the eye and lord of lilies, of hue white as the cheeks of a beautiful lady, rose, adorning the direction presided over by Indra.*[46] Indeed, like a lion of the Udaya hills, with rays constituting his manes of brilliant yellow, he issued out of his cave in the east, tearing to pieces the thick gloom of night resembling an extensive herd of elephants.†[47] That lover of

* The Moon is called the lord of lilies because the water lily is seen to bloom at moon-rise, just as the Sun is called the lord of lotuses because the lotus blooms at sun-rise. The direction presided over by Indra means the East.—T.

† *Daça çatáksha-kakup* means the *Kakup* or direction presided by him of a thousand eyes; hence, the East.—T.

all assemblages of lilies (in the world), bright as the body of Mahādeva's excellent bull, full-arched and radiant as Kāma's bow, and delightful and charming as the smile on the lips of the bashful bride, bloomed in the firmament.*[48] Soon, however, that divine lord having the hare for his mark showed himself reddish, shedding brighter rays around.[49] Indeed, the Moon, after this seemed to gradually emit a bright halo of far-reaching light that resembled the splendour of gold.[50] Then the rays of that luminary, dispelling the darkness by their splendour, slowly spread themselves over all the quarters, the welkin, and the Earth.[51] Soon, therefore, the world became illuminated. The unspeakable darkness that had hidden everything quickly fled away.[52] When the world was thus illumined into almost daylight by the Moon, amongst the creatures that wander at night, some continued to roam about and some abstained.[53] That host, O king, awaked by the rays of the Moon, bloomed (into life) like an assemblage of lotuses expanded by the rays of the Sun.[54] Indeed, that sea of troops was awakened by the risen Moon like the ocean swelling up in agitated surges at the rise of that luminary.[55] Then, O king, the battle once more commenced on Earth, for the destruction of the Earth's population, between men that desired to attain to heaven.' "[56]

SECTION CLXXXVI.

'Sanjaya said,—'At this time Duryodhana, under the influence of wrath, approached Drona and addressing him said these words, for inspiring him with joy and provoking his anger.' "

" 'Duryodhana said,—No kindness should have been shown to our foes while they were heartless and worn out with toil and taking rest, expecially when they are all of sure aim![1] Desirous of doing what is agreeable to thee, we showed them kindness by then letting them alone. The tired Pāndavas,

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* Instead of *Vrishodara*, the Bombay text reads *Vrishottama* which I adopt.—T.

however, (having taken rest) have become stronger.[3] As regards ourselves, we are, in every respect, losing in energy and strength. The Pāndavas, protected by thee, are constantly gaining prosperity.[4] All weapons that are celestial and all those that appertain to *Brahma* exist in thee![5] I tell thee truly, that neither the Pāndavas, nor ourselves, nor any other bowmen in the world, can be a match for thee while thou art engaged in battle![6] O foremost of regenerate ones, thou art acquainted with all weapons! Without doubt, by means of thy celestial weapons thou art capable of destroying the (three) worlds with the gods, the *Asuras*, and the *Gandharvas*![7] The Pāndavas are all afraid of thee! Thou, however, forgivest them, remembering that they were thy pupils, or, perhaps, owing to my ill luck![8]—'

"Sanjaya continued,—'Thus rebuked and angered by thy son, Drona, O king, wrathfully addressed Duryodhana and said these words:[9]—Although I am so old, O Duryodhana, I am still exerting in battle to the utmost extent of my might! All these men are unacquainted with weapons. I am, however, well-versed in them. If, from desire of victory, I slay these men, there can be no more ignoble act for me to do. That, however, which is in thy mind, be it good or bad,[10-11] I will accomplish, O Kauravya, at thy command! It will not be otherwise! Putting forth my prowess in battle and slaying all the Pānchālas, I will doff my armour, O king! I swear this to thee truly! Thou thinkest that Arjuna the son of Kunti was worn out in battle?[12-13] O mighty-armed Kaurava! listen to what I truly say regarding his prowess! If Savyasāchin's wrath is excited, neither *Gandharvas*, nor *Yakshas*, nor *Rākshasas*, can venture to bear him. At Khāndava he encountered the divine chief of the celestials himself![14-15] The illustrious Arjuna, with his shafts, baffled the pouring Indra. *Yakshas*, and *Nāgas*, and *Daityas*, and all others, proud of their might,[16] were slain by that foremost of men. That also is known to thee. On the occasion of the tale of cattle, the *Gandharvas* headed by Chitrasena and others were vanquished by him.[17] That firm bowman rescued you while you were being carried away by those *Gandharvas*. The *Nivātakava-*

chas also, those enemies of the celestials,[18] that were unslayable in battle by the celestials themselves, were also vanquished by that hero. Thousands of *Dānavas* dwelling in Hiranyapura,[19] that tiger among men vanquished. How can human beings then withstand him? O monarch, thou hast seen with thy own eyes how this host of thine, although exerting so heroically, hath been destroyed by the son of Pāndu![20]—'

"Sanjaya continued,—'Unto Drona who was thus applauding Arjuna, thy son, O king, angered thereat, once more said these words:[21]—Myself, and Duṣçāsana, and Karna, and my maternal uncle Cakuni, dividing this Bharata host into two divisions, (and taking one with us), shall today slay Arjuna in battle![22]—Hearing these words of his, Bharadwāja's son, laughing, sanctioned that speech of the king and said,—Blessings to thee![23] What Kshatriya is there that would slay that bull amongst Kshatriyas, that unslayable one, *viz.*, the bearer of *Gāndiva*, that hero blazing forth with energy![24] Neither the Lord of treasures, nor Indra, nor Yama, nor the *Asuras*, the *Uragas*, and the *Rākshasas*, can slay Arjuna armed with weapons![25] Only they that are fools say such words as those thou hast said, O Bhārata! Who is there that would return home in safety, having encountered Arjuna in battle?[26] As regards thyself, thou art sinful and cruel and suspicious of everybody! Even them that are employed in thy welfare, thou art ready to rebuke in this way![27] Go thou against the son of Kunti, for withstanding him for thy own sake! Thou art a well-born Kshatriya! Thou seekest battle![28] Why dost thou cause all these unoffending Kshatriyas to be slain? Thou art the root of this hostility! Therefore, go thou against Arjuna![29] This thy maternal uncle is possessed of wisdom and observant of Kshatriya duties! O son of Gāndhāri, let this one addicted to gambling proceed against Arjuna in battle![30] This one, skilled in dice, wedded to deception, addicted to gambling, versed in cunning and imposture,—this gambler conversant with the ways of deceiving,—will vanquish the Pāndavas in battle![31] With Karna in thy company thou hadst often joyfully boasted, from folly and emptiness of understanding, in the hearing of Dhritarāshtra, saying,[32]—*O sire, my-*

self, and Karna, and my brother Dusçāsanā, these three, uniting together, will slay the sons of Pāndu in battle![33]— This thy boast was heard in every meeting of the court. Accomplish thy vow, be truthful in speech, with them![34] There thy mortal foe, the son of Pāndu, is staying before thee! Observe the duties of a Kshatriya! Thy slaughter at the hands of Jaya would be worthy of every praise![35] Thou hast practised charity. Thou hast eaten (everything ever desired by thee). Thou hast obtained wealth to the measure of thy wish! Thou hast no debts. Thou hast done all that one should do. Do not fear. Fight now with the son of Pāndu![36]—Having said these words in that battle, Drona stopped. The (Bharata) army then was divided into two bodies, and the battle commenced.'"[37]

SECTION CLXXXVII.

"Sanjaya said,—'When three-fourths of that night had worn away, the battle, O king, once more commenced between the Kurus and the Pāndavas. Both sides were elated with joy.[1] Soon after, Aruna, the charioteer of Surya, weakening the splendour of the Moon, appeared, causing the welkin to assume a coppery hue.[2] The east was soon reddened with the red rays of the Sun that resembled a circular plate of gold.[3] Then all the warriors of the Kuru and the Pāndava hosts, alighting from cars and steeds and vehicles borne by men, stood, with joined hands, facing the Sun, and uttered the prayers of the (first) twilight.[4] The Kuru army having been divided into two bodies, Drona, with Duryodhana before him, proceeded (with one of those divisions) against the Somakas, the Pāndavas, and the Pānchālas.[5] Beholding the Kuru host divided into two bodies, Mādhava addressed Arjuna and said,—Keeping thy foes to thy left, place this division (commanded by Drona) to thy right![6]—Obedient to the counsels of Mādhava in respect of the Kurus, Dhananjaya moved to the left of those two mighty bowmen, *viz.*, Drona, and Karna.[7] Understanding the intentions of Krishna, that subjugator of hostile cities, *viz.*, Bhimasena, addressing Pārtha who was then staying at the van of battle, said these words:[8]—

"'Bhimasena said,—O Arjuna, O Arjuna, O Vibhatsu, listen to these words of mine! The time for that object for which Kshatriya ladies bring forth sons is now come![9] If at such a time thou dost not strive to win prosperity, thou shalt then act meanly, like a veritable wretch![10] Putting forth thy prowess, pay the debt thou owest to Truth, Prosperity, Virtue, and Fame! O foremost of warriors, pierce this division, and keep these to thy right![11]—'

"Sanjaya continued,—'Thus urged by Bhima and Keçava, Savyasāchin, prevailing over Drona and Karna, began to resist the foe all around.[12] Many foremost of Kshatriyas (among the Kurus), putting forth all their prowess, failed to withstand Arjuna who advanced at the very van of his troops, and who, like a raging conflagration, was consuming the foremost ones among his foes. Then Duryodhana, and Karna, and Cakuni the son of Suvala,[13-14] covered Kunti's son Dhananjaya with showers of shafts. Baffling the weapons of all those warriors, that foremost of all persons well-skilled in weapons, O monarch, covered them (in return) with his shafts. Aiming at their weapons with his (and thus baffling them all), Arjuna, endued with great lightness of hands and possessing a complete control over his senses,[15-16] pierced every one of those warriors with ten keen-pointed shafts. The welkin was then covered with dust. Thick showers of arrows fell. Darkness set in, and a loud and terrible uproar arose. When such was the state of things, neither the welkin, nor the Earth, nor the points of the compass, could any longer be seen.[17-18] Stupified by the dust, all the troops became blind. Neither the foe, O king, nor we, could distinguish each other.[19] For this reason, the kings began to fight, guided by conjecture and the names they uttered. Deprived of their cars, car-warriors, O king, encountering one another, lost all order and became a tangled mass. Their steeds killed and drivers slain, many of them, becoming inactive, preserved their lives and looked exceedingly afrighted. Slain steeds with riders deprived of life were seen to lie on slain elephants as if stretched on mountain-breasts. Then Drona, moving away from that battle towards the north, took up his station there, and seemed to resemble a smokeless

fire. Beholding him move away from the battle towards the north,[20-24] the Pāndava troops, O king, began to tremble. Indeed, beholding Drona resplendent and handsome and blazing with energy, the enemy, inspired with fright, became pale and wavered on the field, O Bhārata! While summoning the hostile army to battle, and looking like an elephant in rut,[25-26] the enemy became perfectly hopeless of vanquishing him, like the *Dānavas* hopeless of vanquishing Vāsava. Some amongst them became perfectly cheerless, and some, endued with energy, became inspired with wrath.[27] And some were filled with wonder, and some became incapable of brooking (the challenge). And some of the kings squeezed their hands,[28] and some, deprived of their senses by rage, bit their lips. And some whirled their weapons, and some rubbed their arms.[29] And some, possessed of great energy and souls under complete control, rushed against Drona. The Pānchālas particularly, afflicted with the shafts of Drona,[30] O monarch, though suffering great pain, continued to contend in battle.* Then Drupada and Virāta proceeded, in that battle, against Drona,[31] that invincible warrior, who was thus careering on the field. Then, O king, the three grandsons of Drupada,[32] and those mighty bowmen, *viz.*, the Chedis, also proceeded against Drona in that encounter. Drona, with three sharp shafts, took the lives of the three grandsons of Drupada. Deprived of life, the princes fell down on the Earth. Drona next vanquished in that battle the Chedis, the Kaikayas, and the Srinjayas.[33-34] That mighty car-warrior, *viz.*, the son of Bharadwāja, then vanquished all the Matsyas. Then Drupada, filled with wrath, and Virāta also, in that battle, shot showers of shafts, O king, at Drona. Baffling that arrowy shower, Drona, that grinder of Kshatriyas,[35-36] covered both Drupada and Virāta with his shafts. Shrouded by Drona, both those warriors, mad with rage, began to pierce him on the field of battle with their arrows. Then Drona, O monarch,

* In the first line of 31, the Bengal texts read *Rijānam*, probably referring to Drupada. The correct reading, however, is *Rijendra* in the vocative case, as in the Bombay edition.—T.

filled with wrath and desire of revenge,[37-38] cut off, with a couple of broad-headed shafts, the bows of both his antagonists. Then Virāta, filled with wrath, sped in that encounter ten lances and ten shafts at Drona from desire of slaying him. And Drupada, in anger, hurled at Drona's car a terrible dart made of iron and decked with gold and resembling a large snake. Drona cut off, with a number of sharp and broad-headed arrows, those ten lances (of Virāta),[39-41] and with certain other shafts that dart (of Drupada) decked with gold and stones of *lapis lazuli*. Then that grinder of foes, *viz.*, the son of Bharadwāja, with a couple of well-tempered and broad-headed shafts,[42] despatched both Drupada and Virāta unto the abode of Yama. Upon the fall of Virāta and Drupada, and the slaughter of the Kaikayas,[43] the Chedis, the Matsyas, and the Pānchālas, and upon the fall of those three heroes, *viz.*, the three grandsons of Drupada,[44] the high-souled Dhrishtadyumna, beholding those feats of Drona, became filled with rage and grief, and swore in the midst of all the car-warriors, saying,[45]—Let me lose the merits of all my religious acts, as also my Kshatriya and *Brahma* energy, if Drona escape me today with life, or, if he succeed in vanquishing me!"[46*]—Having taken that oath in the midst of all the bowmen, that slayer of hostile heroes, *viz.*, the prince of the Pānchālas, supported by his own division, advanced against Drona.[47] The Pānchālas then began to strike Drona from one side, and Arjuna from another. Duryodhana, and Karna, and Cakuni the son of Suvala,[48] and the uterine brothers of Duryodhana, (stationed) according to their precedence, began to protect Drona in battle. Drona being thus protected in battle by those illustrious warriors,[49] the Pānchālas, though struggling vigorously, could not even gaze at him. Then Bhimasena, O sire, became highly angry with Dhrishtadyumna, and, O bull among men, that son of Pāndu pierced Dhrishtadyumna with these fierce words:—[50†]

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* I render this a little too freely. The form of the oath is,—"Let that man lose &c., &c., whom Drona escapes today with life or whom Drona vanquishes today."—

† This, in the Bengal texts, is a triplet.—T.

"'Bhimasena said,—What man is there who being regarded as a Kshatriya and who taking his birth in the race of Drupada and who being the foremost of all persons possessing a knowledge of weapons, would only thus look at his foe stationed before him?[51] What man having seen his sire and son slain, and especially, having sworn such an oath in the midst of the kings, would thus be indifferent to his enemy?[52] Yonder stands Drona like a fire swelling with its own energy! Indeed, with bow and arrows constituting his fuel, he is consuming with his energy all the Kshatriyas![53] Soon will he annihilate the Pāndava army! Stand ye (as spectators) and behold my feat! Against Drona himself will I proceed![54]—Having said these words, Vrikodara, filled with rage, penetrated into Drona's division, and with shafts sped from his bow drawn to its fullest stretch, began to afflict and rout that host.[55] Then the Pānchāla prince Dhrishtadyumna also, penetrating into that large host, engaged with Drona in battle. The battle became furious.[56] Such a fierce encounter we had never seen or heard of before, O king, as that which now took place at sunrise of that day![57] The cars, O sire, were seen to be entangled with one another. The bodies of embodied creatures deprived of life were scattered all over the field.[58] Some, while proceeding towards another part of the field, were, on the way, assailed by others. Some, while flying away, were struck on their backs, and others, on their sides.[59] That general engagement continued to rage fiercely. Soon, however, the morning Sun arose.'"[60]

SECTION CLXXXVIII.

"Sanjaya continued,—'The warriors, O king, thus clad in mail on the field of battle, adored the thousand-rayed Āditya as he rose at morn.[1] When the thousand-rayed luminary, of splendour bright as that of burning gold, arose, and the world became illumined, the battle once more commenced.[2] The same soldiers that were engaged with each other before sunrise, once more fought with each other, O Bhārata, after the rise of the Sun.[3] Horsemen engaged with car-warriors, and elephants

with horsemen, and foot-soldiers with elephants, and horsemen with horsemen, and foot-soldiers with foot-soldiers.[4] And car-warriors engaged with car-warriors, and elephants with elephants, and horsemen with horsemen, O bull of Bharata's race. Sometimes unitedly and sometimes separately, the warriors fell upon one another in battle.[5] Having fought vigorously in the night, many, tired with exertion, and weak with hunger and thirst, became deprived of their senses.[6] The uproar, O bull of Bharata's race, made in consequence of the blare of conchs, the beat of drums, the roar of elephants, and the twang of outstretched bows drawn with force, touched the very heavens, O king! The noise, made also by rushing infantry and falling weapons,[7-8] and neighing steeds and rolling cars, and shouting and roaring warriors, became tremendous.[9] That loud noise, increasing every minute, reached the heavens. The groans and wails of pain, of falling and fallen foot-soldiers and car-warriors and elephants, became exceedingly loud and pitiable as these were heard on the field.[10-11] When the engagement became general, both sides slew each other as also their own men and animals.[12] Hurled from the hands of heroes upon warriors and elephants, heaps of swords were seen on the field, resembling heaps of cloths on the washing ground.[13] The sound, again, of uplifted and descending swords in heroic arms resembled that of cloths thrashed for wash.[14] That general engagement then, in which the warriors encountered one another with swords and scimitars and lances and battle-axes, became exceedingly dreadful.[15] The heroic combatants then caused a river there that ran its course towards the regions of the dead. The blood of elephants and steeds and human beings formed its current. Weapons formed its fish in profusion. It was miry with blood and flesh. Wails of grief and pain formed its roar. Banners and cloths formed its froth.[16-17] Afflicted with shafts and darts, worn with exertion, spent with toil on the (previous) night, and exceedingly weakened, elephants and steeds, with limbs perfectly motionless, stood on the field.[18] With their arms (in beautiful attitudes), and with their beautiful coats of mail, and heads decked with beautiful ear rings, the warriors, adorned with implements of battle, looked exceedingly resplen-

dent.*[19] At that time, in consequence of the carnivorous animals and the dead and the dying, there was no path for the cars all over the field. . Afflicted with shafts, steeds of the noblest breeds and high mettle, resembling elephants (in size and strength), worn out with toil, were seen to tremble as, with great efforts, they drew vehicles whose wheels had sunk in the Earth. The whole of that host, O Bhārata, resembling the ocean for vastness, then became agitated, and afflicted, and inspired with terror, with the exception only of Drona and Arjuna. These two became the refuge, these two became the saviours, of the warriors of their respective sides.[20-23] Others, encountering these two, proceeded to the abode of Yama. Then the vast host of the Kurus became greatly agitated, and the Pānchālas, huddled together, became no longer distinguishable. During that great carnage of Kshatriyas on Earth, on that field of battle enhancing the terrors of the timid and looking like a crematorium, neither Karna, nor Drona, nor Arjuna, nor Yudhishthira,[24-26] nor Bhimasena, nor the twins, nor the Pānchāla prince, nor Sātyaki, nor Dusçāsana, nor Drona's son, nor Duryodhana, nor Suvala's son,[27] nor Kripa, nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the Earth, nor the points of the compass,[28] could be seen, O king, for all of them, mingled with the troops, were shrouded by clouds of dust. During the progress of that fierce and terrible battle, when that dusty cloud arose,[29] all thought that night had once more come over the scene. Neither the Kauravas, nor the Pānchālas, nor the Pāndavas, could be distinguished,[30] nor the points of the compass, nor the welkin, nor the Earth, nor even land, nor uneven land. The warriors, desirous of victory, slew foes and friends, in fact, all whom they could perceive by touch of their hands. The earthy dust that had arisen was soon dispelled by the winds that blew, and drenched by the blood that was shed. Elephants and steeds and car-warriors and foot-soldiers,[31-38] bathed in blood, looked beautiful like the (celestial) forest of *Pārijāta*. Then Duryodhana, Karna, Drona, and Dusçāsana,[84] these four (Kaurava) warriors, engaged in battle with

* I adopt the Bombay reading of the first line of this verse.—T.

four of the Pāndava warriors. Duryodhana and his brothers encountered the twins (Nakula and Sahadeva).[35] And Rādhā's son engaged with Vrikodara, and Arjuna with the son of Bharadwāja. All the troops, from every side, looked on those terrible encounters.[36] The car-warriors (of both armies quietly) beheld that beautiful battle, that superhuman engagement between those fierce and foremost of car-warriors conversant with every mode of warfare, riding on their own beautiful cars that performed diverse delightful evolutions. Endued with great prowess, struggling vigorously and each solicitous of vanquishing the other,[37-38] they covered each other with showers of shafts like the clouds at the close of summer (pouring torrents of rain). Those bulls among men, riding on their cars of solar effulgence,[39] looked beautiful like congregated masses of clouds in the autumnal sky. Then those warriors, O monarch, filled with wrath and desire of revenge,[40] mighty bowmen all, challenging, rushed at one another with great vigour like infuriate leaders of elephantine herds.[41] Verily, O king, death does not take place till its hour comes, since all those warriors did not simultaneously perish in that battle.*[42] Strewn with lopped off arms and legs, and heads decked with beautiful ear-rings, and bows and arrows and lances and scimitars and battle-axes and (other kinds of) axes, and *Nālikas* and razor-headed arrows and cloth-yard shafts and darts and spears, and diverse kinds of beautiful armour, and beautiful cars broken into pieces, and slain elephants and standardless cars looking like cities, and vehicles dragged hither and thither with the speed of the wind by driverless steeds in great fright, and large numbers of well-decked warriors of great courage, and fallen

* 42 is read differently in the Bengal texts. The Bengal reading however, is incorrect. In the first line, for *tāsmin samāgame*, the Bombay reading which I adopt is *rājannanāgate*. In the second line, instead of *sarvena* (ins. of *sarva*) the correct reading is *sarve na*, the last being the nagative particle. The palatal *n* is a mistake. It is the dental letter meaning *not*. The sense of the passage is that so dreadful was that encounter that all the warriors would certainly have perished. The fact however, that none of them still perished was due to the truth that death never appears until its proper hour comes.—T.

fans and coats of mail and standards, and ornaments and robes and fragrant garlands, and chains of gold and diadems and crowns and head-gears and rows of bells, and jewels worn on breasts, and cuirasses and collars and gems that adorn head-gears, the field of battle looked beautiful like the firmament bespangled with stars.[48-49]

"Then there occurred an encounter between Duryodhana filled with wrath and desire of revenge and Nakula filled with the same feelings.[50] Mādri's son cheerfully shooting hundreds of shafts, placed thy son on his right. At this loud cheers were bestowed upon him.[51] Placed on the right by his cousin-brother in wrath, thy son, *viz.*, king Duryodhana, filled with rage, began, in that battle, to wonderfully counteract Nakula from that very side.[52] Thereupon Nakula, endued with great energy and acquainted with the diverse courses (in which a car may be conducted), began to resist thy son who was engaged in counteracting him from his right. Duryodhana, however, afflicting Nakula with showers of shafts and resisting him on every side,[53-54] caused him to turn back. All the troops applauded that feat (of thy son). Then Nakula, addressing thy son, said, —Wait, Wait,—recollecting all his woes caused by thy evil counsels.' "[55]

SECTION CLXXXIX.

"Sanjaya said.—'Then Dusçāsana, filled with wrath, rushed against Sahadeva, causing the Earth to tremble with the fierce speed of his car.[1] Mādri's son, however, that crusher of foes, with a broad-headed arrow, quickly cut off the head, decked with head-gear, of his rushing antagonist's driver.[2] From the celerity with which that act was accomplished by Sahadeva, neither Dusçāsana nor any of the troops knew that the driver's head had been cut off.[3] The reins being no longer held by anybody, the steeds ran at their will. It was then that Dusçāsana knew that his driver had been slain.[4] Conversant with the management of steeds, that foremost of car-warriors, himself restraining his steeds in that battle, fought beautifully and with great activity and skill.[5] That feat of his was ap-

plauded by friends and foes, since, riding on that driverless car, he careered fearlessly in that battle.[6] Then Sahadeva pierced those steeds with keen shafts. Afflicted with those shafts, they quickly ran away, careering hither and thither.[7] For catching hold of the reins, he once laid aside his bow, and then he took up his bow for using it, laying aside the reins.[8] During those opportunities the son of Mādri covered him with arrows. Then Karna, desirous of rescuing thy son, rushed to that spot.[9] Thereupon Vrikodara, with great care, pierced Karna in the chest and arms with three broad-headed shafts sped from his bow drawn to its fullest streteh.[10] Struck with those shafts like a snake with a stick, Karna stopped and began to resist Bhimasena, shooting keen shafts.[11] Thereupon a fierce battle took place between Bhima and Rādhā's son. Both of them roared like bulls, and the eyes of both were expanded (with rage).[12] Excited with wrath, and rushing towards each other with great speed, they roared at each other. Those two delighters in battle were then very close to each other. So near were they that they could not easily shoot their shafts at each other. Thereupon an encounter with maces happened. Bhimasena speedily broke with his mace the *Kuvara* of Karna's car. That feat of his, O king, seemed highly wonderful. Then the valiant son of Rādhā, taking up a mace, hurled it at Bhima's car. Bhima, however, broke it with a mace of his own. Then taking up a heavy mace once more, Bhima hurled it at Adhiratha's son.[13-16] Karna struck that mace with numerous shafts of beautiful wings sped with great force, and once again with other shafts. Thus struck with Karna's shafts, that mace turned back towards Bhima, like a snake afflicted with incantations. With the re-bound of that mace, the huge standard of Bhima[17-18] broke and fell down. Struck with that same mace, Bhima's driver also became deprived of his senses. Then Bhima, mad with rage, sped eight shafts at Karna,[19] and his standard, and bow, and leathern fence, O Bhārata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest care, O Bhārata, cut off, with those keen shafts, the standard, the bow, and the leathern fence of Karna. The latter then, *viz.*, the son of Rādhā, taking up another invincible and gold-

decked bow, shot a number of shafts, and quickly slew Bhima's steeds of the hue of bears, and then his two *Pārshni* drivers.[20-22] When his car was thus injured, Bhima, that chastiser of foes, quickly jumped into the car of Nakula like a lion jumping down upon a mountain summit.[23]

"Meanwhile Drona and Arjuna, those two foremost of car-warriors, preceptor and pupil, both skilled in weapons, O monarch, fought with each other in battle,[24] stupifying the eyes and minds of men with their lightness in the use of weapons and the sureness of their aim, and with the motions of their cars.[25] Beholding that battle, the like of which had never been witnessed before, between preceptor and pupil, the other warriors abstained from fighting with each other and trembled.[26] Each of those heroes, displaying beautiful evolutions of his car, wished to place the other on his right.[27] The warriors present there beheld their prowess and became filled with wonder. Indeed, that great battle between Drona and the son of Pāndu resembled that, O monarch, between a couple of hawks in the welkin for the sake of a piece of meat. Whatever feats Drona performed for vanquishing the son of Kunti,[28-29] were all counteracted by Arjuna performing similar feats. When Drona failed to gain any ascendancy over the son of Pāndu, the son of Bharadwāja, that warrior acquainted with the course of all weapons, invoked into existence the *Aindra*, the *Paçupata*, the *Tāshtra*, the *Vāyavya*, and the *Yāmya* weapons.[30-31] As soon as those weapons issued from Drona's bow, Dhananjaya destroyed them quickly. When his weapons were thus duly destroyed by Arjuna with his own weapons,[32] Drona shrouded the son of Pāndu with the mightiest of celestial weapons. Every weapon, however, that Drona shot at Pārtha from desire of vanquishing the latter, was shot by Pārtha in return for baffling it. Seeing all his weapons, even the celestial ones, duly baffled by Arjuna, Drona applauded the latter in his heart. That chastiser of foes, O Bhārata, regarded himself superior to every person in the world acquainted with weapons, in consequence of Arjuna having been his pupil. Thus resisted by Pārtha in the midst of all those illustrious warriors,[33-36] Drona, struggling with vigor, cheerfully resisted Arjuna (in

return), wondering all the while. Then the celestials and *Gandharvas* in thousands,[37] and *Rishis* and bodies of *Siddhas*, were seen on all sides in the welkin. Filled with (those as also with) *Apsarās* and *Yakshas* and *Rākshasas*,[38] it once more seemed that the welkin was darkened by gathering clouds. An invisible voice, fraught with the praises of Drona and the high-souled Pārtha, was heard to repeatedly course through the firmament. When in consequence of the weapons shot by Drona and Pārtha all sides seemed ablaze with light,[39-40] the *Siddhas* and the *Rishis* that were present, said,—This is no human, nor *Asura*, nor *Rākshasa*, nor celestial, nor *Gandharva* battle! Without doubt this is a high *Brahma* encounter! This battle is exceedingly beautiful and highly wonderful! We have never seen or heard of its like![41-44] Sometimes the preceptor prevails over the son of Pāndu, and sometimes the son of Pāndu prevails over Drona! No one can find any difference between them![45] If Rudra, dividing his own self into two portions, fights himself with himself, then may an instance be had to match this. No where else can an instance be found to match it![46] Science, gathered in one place, exists in the preceptor. Science and means are in the son of Pāndu! Heroism in one place is in Drona. Heroism and might are in the son of Pāndu.[45] None of these warriors can be withstood by foes in battle. If they wish, both of them can destroy the universe with the gods![46]—Beholding those two bulls among men, O monarch, all invisible and visible creatures said these words.[47] The high-souled Drona then, in that battle, invoked into existence the *Brāhma* weapon, afflicting Pārtha and all invisible beings.[48] Thereupon the Earth with her mountains and waters and trees trembled. Fierce winds began to blow. The seas swelled in agitation.[49] The combatants of the Kuru and the Pāndava armies, as also all other creatures, became inspired with fear, when that illustrious warrior uplifted that weapon.[50] Then Pārtha, O monarch, fearlessly baffled that weapon by a *Brāhma* weapon of his own, at which all that agitation in nature was speedily pacified.[51] At last when none of them could vanquish his antagonist in single combat, a general engagement took place between the two hosts, causing

a great confusion on the field.[53] During the progress of that dreadful battle between Drona and the son of Pāndu (as also of that general engagement), once more, O king, nothing could be distinguished.[53] The welkin became covered with dense showers of shafts as if with masses of clouds, and creatures ranging the air could no longer find a passage through their element.'"[54]

SECTION CXC.

"Sanjaya said,—'During that fearful carnage of men and steeds and elephants, Dusçāsana, O king, encountered Dhrishtadyumna.[1] Mounted upon his golden car and exceedingly afflicted with the shafts of Dusçāsana, the Pānchāla prince wrathfully showered his shafts upon thy son's steeds.[2] Covered with the shafts of Prishata's son, O king, Dusçāsana's car, with standard and driver, soon became invisible.[3] Afflicted with those showers of arrows, Dusçāsana, O monarch, became unable to stay before the illustrious prince of the Pānchālas.[4] Foreing, by means of his shafts, Dusçāsana to turn back, Prishata's son, scattering his arrows, proceeded against Drona in that battle.[5] At that time Hridikā's son Kritavarman, with three of his uterine brothers, appeared on the scene and attempted to oppose Dhrishtadyumna.[6] Those bulls among men, however, *viz.*, the twins (Nakula and Sahadeva), following in the wake of Dhrishtadyumna who was thus proceeding like a blazing fire towards Drona, began to protect him.[7] Then all those great car-warriors, endued with might and excited with rage, began to strike one another, making death their goal.[8] Of pure souls and pure conduct, O king, and keeping heaven in view, they fought according to righteous methods, desirous of vanquishing one another.[9] Of stainless lineage and stainless acts, and endued with great intelligence, those rulers of men, keeping heaven in view, fought fair battles with another.[10] There was nothing unfair in that fight and no weapon was used that is regarded unfair. No barbed arrows, nor those called *nālikas*, nor those that are poisoned, nor those with heads made of horns, nor those equipt with many

pointed heads, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rusty heads, nor those that are not straight-going, were used by any of them.*[11-13] All of them used simple and fair weapons and desired to win both fame and regions of great blessedness by fighting fairly.[13] Between those four warriors of thy army and those three of the Pāndava side, the battle that took place was exceedingly dreadful but divested of everything unfair.[14] Then Dhrishtadyumna, exceedingly quick in the use of weapons, beholding those bravo and mighty car-warriors of thy army checked by the twins (Nakula and Sahadeva), proceeded towards Drona.[15] Checked by those two lions among men, those four heroic warriors encountered the former like the winds assailing a couple of mountains (standing on their way).[16] Each of the twins—those great car-warriors—was engaged with a couple of antagonists. Meanwhile Dhrishtadyumna poured showers of arrows upon Drona.[17] Beholding the invincible prince of the Pānchālas proceeding against Drona, and those four heroes (of his own army) engaged with the twins, Duryodhana, O monarch, rushed to that spot, scattering showers of blood-drinking arrows. Seeing this, Sātyaki quickly approached the Kuru king.[18-19] Those two tigers among men, *viz.*, the two descendants of Kuru and Madhu, approaching each other, became desirous of striking each other in battle.[20] Recalling to mind their behaviour towards each other in childhood and reflecting with pleasure on the same, they gazed at each other and smiled repeatedly.[21] Then king Duryodhana (mentally) blaming his own conduct, addressed his ever dear friend Sātyaki, and said,[22]—Fie on wrath, O friend, and fie on vindictiveness! Fie on Kshatriya usage, and fie on might and prowess,[23] since thou aimest thy weapons at me and I too am aiming at thee, O bull of Cini's race! In those days thou wert dearer to me than life itself, and I also was such to thee![24] Alas, all those

* All these arrows inflicted bad wounds and could not be easily extracted. Shafts of crooked courses were condemned because the combatants could not easily baffle them, not knowing at whom they would fall.—T.

acts of childhood that I remember, of both thyself and mine, become as nothing on the field of battle![25] Alas, moved by wrath and covetousness, we are here today for fighting with each other, O thou of the Sātwata race!—Unto him who said those words, O king, Sātyaki, conversant with high weapons, taking up some keen arrows, smilingly replied,—This is no assembly, O prince, nor the abode of our preceptor, where in former days we sported, O prince, mingling together![26-27] Duryodhana answered,—Where have those sports of our childhood gone, O bull of Cini's race, and, alas, how has this battle now come upon us! It seems that the influence of Time is irresistible![28] (Urged though we are) by desire of wealth, what use, however, have we of wealth that, assembled together, we are now engaged in battle, moved by avarice of wealth![29]

"Sanjaya said,—'Unto king Duryodhana who said so, Sātyaki replied,—This has always been the usage of Kshatriyas, *viz.*, they have to fight even with their preceptors![30] If I am dear to thee, O king, then slay me without any delay! Through thee, O bull of Bharata's race, I would then enter the regions of the righteous![31] Exhibit, without delay, all thy might and prowess! I do not desire to witness this great calamity of friends![32]—Having replied and rejoined thus, Sātyaki, O monarch, fearlessly and in utter disregard of life, quickly advanced against Duryodhana.[33] Beholding him advance, thy son received him. Indeed, O king, thy son poured on him of Cini's race a perfect shower of arrows.[34] Then commenced a terrible battle between those lions of Kuru's and Madhu's races, resembling an encounter between an elephant and a lion.[35] Then Duryodhana, filled with wrath, pierced the invincible Sātyaki with many keen arrows shot from his bow drawn to its fullest stretch.[36] Sātyaki quickly pierced the Kuru prince in return with fifty keen shafts in that battle and once more with twenty and again with ten shafts.[37] Then in that encounter, O king, thy son, smiling the while, pierced Sātyaki in return with thirty arrows shot from his bowstring drawn to his ear.[38] Shooting then a razor-headed arrow, he cut off in twain the bow, with arrow fixed thereon, of Sātyaki. Endued with great lightness of hand, the latter then, taking up a tougher

bow, shot showers of shafts at thy son. As those lines of arrows advanced for compassing the death of Duryodhana,[39-40] the latter, O king, cut them into pieces, at which the troops shouted loudly. With great swiftness, the Kuru king afflicted Sātyaki with three and seventy shafts equipt with wings of gold and steeped in oil and shot from his bow drawn to its fullest stretch. All those arrows of Duryodhana, as also his bow with arrow fixed thereon,[41-42] Sātyaki quickly cut off. The Sātwata hero then poured showers of shafts on his antagonist. Deeply pierced by Sātyaki, and feeling great pain, Duryodhana, O king, in great distress, sought shelter in another car. Having rested awhile and refreshed himself, thy son once more advanced against Sātyaki,[43-44] shooting showers of shafts at the latter's car. Smilingly, O king, Sātyaki ceaselessly shot multitudes of shafts at Duryodhana's car. The shafts of both mingled with one another in the welkin. In consequence of those arrows thus shot by both falling fast on every side,[45-46] loud sounds like those of a raging fire consuming a mighty forest arose there. With those thousands of arrows shot by both, the Earth was densely covered.[47] The welkin also became filled therewith. Beholding then that foremost of car-warriors, *viz.*, that hero of Madhu's race, to be mightier than Duryodhana,[48] Karna rushed to that spot, desirous of rescuing thy son. The mighty Bhimasena, however, could not brook that attempt of Karna[49]. He, therefore, quickly proceeded against Karna, shooting innumerable shafts. Cutting off all those shafts of Bhima with the greatest ease, Karna[50] cut off Bhima's bow, arrows, and driver also, with his own shafts. Then Pāndu's son Bhima, filled with rage, took up a mace,[51] and crushed the bow, standard, and driver of his antagonist in that encounter. The mighty Bhima also broke one of the wheels of Karna's car.[52] Karna, however, stood on that car of his which had one of its wheels broken, immovable as (Meru) the king of mountains. That beautiful car of his which had now only one wheel, was borne by his steeds,[53] like the single-wheeled car of Surya drawn by the seven celestial steeds. Incapable of brooking the feats of Bhimasena, Karna, continued to fight with the latter,[54] using diverse kinds

of shafts in profusion and diverse kinds of other weapons in that encounter. Bhimasena also, filled with wrath, continued to fight with the *Suta's* son.[55] When the engagement became general and confused, (Yudhishthira) the son of Dharma, addressing all the foremost of warriors among the Pānchālas and the Matsyas, said,[56]—They that are our life, they that are our heads, they amongst us that are endued with great strength, —those bulls among men,—are all engaged with the Dhārtarāshtras![57] Why do ye then stand thus as if stupified and deprived of your senses? Proceed thither where those car-warriors of my army are fighting![58] Driving away your fears and keeping in view the duties of Kshatriyas, (engage in fight,) for then, conquering or slain, ye will gain desirable goals![59] If you prove victors, you may perform diverse sacrifices with profuse gifts to Brāhmanas! If, on the other hand, you are slain, becoming then the equals of the celestials, you will win many regions of blessedness![60]—Thus urged by the king, those heroic and mighty car-warriors engaged in battle, observant of Kshatriya duties, quickly proceeded against Drona.[61] The Pānchālas then, from one side, assailed Drona with innumerable arrows, while others headed by Bhimasena began to resist him from another side.[62] The Pāndavas had three crooked-minded mighty car-warriors amongst them. They were Bhimasena and the twins (Nakula and Sahadeva). These addressed Dhananjaya loudly and said,[63]—Rush, O Arjuna, with speed and drive away the Kurus from Drona's vicinity! If the preceptor can be deprived of his protectors, the Pānchālas may then slay him easily![64]—Thus addressed, Pārtha suddenly rushed against the Kauravas, while Drona rushed against the Pānchālas headed by Dhrishtadyumna. Indeed, on that the fifth day (of Drona's command), those heroic combatants, O Bhārata, were grinded and crushed with great celerity (by Bharadwāja's son)."[65]

SECTION CXCI.

"Sanjaya said,—'Then Drona caused a great carnage among the Pānchālas like the slaughter caused by Cakra himself in

rage amongst the *Dānavas* in days of yore.[4] The great car-warriors of the Pāndava army, endued with mighty and energy, though slaughtered, O king, by Drona's weapons, were not yet afeared of Drona in that battle.[5] Indeed, O monarch, those mighty car-warriors, *viz.*, the Pānchālas and the Srinjayas, all rushed against Drona himself for fighting with him.[6] Loud and fierce were the yells they uttered as they rushed towards Drona for encompassing him on all sides and were slaughtered by him with shafts and darts.[7] Beholding the slaughter of the Pānchālas in that battle by the illustrious Drona, and seeing his weapons overwhelm all sides, fear entered the hearts of the Pāndavas.[8] Beholding that dreadful carnage of steeds and human beings in that battle, the Pāndavas, O monarch, became hopeless of victory.[9] (They began to say unto each other)—Is it not evident that Drona, that warrior conversant with the mightiest of weapons, will consume us all like a raging conflagration consuming a heap of straw in the season of spring?[10] There is none competent to even look at him in battle! Conversant with the ways of morality, Arjuna (who alone is a match for him) will not fight with him.[11]—Beholding the sons of Kunti afflicted with the shafts of Drona and inspired with fear, Keçava, endued with great intelligence and devoted to their welfare, addressed Arjuna and said,[12]—This foremost of all bowmen is incapable of being ever vanquished by force in battle by the very gods with Vāsava at their head![13] When, however, he lays aside his weapons, he becomes capable of being slain on the field by even human beings! Casting aside virtue, ye sons of Pāndu, adopt now some contrivance for gaining the victory,[14] so that Drona of the golden car may not slay us all in battle! Upon the fall of (his son) Açwatthāman, he will cease to fight, I think.[15] Let some man, therefore, tell him that Açwatthāman hath been slain in battle!—This advice, however, O king, was not approved by Kunti's son Dhananjaya.[16] Others approved of it. But Yudhishthria accepted it with great difficulty. Then the mighty-armed Bhima, O king, slew with a mace a foe-crushing, terrible, and huge elephant, named Açwatthāman, of his own army, belonging to Indravarman the chief of the Mālavas.[17-18] Approaching Drona then

in that battle, with some bashfulness Bhimasena began to exclaim aloud,—Açwatthāman hath been slain![16]—That elephant named Açwatthāman having been thus slain, Bhima spoke of Açwatthāman's slaughter. Keeping the true fact within his mind, he said what was untrue.[17] Hearing those highly disagreeable words of Bhima, and reflecting upon them, Drona's limbs seemed to dissolve like sand in water.[18] Recollecting, however, the prowess of his son, he soon came to regard that intelligence as false. Hearing, therefore, of his slaughter, Drona did not become unmanned.[19] Indeed, soon recovering his senses, he became comforted, remembering that his son was incapable of being resisted by foes.[20] Rushing towards the son of Prishata and desirous of slaying that hero who had been ordained as his slayer, he covered him with a thousand keen shafts equipt with *kanka* feathers.[21] Then twenty thousand Pānchāla car-warriors of great energy covered him, while he was thus careering in battle, with their shafts.[22] Completely shrouded with those shafts, we could not any longer see that great car-warrior who then resembled, O monarch, the Sun covered with clouds in the season of rains.[23] Filled with wrath and desirous of compassing the destruction of those brave Pānchālas, that mighty car-warrior, that scorcher of foes, *viz.*, Drona, dispelling all those shafts of the Pānchālas, then invoked into existence the *Brāhma* weapon. At that time Drona looked resplendent like a smokeless and blazing fire.[24-25] Once more filled with rage, the valiant son of Bharadwāja, slaughtering all the Somakas, seemed to be invested with great splendour.[26] In that dreadful battle he felled the heads of the Pānchālas and cut off their massive arms looking like spiked maces and decked with golden ornaments.[27] Indeed, those Kshatriyas, slaughtered in battle by Bharadwāja's son, fell down on the Earth and lay scattered like trees uprooted by the tempest.[28] In consequence of fallen elephants and steeds, O Bhārata, the Earth, miry with flesh and blood, became impassable.[29] Having slain twenty thousand Pānchāla car-warriors, Drona, in that battle, shone resplendent like a smokeless and blazing fire.[30] Once more filled with rage, the valiant son of Bharadwāja cut off, with a broad-headed

arrow, the head of Vasudāna from his trunk.[31] Once more slaying five hundred Matsyas, and six thousand elephants, he slew ten thousand steeds.[32] Beholding Drona stationed on the field for the extermination of the Kshatriya race, the *Rishis* Viçwāmitra, and Jamadagni, and Bharadwāja, and Gautama, and Vaçishtha, and Kaçyapa, and Atri, and the *Sikatas*, the *Priçnis*, Garga, the *Vālikhilyas*, the *Marichipas*, the descendants of Bhrigu and Angiras, and diverse other sages of subtile forms, quickly came thither with the Bearer of sacrificial libations at their head, and, desirous of taking Drona away unto the region of Brahman,[33-36] addressed Drona, that ornament of battle, and said,—Thou art fighting unrighteously. The hour of thy death is come.[36] Laying aside thy weapons in battle, O Drona, behold us stationed here! After this, it behoveth thee not to perpetrate such exceedingly cruel deeds![37] Thou art versed in the *Vedas* and their branches. Thou art devoted to the duties enjoined by truth. Especially, thou art a Brāhmana! Such acts do not become thee![38] Lay aside thy weapons. Drive away the film of error that shrouds thee. Adhere now to the eternal path. The period for which thou art to dwell in the world of men is now full.[39] Thou hast, with the *Brāhma* weapon, burnt men on Earth that are unacquainted with weapons. This act that thou hast perpetrated, O regenerate one, is not righteous![40] Lay aside thy weapons in battle without delay, O Drona! Do not wait longer on Earth! Dot not, O regenerate one, again perpetrate such a sinful act![41]—Hearing these words of theirs as also those spoken by Bhimasena, and beholding Dhrishtadyumna before him, Drona became exceedingly cheerless in battle.[42] Burning with grief and exceedingly afflicted, he enquired of Kunti's son Yudhishthira as to whether his son (Açwatthāman) had been slain or not.[43] Drona firmly believed that Yudhishthira would never speak an untruth even for the sake of the sovereignty of the three worlds.[44] For this reason that bull among Brāhmanas asked Yudhishthira and not any body else. He had hoped for truth from Yudhishthira from the latter's infancy.[45]

"'Meanwhile, O monarch, Govinda, knowing that Drona, that foremost of warriors, was capable of sweeping all the

Pāndavas off the face of the Earth, became much distressed. Addressing Yudhishthira he said,[46]—If Drona fighteth, filled with rage, for even half a day, I tell thee truly, thy army will then be annihilated![47] Save us then from Drona! Under such circumstances, falsehood is better than truth! By telling an untruth for saving a life one is not touched by sin.[48] There is no sin in untruth spoken unto women, or in marriages, or for saving kine, or for rescuing a Brāhmana.*[49]—While Govinda and Yudhishthira were thus talking with each other, Bhimasena (addressing the king) said,—As soon, O monarch, as I heard of the means by which the high-souled Drona might be slain,[50] putting forth my prowess in battle I immediately slew a mighty elephant, like unto the elephant of Cakra himself, belonging to Indravarman, the chief of the Mālavas, who was standing within thy army. I then went to Drona and told him,—Açwatthāman has been slain, O Brāhmana! Cease then to fight![51-53]—Verily, O bull among men, the preceptor did not believe in the truth of my words. Desirous of victory as thou art, accept the advice of Govinda![54] Tell Drona, O king, that the son of Caradwat's daughter is no more! Told by thee, that bull among Brāhmanas will never fight![55] Thou, O ruler of men, art reputed to be truthful in the three worlds.—Hearing those words of Bhima and induced by the counsels of Krishna,[55] and owing also to the inevitability of destiny, O monarch, Yudhishthira made up his mind to say what he was desired. Fearing to utter an untruth, but earnestly desirous of victory, Yudhishthira[56] distinctly said that Açwatthāman was dead, adding indistinctly the word *elephant* (after the name). Before this, Yudhishthira's car had stayed at a height of four fingers' breadth from the surface of the Earth.[57] After, however, he had said that untruth, his (vehicle and) animals touched the Earth. Hearing those words from Yudhishthira, the mighty car warrior Drona,[58] afflicted with grief for the (supposed) death of his son, yielded to the influence of despair. At the words again of the *Rishis*, he regarded himself

* This verse is omitted in the Bombay text. There can be no doubt, however, about its genuineness.—T.

a great offender against the high-souled Pāndavas. Hearing now about the death of his son, he became perfectly cheerless; and filled with anxiety upon beholding Dhrishtadyumna, O king, that chastiser of foes could not fight as before.' "[55-60]

SECTION CXCII.

"Sanjaya said,—'Beholding Drona filled with great anxiety and almost deprived of his senses by grief, Dhrishtadyumna, the son of the Pānchāla king, rushed at him.[1] That hero had, for the destruction of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the bearer of sacrificial libations.[2] Desirous of slaying Drona, he now took up a victory-giving and formidable bow whose twang resembled the roll of the clouds, whose string was possessed of great strength, and which was irrefragible and celestial. And he fixed on it a fierce arrow resembling a snake of virulent poison and possessed of the splendour of fire. That arrow, resembling a fire of fierce flames, while within the circle of his bow, looked like the autumnal Sun of great splendour within a radiant circle.[3-5] Beholding that blazing bow bent with force by Prishata's son, the troops regarded that to be the last hour (of the world).[6] Seeing that arrow aimed at him, the valiant son of Bharadwāja thought that the last hour of his body had come.[7] The preceptor prepared with care to baffle that shaft. The weapons, however, of that high-souled one, O monarch, no longer appeared at his bidding.*[8] His weapons had not been exhausted although he had shot them ceaselessly for four days and one night. On the expiry, however, of the third part of that the fifth day, his arrows became exhausted.[9] Seeing the exhaustion of his arrows, and afflicted with grief on account of his son's death, and in consequence also of the unwillingness of the celestial weapons to appear at his bidding,[10] he desired to lay

* The celestial weapons were all living agents that appeared at the bidding of him who knew how to invoke them. They abandoned, however, the person whose death was imminent, although invoked with the usual formulæ.—T.

aside his weapons, urged thereto by the words of the *Rishis* also. Though filled with great energy, he could not, however, fight as before.[11] Then taking up another celestial bow that Angiras had given him, and certain arrows that resembled a Brāhmana's curse, he continued to fight with Dhrishtadyumna.[12] He covered the Pānchāla prince with a thick shower of arrows, and filled with rage, mangled his angry antagonist.[13] With his own keen shafts he cut off into a hundred fragments those of the prince as also the latter's standard and bow. He then felled his antagonist's driver.[14] Then Dhrishtadyumna, smiling, took up another bow, and pierced Drona with a keen shaft in the centre of the chest.[15] Deeply pierced therewith and losing his self-possession in that encounter, that mighty bowman then, with a sharp and broad-headed arrow, once more cut off Dhrishtadyumna's bow.[16] Indeed, the invincible Drona then cut off all the weapons, O king, and all the bows that his antagonist had, with the exception only of his mace and sword.[17] Filled with rage, he then pierced the angry Dhrishtadyumna, O chastiser of foes, with nine keen arrows capable of taking the life of every foe.[18] Then the mighty car-warrior Dhrishtadyumna of immeasurable soul, invoking into existence the *Brāhma* weapon, caused the steeds of his own car to be mingled with those of his foe's.[19] Endued with the speed of the wind, those steeds that were red and of the hue of pigeons, O bull of Bharata's race, thus mingled together, looked exceedingly beautiful.[20] Indeed, O king, those steeds thus mingled together on the field of battle, looked beautiful like roaring clouds in the season of rains, charged with lightning.[21] Then that twice-born one of immeasurable soul cut off the shaft-joints, the wheel-joints, and (other) car-joints of Dhrishtadyumna.[22] Deprived of his bow, and made carless and steedless and driverless, the heroic Dhrishtadyumna, fallen into great distress, grasped a mace.[23] Filled with rage, the mighty car-warrior Drona of unbaffled prowess, by means of a number of keen shafts, cut off that mace while it was on the point of being hurled at him.[24] Beholding his mace cut off by Drona with his arrows, that tiger among men, (*viz.*, the Pānchāla prince), took up a spotless sword and a bright shield decked with

a hundred moons.[25] Without doubt, under those circumstances, the Pānchāla prince determined to make an end of that foremost of preceptors, that high-souled warrior.[26] Sometimes sheltering himself in his car-box and sometimes riding on his car-shaft, the prince moved about, uplifting his sword and whirling his bright shield.[27] The mighty car-warrior Dhrishtadyumna, desirous of achieving, from folly, a difficult feat, hoped to pierce the chest of Bhardwāja's son in that battle.[28] Sometimes he stayed upon the yoke, and sometimes under the haunches of Drona's red steeds. These movements of his were highly applauded by all the troops.[29] Indeed, while he stayed amid the trappings of the yoke or behind those red steeds, Drona found no opportunity to strike him. All this seemed exceedingly wonderful.[30] The movements of both Drona and Prishata's son in that battle resembled those of a hawk careering through the welkin for a piece of meat.[31] Then Drona, by means of a dart, pierced the white steeds of his antagonist, one after another, not striking, however, the red ones amongst them (that belonged to himself).*[32] Deprived of life, those steeds of Dhrishtadyumna fell down upon the Earth. Thereupon the red steeds of Drona himself, O king, were freed from the entanglements of Dhristadyumna's car.[33]—Beholding his steeds slain by that foremost of Brāhmanas, Prishata's son, that mighty car-warrior, that foremost of fighters, could not brook it.[34] Though deprived of his car, still that foremost of all swordsmen, armed with his sword, sprang towards Drona, O monarch, like Vinatā's son (Garuda) making a swoop at a snake.[35] The form, O king, of Dhrishtadyumna at that time when he sought to slay the son of Bharadwāja resembled the form of Vishnu himself in days of yore when at the point of slaying Hiranyakaçipu.[36] He performed diverse evolutions. In fact, O Kauravya, the son of Prishata, careering in that battle, exhibited the well-known one and twenty different kinds of motion.[37] Armed with the sword, and shield in hand, Prishata's son wheeled about, and whirled his sword on high,

* I adopt the Bombay reading.—T.

and made side thrusts, and rushed forward, and ran sideways, and leapt high, and assailed the flanks of his antagonists and receded backwards, and closed with his foes, and pressed them hard. Having practised them well, he also showed the evolutions called *Bhārata*, *Kauçika*, and *Sātwata*, as he careered in that battle for compassing the destruction of Drona. Beholding those beautiful evolutions of Dhrishtadyumna as he careered on the field, sword and shield in hand,[38-40] all the warriors, as also the celestials assembled there, were filled with wonder. The regenerate Drona then, shooting a thousand arrows in the thick of fight, cut off the sword of Dhrishtadyumna as also his shield decked with a hundred moons. Those arrows that Drona shot, while fighting from such a near point, were of the length of a span.[41-42] Such arrows are used only in close fight. None else have arrows of that kind, except Caradwat's son (Kripa), and Pārtha, and Açwatthāman and Karna.[43] Praddyumna and Yuyudhāna have, and Abhimanyu also had, such arrows. Then the preceptor, desirous of slaying his disciple who was unto him even as his own son, fixed on his bowstring a strong shaft endued with great impetuosity. That shaft, however, Sātyaki cut off by means of ten arrows,[44-45] in the very sight of thy son as also of the high-souled Karna, and thus rescued Dhrishtadyumna who was on the point of succumbing to Drona.[46] Then Keçava and Dhananjaya beheld Sātyaki of prowess incapable of being baffled, who, O Bhārata, was thus careering in the car-tracks (of the Kuru warriors) and within the range of the shafts of Drona and Karna and Kripa. Saying,—*Excellent, Excellent!*—both of them loudly applauded Sātyaki of unfading glory, who was thus destroying the celestial weapons of all those warriors. Then Keçava and Dhananjaya rushed towards the Kurus.[47-49] Addressing Krishna, Dhananjaya said,—Behold, O Keçava, that perpetuator of Madhhu's race, *viz.*, Sātyaki of true prowess, sporting before the preceptor and those mighty car-warriors and gladdening me and the twins and Bhima and king Yudhishthira![50-51] With skill acquired by practice and without insolence, behold that enhancer of the fame of the Vrishnis, *viz.*, Sātyaki, careering in battle, sporting the while with those mighty car-warriors![52]

All these troops, as also the *Siddhas* (in the welkin), beholding him invincible in battle, are filled with wonder, and applauding him, saying,—*Excellent, Excellent!*—Indeed, O king, the warriors of both armies all applauded the Sātwata hero, in consequence of his feats.'"[88]

SECTION CXCIII.

"Sanjaya said,—'Beholding those feats of the Sātwata hero, Duryodhana and others, filled with rage, quickly encompassed the grandson of Cini on all sides.[1] Kripa and Karna, as also thy sons, O sire, in that battle, quickly approaching the grandson of Cini, began to strike him with keen arrows.[2] Then king Yudhishthira, and the two other Pāndavas, *viz.*, the two sons of Mādri, and Bhimasena of great might, surrounded Sātyaki (for protecting him).[3] Karna, and the mighty car-warrior Kripa, and Duryodhana and others, all resisted Sātyaki, pouring showers of arrows on him.[4] The grandson of Cini, however, contending with all those great car-warriors, baffled, O monarch, that terrible downpour of arrows so suddenly created by his foes.[5] Indeed, in that dreadful battle, Sātyaki, by means of his own celestial weapons, duly resisted all those celestial weapons aimed at him by those illustrious warriors.[6] The field of battle became full of many cruel sights upon that encounter of those royal combatants, resembling that scene of yore when Rudra, filled with rage, had destroyed all creatures.[7] Human arms and heads, and bows, O Bhārata, and umbrellas displaced (from cars), and yak-tails,[8] were seen lying in heaps on the field of battle. The Earth became thickly strewn with broken wheels and cars, and massive arms lopped off from trunks, and brave horsemen deprived of life. And, O foremost one among the Kurus, large numbers of warriors, mangled with falling arrows,[9-10] were seen in that great battle to roll and writhe on the ground in agony or the last spasms of death. During the progess of that terrible battle resembling the encounter in days of old between the celestials and the *Asuras*,[11] king Yudhishthira the just, addressing his warriors, said,—Putting forth all your vigor, rush, ye great car-warriors,

against the Pot-born!"[13] Yonder the heroic son of Prishata is engaged with Drona! He is endeavouring, to the utmost of his might, to slay the son of Bharadwāja!"[15] Judging from the aspect he is presenting in this great battle, it is evident that filled, with rage, he will today, overthrow Drona!"[14] Uniting together, all of you fight with the Pot-born!—Thus ordered by Yudhishthira, the mighty car-warriors of the Srinjayas[15] all rushed with great vigor for slaying the son of Bharadwāja. That mighty car-warrior, *viz.*, Bharadwāja's son, quickly rushed against those advancing warriors, knowing for certain that he would have to die. When Drona of sure aim thus proceeded, the Earth trembled violently.[16-17] Fierce winds began to blow, inspiring the (hostile) ranks with fear. Large meteors fell, seemingly issuing out of the Sun,[18] blazing fiercely as they fell and foreboding great terrors. The weapons of Drona, O sire, seemed to blaze up.[19] Cars seemed to produce loud rattles, and steeds to shed tears. The mighty car-warrior Drona seemed to be divested of his energies.[20] His left eye and left hand began to twitch. Beholding Prishata's son again before him, and bearing in mind the words of the *Rishis* about his leaving the world for heaven, he became cheerless. He then desired to give up life by fighting fairly.[21-22] Encompassed on all sides by the troops of Drupada's son, Drona began to career in battle, consuming large numbers of Kshatriyas.[23] That grinder of foes, having slain four and twenty thousand Kshatriyas, then despatched to Yama's abode ten times ten thousand by means of his shafts of keen points.[24] Exerting himself with care, he seemed to stand in that battle like a smokeless fire. For the extermination of the Kshatriya race, he then had recourse to the *Brāhma* weapon.[25] The mighty Bhima then, beholding the illustrious and irresistible prince of the Pānchālas carless and weaponless, quickly proceeded towards him.[26] Beholding him striking at Drona from a near point, that grinder of foes took up Dhrishtadyumna on his own car, and said unto him,[27]—Save thee there is no other man that can venture to fight with the preceptor. Be quick in slaying him. The burden of his slaughter rests upon thee!"[28]—Thus addressed by Bhima, the

mighty-armed Dhrishtadyumna speedily took up a strong, new, and very superior bow capable of bearing a great strain.[39] Filled with rage, and shooting his arrows in that battle at irresistible Drona, Dhrishtadyumna covered the preceptor, desirous of withstanding him.[40] Those two ornaments of battle then, both foremost of fighters and both filled with rage, invoked into existence the *Brāhma* and diverse other celestial weapons.[41] Indeed, O king, Dhrishtadyumna covered Drona with many mighty weapons in that encounter. Destroying all the weapons of Bharadwāj's son, the Pānchāla prince,[42] that warrior of unfading glory, began to slay the Vaçātis, the Civis, the Vālhikas, and the Kurus, them, that is, who protected Drona in that battle.[43] Indeed, O king, shooting showers of arrows on all sides, Dhrishtadyumna at that time looked resplendent like the Sun himself shedding his thousands of rays.[44] Drona, however, once more cut off the prince's bow and pierced the vitals of the prince himself with many arrows. Thus pierced, the prince felt great pain.[45] Then Bhima of great wrath, holding the car of Drona, O monarch, slowly said these words unto him,[46]—If wretches amongst Brāhmanas discontented with the avocations of their own order, but well versed in arms, did not fight, the Kshatriya order then would not have been thus exterminated![47] Abstention from injury to all creatures hath been said to be the highest of all virtues. The Brāhmana is the root of that virtue. As regards thyself again, thou art the foremost of all persons acquainted with *Brahma*.[48] Slaying all these *Mlecchas* and other warriors, who, however, are all engaged in the proper avocations of their order, moved thereto by ignorance and folly, O Brāhmana, and by the desire of wealth for benefiting sons and wives, indeed, for the sake of an only son, why dost thou not feel shame?[49-50] He for whom thou hast taken up weapons, and for whom thou livest, he, deprived of life, lieth today on the field of battle, unknown to thee and behind thy back![51] King Yudhishthira the just hath told thee this. It behoveth thee not to doubt this fact!—Thus addressed by Bhima, Drona laid aside his bow.[52] Desirous of laying aside all his weapons also, Bharadwāja's son of virtuous soul said aloud,—O Karna, O

Karna, O great bowman, O Kripa, O Duryodhana,[45] I tell you repeatedly, exert carefully in battle! Let no injury happen to you from the Pāndavas! As regards myself, I lay aside my weapons![46]—Saying these words, he began to loudly take the name of Açwatthāman. Laying aside his weapons then in that battle, and sitting down on the terrace of his car,[47] he devoted himself to *Yoga* and assured all creatures, dispelling their fears. Beholding that opportunity, Dhrishtadyumna mustered all his energy.[48] Laying down on his car his formidable bow with arrow fixed on the bowstring, he took up a sword, and jumping down from his vehicle, rushed quickly against Drona.[49] All creatures, human and otherwise, uttered exclamations of woe, beholding Drona thus brought under Dhrishtadyumna's power.[50] Loud cries of *oh* and *alas* were uttered, as also those of *oh* and *fie*. As regards Drona, abandoning his weapons he was then in a supremely tranquil state.[51] Having said those words he had devoted himself to *Yoga*. Endued with great effulgence and possessed of high ascetic merit, he had fixed his heart on that Supreme and Ancient Being, *viz.*, Vishnu.[52] Bending his face slightly down, and swelling his breast forward, and closing his eyes, and staying on the quality of Goodness, and disposing his heart to contemplation,[53] and thinking on the monosyllabic *Om* representing *Brahma*, and remembering the puissant, supreme, and indestructible God of gods, the radiant Drona of high ascetic merit,[54] the preceptor (of the Kurus and the Pāndavas), repaired to heaven that is so difficult of being attained by even the pious. Indeed, when Drona thus proceeded to heaven, it seemed to us that there were then two Suns in the firmament[55]. The whole welkin was ablaze and seemed to be one vast expanse of equable light when the Sun-like Bharadwāja of solar effulgence ascended to the skies.[56] Within the twinkling of an eye, however, that effulgence disappeared. Confused sounds of joy were heard, uttered by the gladdened celestials,[57] when Drona thus repaired to the region of Brahman, Dhrishtadyumna standing, unconscious of it all, beside him. Only we five amongst men, beheld[58] the high-souled Drona rapt in *Yoga* proceed to the highest region of blessedness. These five were myself, Dhananjaya

the son of Prithā, and Drona's son Açwatthāman,[57] and Vāsudeva of Vrishni's race, and king Yudhishthira the just, the son of Pāndu. All else, O king, could not see that glory of the wise Drona devoted to *Yoga* while passing out of the world. In fact, all human beings were unconscious of the fact that the preceptor attained to the supreme region of *Brahma*, a region mysterious to the very gods, and one that is the highest of all. Indeed, none of them could see the preceptor, that chastiser of foes, proceed to the region of *Brahma*, devoted to *Yoga*, in the company of the foremost of *Rishis*, his body mangled with arrows and bathed in blood, after he had laid aside his weapons.[58-61] As regards Prishata's son, though everybody cried *fie* on him, yet, casting his eyes on the lifeless Drona's head, he began to drag it.[62] With his sword then, he lopped off from his foe's trunk that head, his foe remaining speechless the while. Having slain Bharadwāja's son, Dhrishtadyumna was filled with great joy,[63] and uttered leonine shouts, whirling his sword. Of a dark complexion, with white locks hanging down to his ears, that old man of five and eighty years of age, used, for thy sake only, to career on the field of battle with the activity of a youth of sixteen. The mighty-armed Dhananjaya the son of Kunti (before Drona's head was cut off) had said,[64-65]—O son of Drupada, bring the preceptor alive, do not slay him!—He should not be slain!—even thus all the troops also[66] had cried out. Arjuna, in particular, melted with pity, had cried out repeatedly. Disregarding, however, the cries of Arjuna as also those of all the kings,[67] Dhrishtadyumna slew Drona, that bull among men, on the terrace of his car. Covered with Drona's blood, Dhrishtadyumna then jumped from the car down upon the ground.[68] Looking red like the Sun, he then seemed to be exceedingly fierce. The troops beheld Drona slain even thus in that battle.[69] Then Dhrishtadyumna, that great bowman, O king, threw down that large head of Bharadwāja's son before the warriors of thy army.[70] Thy soldiers, O monarch, beholding the head of Bharadwāja's son, set their hearts on flight and ran away in all directions.[71] Meanwhile Drona, ascending the skies, entered the stellar path. Through the grace of the *Rishi* Krishna (-Dwaipāyana)

the son of Satyavati, I witnessed, O king, the (true circumstances about the) death of Drona. I beheld that illustrious one proceeding, after he had ascended the sky, like a smokeless brand of blazing splendour. Upon the fall of Drona, the Kurus, the Pāndavas, and the Srinjayas, all became cheerless[73-74] and ran away with great speed. The army then broke up. Many had been slain, and many wounded, by means of keen shafts.[75] Thy warriors (in particular), upon the fall of Drona, seemed to be deprived of life. Having sustained a defeat, and being inspired with fear about the future,[76] the Kurus regarded themselves deprived of both the worlds. Indeed, they lost all self-control.* Searching for the body of Bharadwāja's son, O monarch, on the field covered with thousands of headless trunks, the kings could not find it. The Pāndavas, having gained the victory and great prospects of renown in the future,[77-78] began to make loud sounds with their arrows and conchs, and utter loud leonine roars. Then Bhimasena, O king, and Dhrishtadyumna the son of Prishata,[79] were seen in the midst of the (Pāndava) host to embrace each other. Addressing the son of Prishata, that scorcher of foes, *viz.*, Bhima, said,[80]—I will again embrace thee, O son of Prishata, as one crowned with victory, when that wretch of a *Suta's* son shall be slain in battle, as also that other wretch, *viz.*, Duryodhana![81]—Having said these words, Bhimasena the son of Pāndu, filled with transports of joy, caused the Earth to tremble with the slaps on his armpits.[82] Terrified by that sound, thy troops ran away from battle, forgetting the duties of Kshatriyas and setting their hearts on flight.[83] The Pāndavas, having become victors, became very glad, O monarch, and they felt great happiness derived from the destruction of their foes in battle.'"[84]

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* *Deprived of both the worlds*, having sustained a defeat, they lost thisworld, and flying away from the field, they committed a sin and lost the next world.—T.

SECTION CXCIV.

"Sanjaya said,—'Upon the fall of Drona, O king, the Kurus, afflicted with weapons, deprived of their leader, broken, and routed, became filled with grief.[1] Seeing their foes (the Pāndavas) prevailing over them, they repeatedly trembled. Their eyes filled with tears, and hearts inspired with fear, they became, O king, melancholy,[2] and cheerless, and destitute of exertion, and deprived of energy through grief. Uttering loud wails, they gathered round thy son.[3] Covered with dust, trembling (with fear), casting vacant eyes on all sides, and their voice choked with tears, they resembled the *Daityas* after the fall of Hiranyāksha in days of yore.[4] Surrounded by them all as if by small animals struck with fear, thy son, unable to stay in their midst, passed away.[5] Afflicted with hunger and thirst, and scorched by the Sun, thy warriors then, O Bhārata, became exceedingly cheerless.[6] Beholding the fall of Bharadwāja's son which was like unto the dropping of the Sun down upon the Earth or the drying up of the ocean or the transplantation of Meru or the defeat of Vāsava, beholding that act incapable of being quietly witnessed, the Kauravas, O king, fled away in fear, terror lending them greater speed.[7-8] The ruler of the Gāndhāras (*viz.*, Cakuni), beholding Drona of the golden car slain, fled, with the car-warriors of his division, with speed that was much greater.[9] Even the *Suta's* son fled away in fear, taking with him his own vast division, that was retreating with great speed, with all its standards.[10] The ruler of the Madras, *viz.*, Calya, also, casting vacant looks, around, fled away in fear, taking with him his division teeming with cars and elephants and steeds.[11] Caradwat's son Kripa, too, fled away, saying,—*Alas, Alas*,—taking with him his division of elephants and foot-soldiers the greater part of which had been slain.[12] Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoja, Kalinga, Āratta, and Vālhika troops.[13] Uluka also, O king, beholding Drona slain, fled away with speed, afflicted with fear and accompanied by a large body of foot-soldiers.[14] Hand-

some and endued with youth, and repeated for his bravery, Dusçāsana, also, in great anxiety, fled away, surrounded by his elephant division.[15] Taking with him ten thousand cars and three thousand elephants, Vrishasena also fled with speed at sight of Drona's fall.[16] Accompanied by his elephants and horse and cars, and surrounded also by foot-soldiers, thy son, the mighty car-warrior Duryodhana, too, fled away, O king.[17] Taking with him the remnant of the *Samsaptakas* whom Arjuna had not yet slaughtered, Suçarman, O king, fled away, beholding Drona slain.[18] Riding on elephants and cars and steeds, all the warriors of the Kaurava army fled away from the field, seeing Drona of the golden car slain.[19] Some urging their sires on, some their brothers, some their maternal uncles, some their sons, some their friends, the Kauravas fled away.[20] Others urging on their brethren in arms, or their sisters' sons, or their kinsmen, fled away on all sides.[21] With dishevelled hair, and accoutrements loosened, all fled away in such a manner that even two persons could not be seen running together.—*The Kuru army has been totally destroyed,*—even this was the belief of everybody.[22] Others amongst thy troops, fled away, O king, throwing off their coats of mail. The soldiers loudly called upon one another, O bull of Bharata's race,[23] saying,—*Wait, Wait, do not fly,*—but none of them that said so themselves stood on the field. Abandoning their vehicles and cars decked with ornaments,[24] the warriors, riding on steeds or using their legs, fled away with great speed.

"While the troops, deprived of energy, were thus flying away with speed,[25] only Drona's son Açwatthāman, like a huge alligator coming up against the current of a stream, rushed against his foes. A fierce battle took place between him and many warriors headed by Cikhandin[26] and the Prabhadrakas, the Pānchālas, the Chedis, and the Kaikayas. Slaying many warriors of the Pāndava army that were incapable of being defeated with ease,[27] and escaping with difficulty from the press of battle, that hero, possessed of the tread of an infuriate elephant, saw the (Kaurava) host running away, resolved on flight.[28] Proceeding towards Duryodhana, Drona's son, approaching the Kuru king, said,—Why, O Bhārata, are the

troops flying away as if in fear?[39] Although flying away, thus, O monarch, thou dost not yet rally them in battle! Thyself, too, O king, dost not seem to be in thy usual frame of mind![40] Upon the slaughter of what lion among car-warriors, O monarch, hath thy force fallen into this plight? Tell me this, O Kaurava![41] O king, these all that are headed (even) by Karna, wait not on the field! In no battle fought before did the army fly away thus![42] Hath any evil befallen thy troops, O Bhārata?—Hearing these words of Drona's son on that occasion, Duryodhana,[43] that bull among kings, felt himself unable to impart the bitter intelligence. Indeed, thy son seemed to sink into an ocean of grief like a foundered boat.[44] Beholding Drona's son on his car, the king became bathed in tears. Suffused with shame, O monarch, the king then addresssd Caradwat's son, saying,[45]—Blessed be thou, say thou, before others, why the army is thus flying away!—Then Caradwat's son, O king, repeatedly feeling great anguish, told Drona's son how his sire had been slain.[46]

"'Kripa said,—Placing Drona, that foremost of car-warriors on the Earth, at our head, we commenced to fight with only the Pānchālas.[47] When the battle commenced, the Kurus and the Somakas, mingled together, roared at one another and began to strike down one another with their weapons.[48] During the progress of that battle, the Dhārtarāshtras began to be thinned. Seeing this, thy sire, filled with rage, invoked into existence a celestial weapon.[49] Indeed, Drona, that bull among men, having invoked the *Brāhma* weapon, slew his enemies with broad-headed arrows, by hundreds and thousands.*[50] Urged by fate, the Pāndavas, the Kaikayas, the Matsyas, and the Pānchālas, O foremost of regenerate ones, approaching Drona's car, began to perish.[51] With his *Brāhma* weapon, Drona despatched unto Yama's abode a thousand brave warriors and two thousand elephants.[52] Of a dark complexion, with his

* Celestial weapons were invoked with *mantras*, as explained in a previous note. They were forces which created all sorts of tangible weapons that the invoker desired. Here the *Brāhma* weapon took the form of broad-headed arrows.—T.

gray locks hanging down to his ears, and full five and eighty years old, the aged Drona used to career in battle like a youth of sixteen.[43] When the enemy's troops were thus afflicted and the kings were being slain, the Pānchālas, though filled with the desire of revenge, turned back from the fight.[44] When the enemy, turning back, partially lost their order, that vanquisher of foes, *(viz.,* Drona), invoking celestial weapons into existence, shone resplendent like the risen Sun.[45] Indeed, thy valiant sire, getting into the midst of the Pāndavas, and having arrows for the rays that emanated from him, resembled the mid-day Sun at whom none could gaze.[46] Scorched by Drona as if by the blazing Sun, they became cheerless and deprived of their energy and senses.[47] Beholding them thus afflicted by Drona with his shafts, the slayer of Madhu, desirous of victory to the sons of Pāndu, said these words :[48]—Truly, this foremost of all wielders of arms, this leader of the leaders of car-divisions, is incapable of being vanquished in battle by the slayer of Vritra himself![49] Ye sons of Pāndu, laying aside righteousness, take care of victory, so that Drona of the golden car may not slay all of you in battle![50] I think he will not fight after the fall of Açwatthāman! Let some man falsely tell him that Açwatthāman has been slain in battle![51]—Hearing these words, Kunti's son Dhananjaya approved them not. The advice, however, met with the approval of all others, and of even Yudhishthira with some difficulty![52] Then Bhimasena, with a tincture of bashfulness, said unto thy sire,—Açwatthāman hath been slain!—Thy sire, however, did not believe him.[53] Suspecting the intelligence to be false, thy father, so affectionate towards thee, enquired of Yudhishthira as to whether thou wert really dead or otherwise.[54] Afflicted with the fear of a lie, solicitous at the same time of victory, Yudhishthira, beholding a mighty elephant, huge as a hill, and called Açwatthāman, belonging to the Mālava chief Indravarman, slain on the field by Bhima, approached Drona and answered him, saying,[55-56]—He for whom thou wieldest weapons, he, looking upon whom thou livest, that ever dear son of thine, *viz.,* Açwatthāman, hath been slain![57] Deprived of life he lieth on the bare ground like a

young lion!—Aware fully of the evil consequences of falsehood, the king spoke those words unto that best of Brāhmanas, indistinctly adding *elephant* (after Açwatthāman). Hearing of the fall of his son, he began to wail aloud, afflicted with grief.[58-59] Restraining (the force of) his celestial weapons, he fought not as before. Beholding him filled with anxiety and almost deprived of his senses by grief,[60] the son of the Pānchāla king, of cruel deeds, rushed towards him. Seeing the prince who had been ordained as his slayer, Drona, versed in all truths about men and things,[61] abandoned all his celestial weapons and sat in *Prāya* on the field of battle. Then Prishata's son, seizing Drona's head with his left hand, and disregarding the loud admonitions of all the heroes, cut off that head!—*Drona should not be slain*,—even these were the words uttered from every side![62-63] Similarly, Arjuna also, jumping down from his car, quickly ran towards Prishata's son, with arms upraised and repeatedly saying,[64]—O thou that art acquainted with the ways of morality, do not slay the preceptor but bring him alive!—Though thus forbidden by the Kauravas as also by Arjuna,[65] thy sire, O bull among men, was slain by the cruel Dhrishtadyumna! For this, afflicted with fear, the troops are all flying away! Ourselves also, for the same reason, in great cheerlessness, O sinless one, are doing the same![66]—'

"Sanjaya continued,—'Hearing of the slaughter of his sire in battle, Drona's son, like a snake struck with the foot, became filled with fierce wrath.[67] And filled with rage, O sire, Açwatthāman blazed up in that battle, like a fire fed with a large quantity of fuel.[68] Squeezing his hands and grinding his teeth, and breathing like a snake, his eyes became red as blood.'"[69]

SECTION CXCV.

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the slaughter, by unrighteous means, of his aged sire, *viz.*, the regenerate Drona, by Dhrishtadyumna, what did the valiant Açwatthāman say,[1] he, that is, in whom human and *Vāruna*

and Āgneya and *Brāhma* and *Aindra* and *Nārāyana* weapons are always present?[2] Indeed, learning that the preceptor, that foremost of virtuous men, had been unrighteously slain by Dhrishtadyumna in battle, what did Açwatthāman say?[3] The high-souled Drona, having obtained the science of weapons from Rāma, had imparted (a knowledge of) all the celestial weapons unto his son, desirous of seeing the latter decked with all the accomplishments (of a warrior).[4] There is only one person in this world, *viz.*, the son, and none else, whom people desire to become superior to themselves.[5] All high-souled preceptors have this characteristic, *viz.*, that they impart all the mysteries of their science unto either sons or devoted disciples.[6] Becoming his sire's pupil, O Sanjaya, and obtaining all those mysteries with every detail, the son of Caradwat's daughter has become a second Drona, and a great hero.[7] Açwatthāman is equal to Rāma in knowledge of weapons, to Purandara in battle, to Kārtavirya in energy, and Vrihaspati in wisdom.[8] In fortitude that youth is equal to a mountain, and in energy to fire. In gravity he is equal to the Ocean, and in wrath to the poison of the snake.[9] He is the foremost of all car-warriors in battle, a firm bowman, and above all fatigue. In speed he is equal to the wind itself; and he careers in the thick of fight like Yama in rage.[10] While he is engaged in shooting arrows in battle, the very Earth becomes afflicted. Of prowess incapable of being baffled, that hero is never fatigued by exertion.[11] Purified by the *Vedas* and by vows, he is a thorough master of the science of arms. Like Rāma the son of Daçaratha, he is, like the ocean, incapable of being agitated.[12] Hearing that the preceptor, that foremost of righteous persons, had been unrighteously slain in battle by Dhrishtadyumna, what, indeed, did Açwatthāman say?[13] Indeed, Açwatthāman hath been ordained to be the slayer of Dhrishtadyumna, even as Yajnasena's son, the prince of the Pānchālas, was ordained to be the slayer of Drona![14] What, oh, did Açwatthāman say, hearing that his sire the preceptor had been slain by the cruel, sinful, and mean Dhrishtadyumna of little foresight?'"[15]

SECTION CXCVI.

"Sanjaya said,—"Hearing of the slaughter of his sire by Dhrishtadyumna of sinful deeds, Drona's son was filled with grief and rage, O bull among men.[1] Filled with rage, O king, his body seemed to blaze forth like that of the Destroyer while engaged in slaughtering creatures at the end of the *Yuga*.[2] Repeatedly wiping his fearful eyes, and breathing hot sighs in rage, he said unto Duryodhana, these words,[3] *viz.*,—I have now learnt how my sire has been slain by those low wretches after he laid aside his weapons, and how also has a sinful act been perpetrated by Yudhishthira disguised in the garb of virtue![*4] I have now heard of that unrighteous and exceedingly cruel act of Dharma's son! Indeed, amongst those engaged in battle, either of these two, O king, must happen, *viz.*, victory or defeat. Death in battle is always to be applauded. That death, in battle, of a person engaged in fight, which takes place under circumstances of righteousness,[5-6] is not deserving of grief as has been observed by the sages. Without doubt, my sire has gone to the regions of heroes![7] Having met with such a death, I should not grieve for him. The humiliation, however, of a seizure of his locks, that he sustained in the very sight of all the troops while he was righteously engaged in battle, is tearing the very core of my heart! Myself alive, my sire's locks were seized:[8-9] why should sonless people then entertain a desire of offspring?† People perpetrate unrighteous acts or humiliate others, moved by lust or wrath or folly or hatred or levity. The cruel and wicked-souled son of Prishata hath perpetrated this exceedingly sinful act in total disregard of

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* *Dharmadhwajin* literally means a person bearing the standard of virtue; hence, a hypocrite sanctimoniously talking only of virtue and morality but acting differently.—T.

† I think the correct reading is *aputrinas* and not *putrinas*. If it is *putrinas*, literally rendered, the meaning is,—'Why should persons having children, feel any affection for the latter!'—It is worthy of remark that the author of *Venisamhâra* has bodily adopted this verse, putting it in the mouth of Açwatthâman when introduced in the third Act.—T.

myself. Dhrishtadyumna, therefore, shall surely behold the dreadful consequences of that act,[10-11] as also the false-speeched son of Pāndu, that has acted so wrongly! Today the Earth shall certainly drink the blood of that king Yudhishthira the just who caused the preceptor, by an act of deceit, to lay aside his weapons! I swear by truth, O Kauraveya, as also by all my religious acts,[12-14] that I shall never bear the burden of life if I fail to exterminate the Pānchālas! By every means shall I contend with the Pānchālas in dreadful strife![15] I shall certainly slay in battle Dhrishtadyumna, that perpetrator of unrighteous deeds! Mild or violent, let the means be what they will,[16] I shall effect the destruction of all the Pānchālas before peace becomes mine, O Kaurava! O tiger among men, persons desire children[17] so that obtaining them they may be rescued from great fears both here and hereafter. My sire, however, fell unto that plight, like a friendless creature,[18] although myself am alive, his disciple and son resembling a mountain (in might)! Fie on my celestial weapons! Fie on my arms! Fie on my prowess![19] since Drona, although he had a son in me, had his locks seized! I shall, therefore, O chief of the Bharatas, now achieve that by which I may be freed from the debt I owe to my sire now gone to the other world! He that is good never indulges in self-praise.[21] Unable, however, to brook the slaughter of my sire, I speak of my prowess Let the Pāndavas, with Janārddana among them, behold my energy today,[22] while I grind all their troops, achieving what is done (by the Destroyer himself) at the end of the *Yuga*! Neither the gods, nor the *Gandharvas*, nor the *Asuras*, the *Uragas*, and the *Rākshasas*,[23] nor all the foremost of men, shall today be able to vanquish me on my car in battle! There is none in the world equal to me or Arjuna in knowledge of weapons.[24] Entering into the midst of the troops, like the Sun himself in the midst of his blazing rays I shall today use my celestial weapons![25] Today, applied by me, innumerable shafts, sped from my bow in dreadful battle, displaying their terrible energy, shall grind the Pāndavas![26] Today all the points of the compass, O king, will be seen by the warriors of our army shrouded with my winged arrows of keen points as

if with torrents of rain![27] Scattering showers of shafts on all sides with a loud noise, I shall overthrow my foes like a tempest felling trees.[28] Neither Vibhatsu, nor Janārddana, nor Bhimasena, nor Nakula, nor Sahadeva, nor king Yudhishthira, nor Prishata's wicked-souled son (Dhrishtadyumna), nor Cikhandin, nor Sātyaki, O Kauravya, knoweth that weapon which I have along with the *mantras* for hurling and withdrawing it![29-30] Formerly on one occasion, Nārāyana, assuming the form of a Brāhmana, came to my father. Bowing unto him, my father presented his offerings unto him in due form.[31] Taking them himself, the Divine Lord offered to give him a boon. My father then solicited that supreme weapon called *Nārāyana*.[32] The Divine Lord, that foremost of all gods, addressing my sire, then said,—No man shall ever become thy equal in battle.[33] This weapon, however, O Brāhmana, should never be used in haste. It never comes back without effecting the destruction of the foe.[34] I know none whom it may not slay, O lord! Indeed, it would slay even the unslayable! Therefore, it should not be used (without the greatest deliberation).[35] This mighty weapon, O scorcher of foes, should never be hurled upon persons that abandon their cars or weapons in battle, or upon those that seek for quarter or those that yield themselves up. He who seeketh to afflict in battle the unslayable with it, is himself exceedingly afflicted by it![*36-37]—My sire thus received that weapon. Then the lord Nārāyana, addressing myself also, said,—With the aid of this weapon, thou too shalt pour diverse showers of celestial weapons in battle and blaze with energy in consequence of it!—Having said these words, the Divine Lord ascended to heaven.[38-39] Even this is the history of the *Nārāyana* weapon which has been obtained by my sire's son. With that I will rout and slay the Pāndavas, the Pānchālas, the Matsyas, and the Kaikayas, in battle, like Cachi's lord routing and slaying the *Asuras*.

* The last line of 37 is read differently in the Bombay edition. Nilkantha accepts that reading, and explains it in his gloss, remarking that the grammatical solecism occurring in it is a license. The Bengal reading, however, is more apposite.—T.

My shafts, O Bhārata, will fall upon the contending foes in those particular forms which I shall wish them to assume. Staying in battle I will pour showers of weapons as I desire.[40-42] I will rout and slay all the foremost of car-warriors with sky-ranging arrows of iron-mouths. Without doubt, I will shower innumerable battle-axes upon the foe.[43] With the mighty *Nārāyana* weapon, a searcher of foes that I am, I will destroy the Pāndavas, causing an immense carnage amongst them![44] That wretch amongst the Pānchālas, (*viz.*, Dhrishtadyumna), who is an injurer of friends and Brāhmanas and of his own preceptor, who is a deceitful wretch of the most reprehensible conduct, shall never escape from me today with life![45]— Hearing these words of Drona's son, the (Kuru) army rallied. Then many foremost of men blew their gigantic conchs.[46] And filled with delight, they beat their drums and *dindimas* by thousands. The Earth resounded with loud noises, afflicted with the hoofs of steeds and the wheels of cars.[47] That loud uproar made the Earth, the sky, and the firmament also echo with it. Hearing that uproar, deep as the roll of the clouds, the Pāndavas,[48] those foremost of car-warriors, uniting together, took counsel of one another. Meanwhile Drona's son, having said those words, O Bhārata, touched water and invoked the celestial weapon called the *Nārāyana*.'"[49]

SECTION CXCVII.

"Sanjaya said,—'When the weapon called *Nārāyana* was invoked, violent winds began to blow with showers of rain, and peals of thunder were heard although the sky was cloudless.[1] The Earth trembled, and the seas swelled up in agitation. The rivers began to run in a contrary course.[2] The summits of mountains, O Bhārata, began to split. Diverse animals began to pass by the left side of the Pāndavas.*[3] Darkness set in, the Sun became obscure. Diverse kinds of carnivorous creatures began to alight on the field in joy.[4] The gods, the *Dānavas*, and the *Gandharvas*, O mon-

* Literally, "the animals kept the Pāndavas to their right."—T

arch, all became inspired with fear. Beholding that tremendous agitation (in nature), all began to loudly ask one another about its cause.[5] Indeed, seeing that fierce and terrible weapon invoked by Drona's son, all the kings, inspired with fear, felt great pain."[6]

"Dhritarāshtra said,—'Tell me, O Sanjaya, what counsel was adopted by the Pāndavas for the protection of Dhrishtadyumna when they saw the Kauravas once more advance to battle, rallied by Drona's son who was scorched by grief and unable to brook the slaughter of his sire?'[7-8]

"Sanjaya continued,—'Having before beheld the Dhārtarāshtras fly away, Yudhishthira, seeing them once more prepare for furious battle, addressed Arjuna, saying,[9]—After the preceptor Drona had been slain in battle by Dhrishtadyumna like the mighty *Asura* Vritra by the wielder of the thunderbolt,[10] (the Kurus), O Dhananjaya, becoming cheerless, gave up all hopes of victory. Desirous of saving themselves, all of them fled away from battle.[11] Some kings fled, riding on cars borne along irregular courses, without *Pārshni* drivers, and divested of standards and banners and umbrellas, and with their *Kuvaras* and boxes broken, and all their adornments displaced. Others, struck with panic and deprived of their senses, themselves striking the steeds of their cars with their feet, fled precipitately.[12-13] Others, riding on cars with broken yokes and wheels and *Akshas*, fled, afflicted with fear. Others on horseback were carried away, their bodies half displaced from their saddles.[14] Others, dislodged from their seats, and pinned by shafts to the necks of elephants, were quickly carried away by those animals. Others were trodden to death all around by elephants afflicted and mangled with arrows.[15] Others, deprived of weapons and divested of armour, fell from their vehicles and animals down upon the Earth. Others were cut by car wheels or crushed by steeds and elephants.[16] Others, loudly calling after their sires and sons, fled away in fear, without recognising one another and deprived of all energy by grief.[17] Some, placing their sons and sires and friends and brothers (on vehicles) and taking off their armour, were seen washing them with water.[18] After the slaughter of Drona, the (Kuru)

army, fallen into such a plight, fled away precipitately. By whom then hath it been rallied? Tell me, if thou knowest![19] The sound of neighing steeds and grunting elephants, mingled with the clatter of car-wheels, is heard loud.[20] These sounds, so fierce, occurring in the Kuru ocean, are repeatedly swelling up and causing my troops to tremble![21] This terrific uproar, making the hair to stand on end, that is now heard, would, it seems, swallow the three worlds with Indra at their head![22] I think this terrible uproar is uttered by the wielder of the thunderbolt himself! It is evident that upon the fall of Drona Vāsava himself is approaching (against us) for the sake of the Kauravas![23] Our hair has stood on end, our foremost of car-warriors are all afflicted with anxiety. O Dhananjaya, hearing this loud and terrible noise,[24] I ask thee who is that mighty car-warrior like the lord of the celestials himself, that, rallying this terrible and swelling host, is causing it to return?[25]—'

"'Arjuna said,—He, relying upon whose energy the Kauravas, having addrest themselves to the accomplishment of fierce feats, are blowing their conchs and staying with patience,[26]—he, about whom thou hast thy doubts, O king, as to who he may be that is roaring so loud, having rallied the Dhārtarāshtras after the fall of the weaponless preceptor,[27]—he, who is endued with modesty, possessed of mighty-arms, has the tread of an infuriate elephant, owns a face like that of a tiger, always achieves fierce feats, and dispells the fears of the Kurus,[28]—he, upon whose birth Drona gave away a thousand kine unto Brāhmanas of high worth,—he, O king, that is roaring so loud, is Açwatthāman![29] As soon as he was born, that hero neighed like Indra's steed and caused the three worlds to tremble at that sound![30] Hearing that sound, an invisible being, O lord, (speaking audibly) bestowed upon him the name of *Açwatthāman* (the horse-voiced). That hero, O son of Pāndu, is roaring today![31] Prishata's son, by an exceedingly cruel act, assailed Drona and took his life as if the latter were without a protector! Yonder stayeth the protector of that Drona![32] Since the prince of the Pānchālas seized my preceptor by the hair, Açwatthāman, confident of his own prowess, will never forgive him![33] Thou, O monarch, hast told

thy preceptor a falsehood for the sake of kingdom! Although thou art acquainted with the dictates of righteousness, thou hast yet perpetrated a very sinful act![34] Thy ill fame, in consequence of the slaughter of Drona, will be eternal in the three worlds with their mobile and immobile creatures, like Rāma's in consequence of the slaughter of Vāli![*35] About thyself, Drona had thought,—*The son of Pāndu is possessed of every virtue; he is, besides, my disciple! He will never speak an untruth to me!*—Thinking so, he gave credence to what thou saidst.[36] Although in speaking of Açwatthāman's death thou hadst added the word *elephant*, yet thy answer to the preceptor was, after all, an untruth in the garb of truth![37] Thus told by thee, the puissant Drona laid aside his weapons and, as thou sawest, became indifferent (to everything), exceedingly agitated, and almost deprived of his senses.[38] It was even a disciple who, abandoning all morality, thus slew his own preceptor full of affection for his son, while, indeed, that preceptor was filled with grief and unwilling to fight![39] Having caused thy preceptor who had laid aside his weapons to be unrighteously slain, protect now the son of Prishata if thou canst, with all thy counsellors![40] All of us, uniting together, shall not be able to protect Prishata's son today who will be assailed by the preceptor's son in wrath and grief![41] That superhuman being who is in the habit of displaying his friendship for all creatures, that hero, hearing of the seizure of his sire's locks, will certainly consume us all in battle today![42] Although I cried repeatedly at the top of my voice for saving the preceptor's life, yet, disregarding my cries and abandoning morality, a disciple took the life of that preceptor![43] All of us have passed the greater part of our lives. The days that remain to us are few. This exceedingly unrighteous act that we have perpetrated has stained that remnant.[44] In consequence of the affection he bore to us, he was even as a sire unto us! According to

* Daçaratha's son Rāma, during his exile, slew the monkey-chief Vali, the brother of Sugriva, while Vāli was engaged with Sugriva in battle. Vāli had done no injury to Rāma. That act has always been regarded as a stain on Rāma.—T.

the dictates of the scriptures also, he was a sire unto us! Yet he, that preceptor of ours, has been slain by us for the sake of short-lived sovereignty![45] Dhritarāshtra, O king, had given unto Bhishma and Drona the whole Earth, and, what was still more valuable, all his children![46] Though honored by our foe thus, and though he had obtained such wealth from him, the preceptor still loved us as his own children![47] Of unfading energy and prowess, the preceptor has been slain in battle only because, induced by thy words, he had laid aside his weapons! While engaged in fight he was incapable of being slain by Indra himself.[48] The preceptor was venerable in years and always devoted to our welfare. Yet unrighteous that we are and stained with a levity of behaviour, we scrupled not to injure him![49] Alas, exceedingly cruel and very heinous has been the sin that we have committed, for, moved by the desire of enjoying the pleasures of sovereignty, we have slain that Drona![50] My preceptor had all along been under the impression that in consequence of my love for him I could. (for his sake) abandon all,—sire, brother, children, wife, life itself![51] And yet, moved by the desire of sovereignty I interfered not when he was about to be slain! For this fault, O king, I have, O lord, already sunk into hell, overcome with shame![52] Having, for the sake of kingdom, caused the slaughter of one who was a Brāhmana, who was venerable in years, who was my preceptor, who had laid aside his weapons, and who was then devoted, like a great ascetic, to *Yoga*, death has become preferable to me to life!'"[53]

SECTION CXCVIII.

"Sanjaya said,—'Hearing these words of Arjuna, the mighty car-warriors present there said not a single word, O monarch, agreeable or disagreeable, unto Dhananjaya.[1] Then the mighty-armed Bhimasena, filled with wrath, O bull of Bharata's race, reproaching Kunti's son Arjuna, said these words:[2]—Thou preachest truths of morality like an anchoret living in the woods or a Brāhmana of rigid vows and senses under complete control![3] A person is called a *Kshatriya* because he rescues

others from wounds and injuries. Being such, he must save himself from wounds and injuries! Showing forgiveness towards the three that are good, (*viz.*, the gods, the Brāhmanas, and preceptors), a Kshatriya, by doing his duties, soon wins the Earth as also piety and fame and prosperity.[14]* Thou, O perpetuater of thy race, art endued with every attributo of a Kshatriya! It does not, therefore, look well for thee to speak like an ignorant wight![15] O son of Kunti, thy prowess is like that of Cakra himself, the lord of Cachi! Thou dost not transgress the bounds of morality like the ocean that never transgresses its continents![16] Who is there that would not worship thee, seeing that thou seekest virtue, having abandoned the wrath cherished by thee for thirteen years?[17] By good luck, O sire, thy heart today followeth in the wake of virtue! O thou of unfading glory, by good luck thy understanding inclineth towards compassion![18] Though, however, thou art inclined to adopt the path of virtue, yet thy kingdom was snatched from thee most unrighteously! Dragging thy wife Draupadi to the assembly, thy foes insulted her![19] Clad in barks of trees and skins of animals, all of us were exiled to the woods, and undeserving though we were of that plight, our foes nevertheless compelled us to endure it for thirteen years![20] O sinless one, thou hast forgiven all these circumstances, every one of which demands the exhibition of wrath! Wedded as thou art to the duties of a Kshatriya, thou hast quietly borne these![21] Remembering all those acts of unrighteousness, I come here with thee for avenging them! (When, however, I see that thou art so indifferent, why,) I myself will slay those low wretches that despoiled us of our kingdom![22] Thou hadst formerly said these words, *viz.,—Addressing ourselves for battle, we will exert to the utmost extent of our abilities!*—Today, however, thou reproachest us![23] Thou now seekest virtue! Those words, therefore, that thou saidst formerly are untrue. We are already afflicted with fear. Thou cuttest, however, the very core of our hearts with these thy words,[24] O crusher of foes, like one pouring acids upon the sores of wounded men! Afflict-

* I expand the original to make the sense clear.—T.

ed with thy wordy darts, my heart is breaking.[15] Thou art virtuous, but thou dost not know in what unrighteousness truly consists, since thou applaudest neither thyself nor us though all of us are worthy of applause![16] When Keçava himself is here, praisest thou the son of Drona, a warrior that does not come up to even a sixteenth part of thyself, O Dhananjay?[17] Confessing thy own faults, why dost thou not feel shame? I can rend asunder this Earth in rage, or split the very mountains,[18] whirling that terrible and heavy mace of mine decked with gold! Like the tempest, I can break down gigantic trees looking like hills![19] I can, with my arrows, rout the united celestials with Indra at their head, together with all the *Rākshasas*, O Pārtha, and the *Asuras*, the *Uragas*, and humanbeings![20] Knowing me, thy brother, to be such, O bull among men, it behoveth thee not, O thou of immeasurable prowess, to entertain any fear about Drona's son![21] Or, O Vibhatsu, stand thou here, with all these bulls among men! Alone and unsupported, I shall, armed with my mace, vanquish this one in great battle!—After Bhima had ended, the son of the Pānchāla king, addressing Pārtha, said these words, like Hiranyakaçipu (the leader of the *Daityas*) unto the enraged and roaring Vishnu:*[22-28]—O Vibhatsu, the sages have ordained these to be the duties of Brāhmanas, *viz.*, assisting at sacrifices, teaching, giving away, performance of sacrifices, the receiving of gifts,[24] and study as the sixth. To which of these six was that Drona devoted who has been slain by me? Why then, O Pārtha, dost thou reproach me?[25] Fallen off from the duties of his own order and practising those of the Kshatriya order, that achiever of wicked deeds used to slay us by means of superhuman weapons![26] Professing himself to be a Brāhmana, he

* The first line of the 23rd verse in the Bengal editions, is made the second line of that verse in the Bombay text. There seems to be a mistake, however, in both the texts. Vishnu slew Hiranyakaçipu without allowing the latter to say anything unto him. *Vide Vishnu Parāna.* If, instead of *HiranyakaçipuHarim*, the reading be *Hianyakaçipum Haris*, the line may then be connected with Bhima's speech, and the comparison would become more apposite.—T.

was in the habit of using irresistible illusions. By an illusion itself hath he been slain today! O Pārtha, what is there that is improper in this?[27] Drona having been thus punished by me, if his son, from rage, uttereth such loud roars, what do you lose by that?[28] I do not think it at all wonderful that Drona's son, urging the Kauravas to battle, will cause them to be slain, unable to protect them himself![29] Thou art acquainted with morality. Why then dost thou say that I am a slayer of my preceptor? It was for this that I was born as son to the king of the Pānchālas, having sprung from the (sacrificial) fire![30] How, O Dhananjaya, will you call him a Brāhmana or a Kshatriya, with whom, while engaged in battle, all acts, proper and improper, were the same?[31] O foremost of men, why should not he be slain, by any means in our power, who, deprived of his senses in wrath, used to slay with the *Brāhma* weapon even those that were unacquainted with weapons?[32] He that is unrighteous is said by those that are righteous to be equal to poison. Knowing this, O thou that art well versed with the truths of morality, why dost thou, O Arjuna, reproach me?[33] That cruel car-warrior was seized and slain by me. I have done nothing that is worthy of reproach. Why then, O Vibhatsu, dost thou not congratulate me?[34] O Pārtha, I have cut off that terrible head, like unto the blazing Sun or virulent poison or the all-destroying *Yuga* fire, of Drona. Why then dost thou not applaud an act that is worthy of applause?[35] He had slain in battle only my kinsmen and not those of any one else. I say that having only cut off his head, the fever of my heart hath not abated![36] The very core of my heart is being pierced for my not having thrown that head within the dominions of the *Nishādas*, like that of Jayadratha![*37] It hath been heard, O Arjuna, that one incurreth sin by not slaying his foes. Even this is the duty of a Kshatriya, *viz.*, to slay or be slain.[38] Drona was my foe. He hath been righteously slain by me in battle, O son of Pāndu, even as thou hast slain the brave

* The *Nishādas* were and to this day are the lowest caste in India.—T.

Bhagadatta, thy friend!"[39] Having slain thy grandsire in battle thou regardest that act of thine to be righteous. Why then shouldst thou regard it unrighteous in me for my having slain my wretched foe?"[40] In consequence of our relationship, O Pārtha, I cannot raise my head in thy presence and am like a prostrate elephant with a ladder against his body (for helping puny creatures to get on his back). It, therefore, behoveth thee not to reproach me!"[41] I forgive all the faults of thy speech, O Arjuna, for the sake of Draupadi and Draupadi's children and not for any other reason!"[42] It is well known that my hostility with the preceptor has descended from sire to son. All persons in this world know it. Ye sons of Pāndu, are ye not acquainted with it?"[43] The eldest son of Pāndu hath not been untruthful in speech. I myself, O Arjuna, am not sinful. The wretched Drona was a hater of his disciples. Fight now. Victory will be yours!—"[44]

SECTION CXCIX.

(Nārāyanāstra-mokshana Parva.)

Dhritarāshtra said,—"That illustrious person who had duly studied the *Vedas* with all their branches, he in whom the entire science of arms and modesty had dwelt, he through whose grace many foremost of men are still capable of achieving superhuman feats that the very gods cannot achieve with ease, alas, when he, *viz.*, that Drona, that son of a great *Rishi*, was insulted in the sight of all by the low, wicked, mean-minded, and sinful Dhrishtadyumna, that slayer of his own preceptor, was there no Kshatriya who felt called upon to display his wrath? Fie on the Kshatriya order, and fie on wrath itself!"[1-4] Tell me, O Sanjaya, what the sons of Prithā, as also all the other royal bowmen in the world, hearing of Drona's slaughter, said unto the prince of Pānchāla?"[5]

"Sanjaya said,—'Hearing these words of Drupada's son of crooked deeds, all the persons present there, O monarch, remained perfectly silent.[6] Arjuna, however, casting oblique glances upon Prishata's son, seemed, with tears and sighs, to reproach him, saying,—*fie, fie*,'—Yudhishthira and Bhima

and the twins and Krishna and the others stood bashfully. Sātyaki, however, O king, said these words:[8]—Is there no man here that would, without delay, slay this sinful wight, this lowest of men, who is uttering such evil speeches?[9] The Pāndavas are all condemning thee for this sinful act of thine, like Brāhmanas condemning a person of the *Chāndāla* class![10] Having committed such a heinous act, and having incurred the censures of all honest men, art thou not ashamed to open thy lips in the midst of such a respectable assembly?[11] O despicable wretch, why did not thy tongue and head split into a hundred fragments while thou wert about to slay thy own preceptor? Why wert thou not struck down by that act of sin?[12] Since, having perpetrated such a sinful act, thou art again applauding thyself in the midst of human beings, thou incurrest the censures of the Pārthas and all the Andhakas and the Vrishnis![13] Having perpetrated such an atrocious act, thou art again displaying such hatred towards the preceptor. For this thou deservest death at our hands. There is no use in keeping thee alive for even a single moment![14] Who is there, save thee, O wretch, that would cause the death of the virtuous preceptor, seizing him by his locks?[15] Having obtained thee, O wretch of thy race, thy ancestors for seven generations and thy descendants also for seven generations, deprived of fame, have sunk in hell.[16] Thou hast charged Pārtha, that bull among men, with the slaughter of Bhishma! The latter, however, *viz.*, that illustrious personage, himself accomplished his own death.[17] Truly speaking, thy uterine brother, (*viz.*, Cikhandin,) that foremost of all sinners, was the cause of Bhishma's death. There is none in the world that is more sinful than the sons of the Pānchāla king![18] Thy father had created Cikhandin for the destruction of Bhishma. As regards Arjuna, he had only protected Cikhandin while Cikhandin became the cause of the illustrious Bhishma's death![19] Having got thee that art condemned by all righteous men, and thy brother, amongst them, the Pānchālas have fallen off from righteousness and, stained with meanness, have become haters of friends and preceptors![20] If thou again speakest such words in my presence, I shall then break thy head with this mace of mine that is as strong as the

thunder-bolt![21] Beholding thee that art the slayer of a Brāhmana, since thou art guilty of nothing less than the slaughter of a Brāhmana, people have to look at the Sun for purifying themselves![22] Thou wretch of a Pānchāla, O thou of wicked conduct, speaking ill of my preceptor first and then of my preceptor's preceptor, art thou not ashamed?*[23] Wait, wait! Bear thou but one stroke of this my mace! I myself will bear many strokes of thine![24]—Thus rebuked by the Sātwata hero, Prishata's son, filled with rage, smilingly addressed the angry Sātyaki in these harsh words![25]—'

"'Dhrishtadyumna said,—I have heard thy words, O thou of Mādhu's race, but I have forgiven thee! Being thyself unrighteous and sinful, desirest thou to rebuke them that are righteous and honest?[26] Forgiveness is applauded in the world. Sin, however, does not deserve forgiveness. He that is of sinful soul regards the forgiving person powerless.[27] Thou art a wretch in thy behaviour! Thou art of sinful soul! Thou art wedded to unrighteousness! Thou art censurable in every respect, from the tip of thy toe to the end of thy hair! Desirest thou still to speak ill of others?[28] What can be more sinful than that act of thine, *viz.*, thy slaughter of the armless Bhuriçravas while sitting in *Prāya*, although thou wert repeatedly forbidden?[29] Drona, having arrayed his forces, had been fighting with the aid of celestial weapons. He had laid aside his weapons and I slew him. O thou of crooked heart, what is there in that act that is improper?[30] How can he, O Sātyaki, blame such an act who himself has slain a foe that had desisted from fight on the field, a foe that was sitting in *Prāya* like an ascetic, and whose arms had been cut off by another?[31] That valiant enemy of thine had displayed his prowess, having struck thee with his foot and thrown thee down on the Earth. Why didst thou not *then* slay him, showing thy manliness?[32] When Pārtha, however, had

* The Bengal reading is vicious. I adopt the Bombay reading which is *Gurorguruncha bhuyopi*, meaning, "the preceptor's preceptor again." The fact is, Arjuna was Sātyaki's preceptor; Drona, therefore, was the latter's preceptor's preceptor.—T.

already vanquished him, it was then that thou, acting most unrighteously, didst kill the brave and valiant Somadatta's son![33] Whithersoever Drona had sought to rout the forces of the Pāndavas, thithersoever I proceeded, shooting thousands of arrows.[34] Having thyself acted in such a way, like a *Chāndāla*, and having thyself become worthy of reproach, desirest thou to reproach me in such harsh words?[35] Thou art a perpetrator of evil deeds, and not I, O wretch of the Vrishni race! Thou art the abode of all sinful deeds! Do not again blame me![36] Be silent. It behoveth thee not to say anything unto me after this! This is the reply I give thee with my lips. Don't say anything more![37] If, from folly, thou repeatest such harsh words, I shall then, in battle, despatch thee, with my arrows, to Yama's abode![38] By righteousness alone, O fool, one cannot vanquish his enemies. Listen now to the unrighteous acts of the Kurus also![39] Pāndu's son Yudhishthira was sometime before unrighteously deceived (by them)! O Sātyaki, Draupadi also was persecuted by them unrighteously![40] The Pāndavas, with Krishnā in their company, were also exiled and they were robbed of their all, O fool, most unrighteously![41] By an act of unrighteousness, again, has the ruler of the Madras been withdrawn from us by the enemy! By an act of unrighteousness also was the son of Subhadrā slain![42] On this side, it was by an act of unrighteousness that Bhishma the Kuru grandsire was slain. Bhuriçravas, too, was, by an act of unrighteousness, slain by thee that art so acquainted with righteousness![43] Even thus have the enemy, as also the Pāndavas, acted in this battle! Possessed of courage and acquainted with morality, all of them, O Sātwata, have acted thus, for gaining victory![44] High morality is difficult of ascertainment. Similarly, immorality also can with difficulty be comprehended. Fight now with the Kauravas, without returning to the home of thy fathers!—[45]

"Sanjaya continued,—"Hearing these harsh and cruel words (from Dhrishtadyumna's lips), the blessed Sātyaki began to tremble from head to foot.[46] Filled with rage, his eyes assumed the hue of copper. Keeping his bow then upon his car, he grasped his mace, sighing like a snake.[47] Rushing then towards the

prince of the Pānchālas, he said unto him in great wrath,—I will not speak harshly to thee, but I will slay thee, deserving as thou art of slaughter![48]—Seeing the mighty Sātyaki rushing, from wrath and desire of revenge, at the Pānchāla prince, like Yama against one like his own self,[49] the mighty Bhima, urged by Vāsudeva, quickly jumped down from his car and seized him with his arms.[50] Endued with great strength, Sātyaki, who was rushing in great wrath, proceeded for a few steps, forcibly dragging after him the mighty son of Pāndu who was endeavouring to hold him back.[51] Then Bhima, firmly planting his feet, stopped at the sixth step that foremost of strong men, *viz.*, that bull of Cini's race.[52] Then Sahadeva, O king, jumping down from his own car, addressed Sātyaki, thus held fast by the strong arms of Bhima, in these sweet words:[53]—O tiger among men, O thou of Madhu's race, we have no friends dearer to us than the Andhakas with the Vrishnis and the Pānchālas![54] So also the Andhakas and the Vrishnis, particularly Krishna, cannot have any friends dearer than ourselves.[55] The Pānchālas also, O thou of Vrishni's race, even if they search the whole world to the confines of the sea, have no friends dearer to them than the Pāndavas and the Vrishnis.[56] Thou art even such a freind to this prince; and he also is a similar friend to thee. Ye all are to us even as we are to you![57] Acquainted as thou art with all duties, remembering now the duties thou owest to friends, restrain this wrath of thine that has the prince of the Pānchālas for its object! Be calm, O foremost one of Cini's race![58] Forgive the son of Prishata, and let Prishata's son also forgive thee! Ourselves also will practise forgiveness. What is there that is better than forgiveness?[59]—,

"'While the grandson of Cini, O sire, was thus being pacified by Sahadeva, the son of the Pānchāla king, smiling, said these words:[60]—Release Cini's grandson, O Bhima, who is so proud of his prowess in battle! Let him come at me like the wind assailing the mountains,[61] till, with my keen arrows, O son of Kunti, I quell his rage and desire for battle and take his life![62] Yonder come the Kauravas! I shall (after slaying Sātyaki) achieve this great task of the Pāndavas that has

presented itself![63] Or, let Phālguna resist all the enemies in battle! As regards myself, I will fell this one's head with my arrows.[64] He taketh me for the armless Bhuriçravas in battle. Release him. Either I will slay him or he will slay me![65]—Hearing these words of the Pānchāla prince, the mighty-Sātyaki, held fast in Bhima's clasp, sighing like a snake, bagan to tremble.[66] Both of them, endued with great might and possessed of powerful arms, began to roar like a couple of bulls. Then Vāsudeva, O sire, and king Yudhishthira the just,[67] with great effort, succeeded in pacifying those heroes. Having pacified those two great bowmen, those two heroes whose eyes had become blood-red with rage, all the principal Kshatriyas (of the Pāndava army) proceeded against the warriors of the hostile army for battle.'"[68]

SECTION CC.

"Sanjaya said,—"Then Drona's son began to cause a great carnage amongst his foes in that battle, like the Destroyer himself at the end of the *Yuga*.[1] Slaying his enemies by means of his broad-headed arrows, Açwatthāman soon piled a mountain there of the dead. The standards of cars formed its trees, and weapons its pointed summits. The lifeless elephants formed its large rocks; the steeds, its *Kimpurashas*; and bows, its creepers and plants. And it resounded with the cries of all carnivorous creatures that constituted its feathery population. And the spirits that walked there formed its *Yakshas*.*[2-3] Then roaring aloud, O bull of Bharata's race, Açwatthāman once more repeated his vow in the hearing of thy son,[4]—Since Kunti's son Yudhishthira, assuming only the outward garb of virtue, had caused the preceptor who was (righteously) engaged in battle to lay aside his weapons,[5] I shall, in his very sight, rout and destroy his army! Having rushed and mangled all his

* *Kimpurushas* were fabled creatures, half men and half steeds. Not a mountain but had its *Kimpurushas*, according to the Hindu belief. *Yakshas* were a sort of superhuman beings infesting inaccessible hills and mountains.—T.

troops, I shall then slay the sinful prince of the Pānchālas.[6] Indeed, I shall slay all of them, if they contend with me in battle. I tell thee truly, therefore, rally thou thy troops!"[7]— Hearing these words of Açwatthāman, thy son rallied his troops, having dispelled their fears with a loud leonine roar.[8] The encounter then, O king, that once more took place between the Kuru and the Pāndava armies, became as terrible as that of two oceans at full tide.[9] The terrified Kauravas had their fears dispelled by Drona's son. The Pāndus and the Pānchālas had become fierce in consequence of Drona's slaughter.[10] Great was the violence of that collision, on the field of battle, between those warriors, all of whom were cheerful and filled with rage and inspired with certain hope of victory.[11] Like a mountain striking against a mountain, or an ocean against an ocean, O monarch, was that collision between the Kurus and the Pāndavas.[12] Filled with joy, the Kuru and the Pāndava warriors blew thousands of conchs and beat tens of thousands of drums.[13] The loud and stunning uproar that arose from among those troops resembled that of the ocean itself while churned (of old by the gods and the *Dānavas*).[14] Then Drona's son, aiming at the host of the Pāndavas and the Pānchālas, invoked the weapon called *Nārāyana*.[15] Then thousands of arrows with blazing mouths appeared in the welkin, resembling snakes of firey mouths, that continued to agitate the Pāndavas.[16] In that dreadful battle, those shafts, O king, like the very rays of the Sun, in a moment shrouded all the points of compass, the welkin, and the troops.[17] Innumerable iron balls also, O king, then appeared, like resplendent luminaries in the clear firmament.[18] *Çatāghnis*, some equipt with four and some with two wheels, and innumerable maces, and discs with edges sharp as razors and resplendent like the Sun, also appeared there.[19] Beholding the welkin densely shrouded with those weapons, O bull of Bharata's race, the Pāndavas, the Pānchālas, and the Srinjayas, became exceedingly agitated.[20] In all those places, O ruler of men, where the great car-warriors of the Pāndavas contended in battle, that weapon became exceedingly powerful.[21] Slaughtered by the *Nārāyana* weapon, as if consumed by a conflagration, the Pāndava troops were exceedingly afflicted

all over the field in that battle.[24] Indeed, O lord, as fire consumeth a heap of dry grass in summer, even so did that weapon consume the army of the Pāndus.[25] Beholding that weapon filling everyside, and seeing his own troops destroyed in large numbers, king Yudhishthira the just, O lord, became inspired with great fright.[26] Seeing his army in course of flight and deprived of itssenses, and beholding Pārtha standing indifferent, Dharma's son said these words:[27]—O Dhrishtadyumna, fly away with your Pānchāla troops! O Sātyaki, you also go away, surrounded by the Vrishnis and the Andhakas![28] Of virtuous soul, Vāsudeva will himself seek the means of his own safety! He is competent to offer advice to the whole world. What need is there of telling him what he should do?[29] We shouldnot any longer fight! I say so unto all the troops! As regards myself, I will, with all my brothers, ascend a funeral pile.'[30] Having crossed the Bhishma and the Drona oceansin this battle that are incapable of being crossed by the timid shall I sink with all my followers in the vestige, represented by Drona's son, of a cow's hoof?[31] Let the wishes of king Duryodhana be crowned with success today, for I have today slain in battle the preceptor that always cherished such friendly feelings towards us,[32]—that preceptor, who, without protecting, caused that child unacquainted with battle, *viz.*, the son of Subhadrā, to be slain by a multitude of wicked warriors,[33]—that preceptor, who, with his son, sat indifferently, without answering, when Krishnā in such distress, dragged into the assembly and sought to be made a slave, asked him to say the truth,[34]—that preceptor, who, while all the other warriors were fatigued, eased Duryodhana in invulnerable armour when the latter desired to slay Phālguna and who, having eased him so, appointed him to protect Jayadratha,[35]—that preceptor, who, being acquainted with the *Brāhma* weapon, scrupled not to exterminate the Pānchālas headed by Satyajit that had exerted themselves for my victory,[36]—that preceptor, who, whilst we were being unrighteously exiled from our kingdom, freely told us to go into the woods although he had been solicited by our friends to withhold his permission![35*] Alas,

* I adopt the Bombay reading of the 2nd line of 35 and think that Nilakantha explains it correctly.—T.

that great friend of ours hath been slain! For his sake, I will, with all my friends, lay down my life![35]—After Kunti's son Yudhishthira had said this, he of Daçārha's race, (*viz.*, Keçava), quickly forbidding the troops, by motion of his arms, to fly away, said these words:[37]—Speedily lay down your weapons, all of you, and alight from your vehicles! Even this is the means ordained by the illustrious one, (*viz.*, Nārāyana himself,) for baffling this weapon![38] Come down on the Earth, all of you, from your elephants and steeds and cars! If you stand weaponless on the Earth, this weapon will not slay you![39] In those places where you will fight for quelling the force of this weapon, the Kauravas will become more powerful than you![40] Those men, however, that will throw down their weapons and alight from their vehicles, will not, in this battle, be slain by this weapon![41] They, however, that will, even in imagination, contend against this weapon, will all be slain even if they seek refuge deep beneath the Earth![42]—The warriors of the Pāndava army, hearing, O Bhārata, these words of Vāsudeva, threw down their weapons and drove away from their hearts all desire of battle.[43] Then Bhimasena the son of Pāndu, beholding the warriors about to abandon their weapons, said these words, O king, gladdening them all:[44]—None should lay down his weapons here! I shall, with my shafts, oppose this weapon of Drona's son![45] With this heavy mace of mine that is decked with gold, I shall career in this battle like the Destroyer himself, quelling this weapon of Drona's son![46] There is no man here that is equal to me in prowess, even as there is no luminary in the firmament that is equal to the Sun.[47] Behold these two strong arms of mine like unto the trunks of a couple of mighty elephants, capable of pulling down the mountains of Himavat![48] I am the one person here that possesses the might of ten thousand elephants! I am without a peer, even as Cakra is known to be in heaven among the celestials![49] Let people witness today the energy of these two arms of my broad-chested self, while engaged in baffling the bright and blazing weapon of Drona's son![50] If there be none (else) capable of contending against the *Nārāyana* weapon, even I shall contend against it today in the

very sight of all the Kurus and the Pāndavas![51] O Arjuna, O Vibhatsu, thou shouldst not lay *Gāndiva* aside! A stain will then attach to thee like the Moon![52]—Thus addressed by Bhima, Arjuna said,—O Bhima, even this is my great vow, *viz.*, that my *Gāndiva* shall not be used against the *Nārāyana* weapon, kine, and Brāhmanas![53]—Thus answered by Arjuna, Bhima, that chastiser of foes, riding on his car of solar effulgence, whose rattle, besides, resembled the roar of the clouds, rushed against the son of Drona.[54] Endued with great activity and prowess, the son of Kunti, in consequence of his extreme lightness of hand, within the twinkling of an eye, covered Açwatthāman with a shower of weapons.[55] Then Drona's son, smiling at the rushing Bhima and addressing him (in proper words), covered him with arrows inspired with *mantras* and equipt with blazing points.[56] Shrouded with those shafts that vomited fire and resembled snakes of blazing mouths, as if covered with sparks of gold,[57] the form, O king, of Bhimasena in that battle looked like that of a mountain in the evening when covered with fire.[58] That weapon of Drona's son, directed against Bhimasena, increased in energy and might, O king, like a conflagration assisted by the wind.[59] Beholding that weapon of terrible energy thus increasing in might, a panic entered the hearts of all the combatants of the Pāndava army with the exception of Bhima.[60] Then all of them, throwing down their weapons on the Earth, alighted from their cars and steeds.[61] After they had thrown down their weapons, and alighted from their vehicles, that weapon of exceeding energy fell upon the head of Bhima.[62] All creatures, especially the Pāndavas, uttered cries of *Oh* and *Alas*, beholding Bhimasena overwhelmed by the energy of that weapon,'"[63]

SECTION CCI.

"Sanjaya said,—Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the *Vāruna* weapon.[1] In consequence of the lightness of Arjuna's arms, and owing also to the fiery force that shrouded Bhima,

none could see that the latter had been covered with the *Váruna* weapon.[3] Shrouded with the weapon of Drona's son, Bhima, with his steeds, driver, and car, became incapable of being gazed at like a fire of blazing flames in the midst of another fire.[4] As at the close of night, O king, all the luminaries run towards the *Asta* hill, even so the fiery shafts (of Açwatthâman) all began to proceed towards Bhimasena's car.[4] Indeed, Bhima himself, his car, steeds, and diver, O sire, thus shrouded by Drona's son, seemed to be in the midst of a conflagration.[5] As the (*Yuga*) fire, after consuming the entire universe with its mobile and immobile creatures when the hour of dissolution comes, at last enters the mouth of the Creator, even so that weapon of Drona's son began to enter the body of Bhimasena.[6] As one cannot perceive a fire if it penetrate into the sun or the sun if it penetrate into a fire, even so none could perceive that energy which penetrated into Bhima's body.[7] Beholding that weapon thus investing Bhima all around, and seeing Drona's son swelling with energy and might, the latter being then without an antagonist,[8] and observing also that all the warriors of the Pándava army had laid down their weapons and that all the mighty car-warriors of that host headed by Yudhishthira had turned away their faces from the foe,[9] those two heroes, *viz.*, Arjuna and Vásudeva, both endued with great splendour, quickly alighting from their car, ran towards Bhima.[10] Those two mighty men, diving into that energy born of the might of Açwatthâman's weapon, had recourse to the power of illusion.[11] The fire of that weapon consumed them not, in consequence of their having laid aside their weapons, as also in consequence of the force of the *Váruna* weapon, and owing also to the energy possessed by themselves.[12] Then Nara and Nárâyana, for the pacification of the *Nárâyana* weapon, began forcibly to drag Bhima and all his weapons.[13] Thus dragged by them, Kunti's son, that mighty car-warrior, began to roar aloud. Thereupon that terrible and invincible weapon of Drona's son began to increase (in might and energy).[14] Then Vásudeva, addressing Bhima, said,—How is it, O son of Pándu, that, though forbidden by us, thou, O son of Kunti, dost not yet abstain from battle?[15] If the Kurus

could now be vanquished in battle, then we, as also all these foremost of men would certainly have continued to fight.'[16] Behold, all the warriors of thy host have alighted from their cars! For this reason, O son of Kunti, do thou also come down from thy car![17]—Having said these words, Krishna brought Bhima down from his car. The latter, with eyes red as blood in rage, was sighing like a snake.[18] When, however, he was dragged down from his car and made to lay aside his weapons, the *Nārāyana* weapon, that scorcher of foes, became pacified.'[19]

"Sanjaya continued,—When, by this means, the unbearable energy of that weapon became stilled, all the points of the compass, cardinal and subsidiary, became clear.[20] Delicious breezes began to blow, and birds and animals all became quiet. The steeds and elephants became cheerful, as also all the warriors, O ruler of men![21] Indeed, when the terrible energy of that weapon, O Bhārata, became stilled, Bhima of great intelligence shone resplendent like the morning Sun.[22] The remnant of the Pāndava host, beholding the pacification of the *Nārāyana* weapon, once more stood prepared on the field for compassing the destruction of thy son.[23] When, after that weapon had been baffled, the Pāndava host stood arrayed, Duryodhana, O king, addressing Drona's son, said,[24]—O Açwatthāman, once more use that weapon speedily, since the Pānchālas are once more arrayed, desirous of victory![25]—Thus addressed by thy son, O sire, Açwatthāman, sighing cheerlessly, replied unto the king in these words:[26]—That weapon, O king, cannot be brought back! It cannot be used twice! If brought back, it will, without doubt, slay the person calling it back![27] Vāsudeva hath, by what means thou hast seen, caused it to be baffled! For this, O ruler of men, the destruction of the foe hath not been compassed in battle![28] Defeat and death, however, are the same. Rather, defeat is worse than death! Lo, the enemy, vanquished and compelled to lay down his arms, looks as if deprived of life![29]—Duryodhana then said,—O preceptor's son, if it be so, if this weapon cannot be used twice, let those slayers of their preceptor be slain with other weapons then, O foremost one of all persons acquainted with weapons![30] In thee are all celestial weapons as well as in

the Three-eyed (Civa) of immeasuarble energy! If thou wishest it not, even Purandara in rage cannot escape thee![31]—'

"Dhritarāshtra said,—'After Drona had been slain with the aid of fraud, and the *Nārāyana* weapon baffled, what, indeed, did Drona's son, thus urged by Duryodhana, then do,[32] beholding the Pārthas once more arrived for battle, freed from the influence of the *Nārāyana* weapon, and careering at the head of their divisions?'[33]

"Sanjaya said,—'Remembering the slaughter of his sire, Drona's son, owning the device of the lion's tail on his banner, filled with rage and casting off all fears, rushed against the son of Prishata.[34] Rushing at him, O bull among men, that foremost of warriors, with great impetuosity, pierced the Pānchāla prince with five and twenty small arrows.[35] Then Dhrishtadyumna, O king, piereed Drona's son that resembled a blazing fire, with four and sixty shafts.[36] And he piereed Açatthāman's driver also with twenty arrrows whetted on stone and equipt with wings of gold, and then his four steeds with four sharp arrows.[37] Repeatedly piereing Drona's son, and causing the Earth to tremble with his leonine roars, Dhrishtadyumna then seemed to be employed in taking the lives of all creatures in the world in dreadful battle.[38] Making death itself his goal, the mighty son of Prishata, O king, accomplished in weapons and endued with sureness of aim, then rushed against Drona's son alone.[39] Of immeasurable soul, that foremost of ear-warriors, *viz.*, the prince of Pānchāla, poured upon Açwatthāman's head a shower of arrows.[40] Then Drona's son, in that battle, covered the angry prince with winged shafts. And once more he pierced the latter with ten shafts, remembering the slaughter of his father.[41] Then cutting off the standard and bow of the Pānchala prince with a couple of well-shot shafts equipt with heads like razors, Drona's son began to grind his foe with other arrows.[42] In that dreadful battle, Açwatthman made his antagonist steedless and driverless and earless, and covered his followers also with thick showers of shafts.[43] At this, the Pānchāla troops, O king, mangled by means of those arrowy showers, fled away in fear and great affliction.[44] Beholding the troops turning away from battle and Dhrithta-

dyumna exceedingly afflicted, the grandson of Cini quickly urged his car against that of Drona's son.[45] He then, afflicted Açwatthāman with eight keen shafts. And once more striking that angry warrior with twenty shafts of diverse kinds,[46] he pierced Açwatthāman's driver, and then his four steeds with four shafts. With great deliberation and displaying a wonderful lightness of hand, he cut off Açwatthāman's bow and standard.[47] Sātyaki then cut into fragments the gold-decked car of his foe together with its steeds. And then he deeply pierced Açwatthāman in the chest with thirty arrows in that battle.[48] Thus afflicted, O king, (by Sātyaki), and shrouded with arrows, the mighty Açwatthāman knew not what to do.[49] When the preceptor's son had fallen into that plight, thy son, that mighty car-warrior, accompanied by Kripa and Karna and others, began to cover the Sātwata hero with arrows.[50] All of them began quickly to pierce Sātyaki from every side with keen shafts. Duryodhana pierced him with twenty and Caradwat's son Kripa with three. And Kritavarman pierced him with ten, and Karna with fifty. And Duçāsana pierced him with a hundred arrows, and Vrishasena with seven.[51-52] Sātyaki, however, O king, soon made all those great car-warriors fly away from the field, deprived of their cars.[53] Meanwhile Açwatthāman, O bull of Bharata's race, recovering consciousness, and sighing repeatedly in sorrow, began to think of what he should do.[54] Riding then upon another car, that scorcher of foes, *viz.*, the son of Drona, began to resist Sātyaki, shooting hundreds of arrows.[55] Beholding Açwatthāman once more approaching him in battle, the mighty car-warrior Sātyaki once more made him earless and caused him to turn back.[56] Then the Pāndavas, O king, beholding the prowess of Sātyaki, blew their conchs with great force, and uttered loud leonine roars.[57] Having deprived Açwatthāman of his car thus, Sātyaki of unbaffled prowess then slew three thousand mighty car-warriors of Vrishasena's division.[58] And then he slew fifteen thousand elephants of Kripa's force, and fifty thousand horse of Cakuni.[59] Then the valiant son of Drona, O monarch, riding upon another car, and highly enraged with Sātyaki, proceeded against the latter, desirous of slaying him.[60] Beholding him approach

again, the grandson of Cini, that chastiser of foes, once more pierced and mangled him with keen shafts fiercer than those he had used before.[61] Deeply pierced with those arrows of diverse forms by Yuyudhāna, that great bowman, *viz.*, the angry son of Drona, smilingly addressed his foe and said.[62]— O grandson of Cini, I know thy partiality for Dhrishtadyumna, that slayer of his preceptor, but thou shalt not be able to rescue him or thy own self when attacked by me![63] I swear to thee, O grandson of Cini, by Truth and by my ascetic austerities, that I shall know no peace till I slay all the Pānchālas![64] You may unite the forces of the Pāndavas and those of the Vrishnis together, but I shall still slay the Somakas![65]— Saying this, the son of Drona shot at Sātyaki an excellent and straight arrow possessed of the effulgence of the Sun, even as Cakra had hurled in days of yore his thunder at the *Asura* Vritra.[66] Thus shot by Açwatthāman, that arrow, piercing through the armour of Sātyaki, and passing through his body, entered the Earth like a hissing snake entering its hole.[67] His armour pierced through, the heroic Sātyaki, like an elephant deeply struck with the hook, became bathed in blood that flowed from his wound. His bow with arrow fixed thereon being then loosened from his grasp, he sat down on the terrace of his car, strengthless and covered all over with blood. Seeing this, his driver speedily bore him away from Drona's son.[68-69] With another shaft, perfectly straight and equipt with goodly wings, that scorcher of foes, *viz.*, Açwatthāman, struck Dhrishtadyumna between his eyebrows.[70] The Pānchāla prince had before this been much pierced; therefore, deeply wounded by that arrow, he became exceedingly weak and supported himself by seizing his flag-staff. Beholding Dhrishtadyumna thus afflicted by Açwatthāman like an infuriate elephant by a lion, five heroic car-warriors of the Pāndava army, *viz.*, Kiritin, Bhimasena, Vrihatkshatra of Puru's race, the youthful prince of the Chedis, and Sudarçana the chief of the Mālavas, quickly rushed against Açwatthāman.[71-73] Armed with bows, all these rushed with cries of *oh* and *alas*. And those heroes quickly encompassed the son of Drona on all sides.[74] Advancing twenty paces, all of them, with great care, simultane-

ously struck the angry son of the preceptor with five and twenty arrows.[75] Drona's son, however, with five and twenty shafts resembling snakes of virulent poison, cut off, almost at the same time, those five and twenty arrows shot at him.[76] Then Açwatthāman afflicted the Paurava prince with seven sharp shafts. And he afflicted the chief of the Mālavas with three, Pārtha with one, and Vrikodara with six shafts.[77] Then all those great car-warriors, O king, piereed Drona's son unitedly and separately with many shafts whetted on stone and equipt with wings of gold.[78] The youthful prince of the Chedis pierced Drona's son with twenty arrows, and Pārtha pierced him with three.[79] Then Drona's son struck Arjuna with six arrows, and Vāsudeva with six, and Bhima with five, and each of the other two, *viz.*, the Mālava and the Paurava, with two arrows.[80] Piercing next the driver of Bhima's car with six arrows, Açwatthāman cut off Bhimasena's bow and standard with a couple of arrows. Then piercing Pārtha once more with a shower of arrows, Drona's son uttered a leonine roar.[81] With the sharp, well-tempered, and terrible arrows shot by Drona's son, the Earth, the sky, the firmament, and the points of the compass, cardinal and subsidiary, all became entirely shrouded both in his front and rear.[82] Endued with fierce energy and equal to Indra himself in prowess, Açwatthāman then, with three arrows, almost simultaneously cut off the two arms, like unto Indra's poles, and the head, of Sudarçana as the latter was seated on his car.[83] Then piereing Paurava with a dart and cutting off his ear into minute fragments by means of his arrows, Açwatthāman lopped off his antagonist's two arms smeared with sandal paste and then his head from off his trunk with a broad-headed shaft.[84] Possessed of great activity, he then pierced with many arrows resembling blazing flames of fire in energy, the youthful and mighty prince of the Chedis who was of the hue of the dark lotus, and despatched him to Yama's abode with his driver and steeds.[85] Beholding the chief of the Mālavas, the deseendant of Puru, and the youthful ruler of the Chedis slain in his very sight by the son of Drona, Bhimasena, the mighty-armed son of Pāndu, became filled with rage. That scorcher of foes then covered Drona's son in that battle

with hundreds of keen arrows resembling angry snakes of virulent poison. Endued with mighty energy, the angry son of Drona then, destroying that arrowy shower,[86-88] pierced Bhimasena with sharp shafts. The mighty-armed Bhima then, possessed of great strength, cut off with a broad-headed arrow the bow of Drona's son and then pierced Drona's son himself with a powerful shaft. Throwing away that broken bow, the high-souled son of Drona[89-90] took up another and pierced Bhima with his winged shafts. Then those two, *viz.*, Drona's son and Bhima, both possessed of great prowess and might,[91] began to shower their arrowy downpours like two masses of rain-charged clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name,[92] shrouded Drona's son like gathering masses of clouds shrouding the Sun. Similarly Bhima was soon shrouded with hundreds and thousands of strong arrows shot by Drona's son. Though shrouded in that battle by Drona's son, that warrior of great skill,[93-94] yet Bhima felt no pain, O monarch, which seemed exceedingly wonderful. Then the mighty-armed Bhima sped ten gold-decked arrows, of great keenness and resembling the darts of Yama himself, at his foe. Those shafts, O sire, falling upon the shoulders of Drona's son,[95-96] quickly pierced his body like snakes penetrating into an anthill. Deeply pierced by the high-souled son of Pāndu, Açwatthāman,[97] closing his eyes, supported himself by seizing his flagstaff. Recovering his senses within a moment, O king, Drona's son,[98] bathed in blood, mustered all his wrath. Forcibly struck by the high-souled son of Pāndu, Açwatthāman,[99] endued with mighty arms, rushed with great speed towards the car of Bhimasena. And then, O Bhārata, he sped at Bhimasena, from his bow drawn to its fullest stretch, a hundred arrows of fierce energy, all looking like snakes of virulent poison. Pāndu's son Bhima also, proud of his prowess in battle, disregarding Açwatthāman's energy, speedily showered upon him dense arrowy downpours. Then Drona's son, O king, cutting off Bhima's bow by means of his arrows,[100-102a] and filled with rage, struck the Pāndava in the chest with many keen shafts. Incapable of brooking that feat, Bhimasena took up another bow,[102] and pierced Drona's son in that

battle with five keen shafts. Indeed, showering upon each other their arrowy downpours like two masses of clouds at the close of summer, those two warriors,[104] with eyes red as copper in rage, completely covered each other in that battle with their shafts. Frightening each other with the terrible sounds they made with their palms,[105] they continued to fight with each other, each counteracting the feats of the other. Then bending his formidable bow decked with gold,[106] Drona's son began to gaze steadfastly at Bhima who was thus shooting his shafts at him. At that time Açwatthāman looked like the meridian Sun of blazing rays in an autumnal day.[107] So quickly then did he shoot his shafts that people could not see when he took them out of his quiver, when he fixed them on the bowstring, when he drew the string, and when he let them off.[108] Indeed, when thus employed in shooting his arrows, his bow, O monarch, seemed to be incessantly drawn to a fiery circle.[109] Shafts in hundred thousands, sped from his bow, seemed to course through the welkin like a flight of locusts.[110] Indeed, those terrible shafts decked with gold, shot from the bow of Drona's son, coursed incessantly towards Bhima's car.[111] The prowess, O Bhārata, that we then beheld of Bhimasena, and his might, energy, and spirit, were exceedingly wonderful,[112] for, regarding that terrible shower of arrows, thick as a gathering mass of clouds, falling around him, to be nothing more than a downpour of rain at the close of summer,[113] Bhima of terrible prowess, desirous of slaying the son of Drona, in return poured his arrows upon the latter like a cloud in the season of rains.[114] Bhima's large and formidable bow of golden back, incessantly drawn in that battle, looked resplendent like a second bow of Indra.[115] Shafts in hundreds and thousands, issuing from it, shrouded Drona's son, that ornament of battle, in that encounter.[116] The showers of shafts, shot by both of them, were so dense, O sire, that the very wind, O king, could not find room for coursing through them.[117] Then Drona's son, O king, desirous of slaying Bhima, sped at him many gold-decked arrows of keen points steeped in oil.[118] Showing his superiority to Drona's son, Bhimasena cut off each of those arrows into three fragments before they could come at him. The son

of Pāndu then said,—*Wait, Wait!*[119]—And once more the mighty son of Pāndu filled with rage, and desirous of slaying the son of Drona, shot at him a terrible shower of fierce arrows.[120] Then Drona's son, that warrior acquainted with the highest weapons, quickly destroying that arrowy shower by the illusion of his own weapons, cut off Bhima's bow in that encounter.[121] Filled with rage, he then pierced Bhima himself with innumerable shafts in that battle. Endued with great might, Bhima then, after his bow had been cut off, hurled a dart at Açwatthāman's car, having whirled it previously with great impetuosity. The son of Drona, displaying the lightness of his hands in that encounter, quickly cut off, by means of sharp shafts, that dart as it coursed towards him with the splendour of a blazing brand. Meanwhile the terrible Vrikodara, taking up a very strong bow, and smiling the while, began to pierce the son of Drona with many arrows. Then Drona's son, O monarch, with a straight shaft, pierced the forehead of Bhima's driver. Tho latter, deeply pierced by the mighty son of Drona,[122-126] fell into a swoon, O king, abandoning the reins of the steeds. The driver of Bhima's car having fallen into a swoon, the steeds, O king, began to fly away with great speed, in the very sight of all the bowmen. Beholding Bhima carried away from the field of battle by those running steeds,[127-128] the unvanquished Açwatthāman joyfully blew his huge conch. Beholding Bhimasena borne away from the field, all the Pānchālas,[129] inspired with fear, abandoning the car of Dhrishtadyumna, fled away on every side. Then Drona's son, shooting his shafts fiercely, pursued those broken troops, causing a great carnage among them. Thus slaughtered in battle by the son of Drona, those Kshatriyas fled away in all directions from fear of that warrior.' "[130-131]

SECTION CCII.

Sanjaya said,—'Beholding that force broken, Kunti's son Dhananjaya of immeasurable soul proceeded against Açwatthāman from desire of slaying him.[1] Those troops then, O king, rallied with effort by Govinda and Arjuna, stayed on the field

of battle.[8] Only Vibhatsu, supported by the Somakas and the Matsyas, shot his arrows at the Kauravas and checked their onset.[9]* Quickly approaching Açwatthāman, that great bowman having the mark of the lion's tail on his banner, Arjuna addressed him, saying,[4]—Show me now the might thou hast, the energy, the knowledge, and the manliness, that are in thee, as also thy affection for the Dhārtarāshtras and thy hatred for us, and the highest mettle of which thou art capable! Even Prishata's son, that slayer of Drona, will quell thy pride today![5-6] Come now and encounter the Pānchāla prince, that hero resembling the *Yuga* fire and like the Destroyer himself unto all his foes, as also myself with Govinda! Thou displayest thy pride in battle, but I shall quell that pride of thine![7]"

"Dhritarāshtra said,—'The preceptor's son, O Sanjaya, is possessed of might and worthy of respect! He beareth great love to Dhananjaya and the high-souled Dhananjaya also loveth him in return![8] Vibhatsu had never addressed Drona's son before in this way! Why then did the son of Kunti address his friend in such harsh words?'[9]

"Sanjaya said,—'Upon the fall of the youthful prince of the Chedis, of Vrihatkhatra of Puru's race, and of Sudarçana, the chief of the Mālavas, who was well-accomplished in the science of arms,[10] and upon the defeat of Dhrishtadyumna and Sātyaki and Bhima, and feeling great pain and touched to the quick by those words of Yudhishthira, and remembering all his former woes, O lord, Vibhatsu, in consequence of his grief, felt such wrath rise within him that he had never experienced its like before.[11-12] It was for this that, like a vulgar person, he addressed the preceptor's son, who was worthy of every respect, in such unworthy, indecent, bitter, and harsh language.[13] Addressed, from wrath, in such harsh and cruel words by Pārtha, O king, Drona's son, that foremost of all mighty bowmen, became highly angry with Pārtha and especially with Krishna. The valiant Açwatthāman then, staying resolutely on his car, touched water,[14-15] and invoked the *Āgneya* weapon incapable of being resisted by the very gods.

* I adopt the Bombay reading.—T.

Aiming at all his visible and invisible foes, the preceptor's son,[16] that slayer of hostile heroes, inspired with *mantras* a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides, filled with rage.[17] Dense showers of arrows then issued from it in the welkin. Endued with fiery flames, those arrows encompassed Pārtha on all sides.[18] Meteors flashed down from the firmament. A thick gloom suddenly shrouded the (Pāndava) host. All the points of the compass also were enveloped by that darkness.[19] *Rākshashas* and *Piçāchas*, crowding together, uttered fiece cries. Inauspicious winds began to blow. The Sun himself no longer gave any heat.[20] Ravens fiercely croaked on all sides. Clouds roared in the welkin, showering blood.[21] Birds and beasts and kine, and *Munis* of high vows and souls under complete control, became exceedingly uneasy.[22] The very elements seemed to be perturbed. The Sun seemed to turn round. The universe, scorched with heat, seemed to be in a fever.[23] The elephants and other creatures of the land, scorched by the energy of that weapon, ran in fright, breathing heavily and desirous of protection against that terrible force.[24] The very waters being heated, the creatures residing in that element, O Bhārata, became exceedingly uneasy and seemed to burn.[25] From all the points of the compass, cardinal and subsidiary, from the firmament and the very Earth, showers of sharp and fierce arrows fell and issued, with the impetuosity of Garuda or the wind.[26] Struck and burnt by those shafts of Açwatthāman that were all endued with the impetuosity of the thunder, the hostile warriors fell down like trees burnt down by a raging fire.[27] Huge elephants, burnt by that weapon, fell down on the Earth all around, uttering fierce cries loud as those of the clouds.[28] Other huge elephants, scorched by that fire, ran hither and thither, and roared aloud in fear, as if in the midst of a forest conflagration.[29] The steeds, O king, and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest fire.[30] Thousands of cars fell down on all sides. Indeed, O Bhārata, it seemed that the divine lord *Agni* burnt the (Pāndava) host in that battle,[31] like the *Samvarta* fire consuming everything at the end of the *Yuga*.

"Beholding the Pāndava army thus burning in that dreadful battle,[32] thy soldiers, O king, filled with joy, uttered leonine shouts. Indeed, the combatants of thy army, desirous of victory and filled with joy, speedily blew thousands of trumpets, O Bhārata, of diverse kinds. Darkness having enveloped the world during that fierce battle, the entire Pāndava army, with Savyaçāchin, the son of Pāndu, could not be seen. We had never before, O king, heard of or seen the like of that weapon which Drona's son created in wrath on that occasion. Then Arjuna, O king, invoked into existence the *Brāhma* weapon,[33-35] capable of baffling every other weapon, as ordained by the Lotus-born (Brāhman) himself. Within a moment that darkness was dispelled.[37] Cool winds began to blow, and all the points of the compass became clear and bright. We then beheld a wonderful sight, *viz.*, a full *Akshauhini* (of the Pāndava troops) laid low.[38] Burnt by the energy of Açwatthāman's weapon, the forms of the slain could not be distinguished. Then those two heroic and mighty bowmen, *viz.*, Keçava and Arjuna, freed from that darkness,[39] were seen together, like the Sun and the Moon in the firmament. Indeed, the wielder of *Gāndiva* and Keçava were both unwounded.[40] Equipt with its banners and standard and steeds, with its *Anukarsha* uninjured, and with all the mighty weapons stored on it remaining uninjured, that car, so terrible to thy warriors, freed from that darkness, shone resplendent on the field.[41] And soon there arose diverse sounds of life mingled with the blare of conchs and the beat of drums, from among the Pāndava troops filled with joy.[42] Both hosts had thought that Keçava and Arjuna had perished. Beholding Keçava and Arjuna, therefore, (freed from that darkness and the energy of that weapon), and seeing them reappear so quickly, the Pāndavas were filled with joy, and the Kauravas with wonder.[43] Unwounded and full of cheerfulness, those two heroes blew their excellent conchs. Indeed, seeing the Pārthas filled with joy, thy soldiers became exceedingly melancholy.[44] Seeing those two high-souled ones, (*viz.*, Keçava and Arjuna), freed (from the energy of his weapon) the son of Drona became very cheerless. For a moment he reflected, O sire, on what

had happened.[46] And having reflected, O king, he became filled with anxiety and grief. Breathing long and hot sighs, he became exceedingly cheerless.[46] Laying aside his bow then, the son of Drona speedily alighted from his car, and saying,—*O fie, O fie, Every thing is untrue!*—he ran away from the fight.[47] On his way he met Vyāsa, the abode of Saraswati, the compiler of the *Vedas*, the habitation of those scriptures, unstained by sin, and of the hue of rain-charged clouds.[48] Beholding him, that perpetuater of Kuru's race, standing on his way, the son of Drona, with voice choked in grief, and like one exceedingly cheerless, saluted him and said,[49]—O sire, O sire, is this an illusion, or is it a caprice (on the part of the weapon)! I do not know what it is! Why, indeed, hath my weapon become fruitless? What breach (has there been in the method of invocation)?[50] Or, is it something abnormal, or, is it a victory over Nature (achieved by the two Krishnas) since they are yet alive? It seems that Time is irresistible![51] Neither *Asuras*, nor *Gandharvas*, nor *Piçāchas*, nor *Rākshasas*, nor *Uragas*, *Yakshas*, and birds, nor human beings,[52] can venture to baffle this weapon shot by me! This fiery weapon, however, having slain only one *Akshauhini* of troops, hath been pacified![53] This exceedingly fierce weapon shot by me is capable of slaying all creatures! For what reason then could it not slay Kecava and Arjuna both of whom are endued with the attributes of humanity?[54] Asked by me, O holy one, answer me truly! O great *Muni*, I desire to hear all this in detail![55]—'

"'Vyāsa said,—Of high significance is this matter that thou enquirest of me from surprise! I will tell thee everything, listen attentively![56] He that is called Nārāyana is older than the oldest ones. For accomplishing some purpose, that Creator of the universe took his birth as the son of Dharma.[57] On the mountains of Himavat he underwent the severest ascetic austerities. Endued with mighty energy, and resembling fire or the Sun (in splendour), he stood there with arms upraised.[58] Possessed of eyes like lotus petals, he emaciated himself there for six and sixty thousand years, subsisting all the while upon air alone.[59] Once more undergoing severe austerities of another kind for twice that period, he filled the space be

tween Earth and heaven with his energy.[60] When by those austerities, O sire, he became like *Brahma*,* he then behold Master, Origin, and Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who is exceedingly difficult of being gazed at, who is minuter than the minutest and larger than the largest,[61-63] who is called *Rudra*,† who is the Lord of all the superior ones, who is called Hara and Cambhu, who has matted locks on his head, who is the infuser of life into every form, who is the First cause of all immobile and mobile things,[63] who is irresistible and of frightful aspect, who is of fierce wrath and great soul, who is the All-destroyer, and of large heart; who bareth the celestial bow and a couple of quivers, who is cased in golden armour, and whose energy is infinite,[64] who holdeth *Pināka*, who is armed with thunderbolt, blazing trident, battle-axe, mace, and a large sword; whose eye-brows are fair, whose locks are matted, who wieldeth the heavy short club, who hath the moon on his forehead, who is clad in tiger-skin, and who is armed with the bludgeon;[65] who is decked with beautiful *angadas*, who hath snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits; who is the One; who is the abode of ascetic austerities, and who is highly adored by persons of venerable age;[66] who is Water, Heaven, Sky, Earth, Sun, Moon, Wind, and Fire, and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of Brāhmanas, that giver of emancipation.‡[67] Only Brāhmanas of righteous conduct, when cleansed of their sins and freed from the control of grief, behold him with their

* Nilkantha explains this to mean that when he became unconnected with the world, rising superior to everything connected with the world.—T.

† The terrible.—T.

‡ *Amritasya yonim*, literally, the origin or cause of immortality, *i*, *e*, he from whom immortality springs. Hence, as explained by Nilakantha, the phrase means the source of salvation, for those only that are emancipate become immortal as the Supreme Soul itself.—T.

mind's eye. In consequence of his ascetic austerities, Nārāyana obtained a sight of that unfading one, that embodiment of righteousness, that adorable one, that Being having the universe for his form. Beholding that supreme abode of all kinds of splendour, that god with a garland of *Akshas* round his neck; Vāsudeva, with gratified soul, became filled with delight which he sought to express by words, heart, understanding, and body. Then Nārayana worshipped that Divine Lord, that First cause of the Universe,[68-69] that giver of boons, that puissant one sporting with the fair-limbed Pārvati, that high-souled Being surrounded by large bands of ghosts and spirits,[70] that Unborn one, that supreme Lord, that embodiment of the Unmanifest, that Essence of all causes, that one of Unfading power. Having saluted Rudra, that destroyer of the *Asura* Andhaka, the lotus-eyed Nārāyana, with devotion filling his heart, began to praise the Three-eyed one (in these words):[71]—O adorable one, O first of all the gods, the creators of everything, (*viz.*, the *Prajāpatis*,) who are the regents of the world, and who, having entered the Earth,—thy first work,—had, O lord, protected it before, have all sprung from thee![72] Gods, *Asuras*, *Nāgas*, *Rākshasas*, *Piçāchas*, human beings, birds, *Gandharvas*, *Yakshas*, and other creatures, with the entire Universe, we know, have all sprung from thee![73] Everything that is done for propitiating Indra, and Yama, and Varuna, and Kuvera, and the *Pitris*, and Tashtri, and Soma, is really offered to thee! Form and light, sound and sky, wind and touch, taste and water, scent and earth,*[74] Time, Brahman himself, the *Vedas*, the *Brāhmanas*, and all these mobile and immobile objects, have sprung from thee! Vapours rising from diverse receptacles of water, become rain-drops, which, falling upon the Earth, are separated from one another. When the time of the Universal dissolution comes, those individual drops, separated from one another, once more unite together and make the Earth one vast expanse of water.[75] He that is learned, thus observing the

* *I. e.*, the five attributes perceivable by the five senses, with the five objects of Nature with which they are directly connected or inwhich they manifest themselves.—T.

origin and the destruction of all things, understands thy Oneness! Two birds, (*viz.*, *Içwara* and *Jiva*), four *Açwatthas* with their wordy branches, (*viz.*, the *Vedas*), the seven guardians (*viz.*, the five essences or elements and the heart and the understanding,)[76] and the ten others that hold this city (*viz.*, the ten senses that constitute the body), have all been created by thee, but thou art separate from and independent of them! The Past, the Future, and the Present, over each of which none can have any sway, are from thee, as also the seven worlds and this Universe.[77] I am thy devoted adorer, be graceful unto me! Do not injure me, by causing evil thoughts to penetrate my heart! Thou art the Soul of souls, incapable of being known. He that knows thee as the Universal Seed attaineth to *Brahma*.[78] Desiring to pay thee respects, I am praising thee, endeavouring to ascertain thy real nature, O thou that art incapable of being understood by the very gods! Adored by me, grant me the boons I desire but which are difficult of acquisition! Do not hide thyself in thy illusion!][79]—

"'Vyāsa continued,—The blue-throated god of inconceivable soul, that wielder of *Pināka*, that divine Lord ever praised by the *Rishis*, then gave boons unto Vāsudeva who deserved them all.[80] The great God said,—[O Nārāyana, through my grace, amongst men, gods, and *Gandharvas*, thou shalt be of immeasurable might and soul! Neither gods, nor *Asuras*, nor great *Uragas*, nor *Piçāchas*, nor *Gandharvas*, nor men, nor *Rākshasas*, nor birds, nor *Nāgas*, nor any creatures in the Universe, shall ever be able to bear thy prowess! No one amongst even the celestials shall be able to vanquish thee in battle![81-83] Through my grace, none shall ever be able to cause thee pain by weapon or thunder-bolt or fire or wind or with any object that is wet or dry, or with any mobile or immobile thing! Thou shalt be superior to myself if thou ever goest to battle with me![84-85]—Thus were these boons acquired by Caurin in days of yore. Even that god now walketh the Earth (as Vāsudeva), beguiling the universe by his illusion.[86] From Nārāyana's asceticism was born a great *Muni* of the name of Nara, equal to Nārāyana himself. Know that Arjuna is none else than that Nara![87] Those two *Rishis*, said to be older than

the oldest gods, take their births in every *Yuga* for subserving the purposes of the world.[88] Thyself also, O thou of great heart, hast been born as a portion of Rudra, by virtue of all thy religious acts and as a consequence of high ascetic austerities, endued with great energy and wrath.[89] Thou wert (in a former life) endued with great wisdom and equal to a god! Regarding the universe to consist only of Mahādeva, thou hadst emaciated thyself by diverse vows from desire of gratifying that god.[90] Assuming the form of a very superior person, that blazed with splendour, thou hadst, O giver of honors, worshipped the great god with *mantras*, with *homa*, and with offerings.[91] Thus adored by thee in thy former life, the great god became gratified with thee, and granted thee numerous boons, O learned one, that thou hadst cherished in thy heart.[92] Like Keçava's and Arjuna's, thy birth, acts, and ascetic austerities, are superior also! Like them, in thy worship, thou hast, in every *Yuga*, adored the great god in his Phallic form.[93] This Keçava is that devoted worshipper of Rudra who has sprung from Rudra himself! Keçava always worships the Lord Civa, regarding his Phallic emblem to be the origin of the Universe.[94] In Keçava is always present that knowledge in consequence of which he views the identity of *Brahma* with the universe, and that other knowledge by which the Past, the Present, and the Future, the near and the remote, is all seen as if the whole were before his eyes. The gods, the *Siddhas*, and the great *Rishis*, adore Keçava for obtaining that highest object in the universe, *viz.*, Mahādeva. Keçava is the Creator of everything. The Eternal Krishna should be adored with sacrifices.[95-96] The Lord Keçava always worshipeth Civa in the Phallic emblem as the origin of all creatures. The god having the bull for his mark cherisheth greater regard for Keçava.][97]—

"Sanjaya continued,—'Hearing these words of Vyāsa, Drona's son, that mighty car-warrior, bowed unto Rudra and regarded Keçava as worthy of the highest regards.[98] Having his soul under complete control, he became filled with delight, the marks whereof appeared on his body. Bowing unto the great *Rishi*, Açwatthāman then, casting his eyes on the (Kuru) army.

caused it to be withdrawn (for nightly rest).[99] Indeed, when, after the fall of Drona, the cheerless Kurus retired from the field, the Pāndavas also, O monarch, caused their army to be withdrawn.[100] Having fought for five days and caused an immense carnage, that Brāhmana well-versed in the *Vedas, viz.*, Drona, repaired, O king, to the region of Brahman!"[101]

SECTION CCIII.

"Dhritarāshtra said,—"Upon the slaughter of that *Atiratha, viz.*, Drona, by Prishata's son, what did my sons and the Pāndavas next do?"[1]

"Sanjaya said,—"After the rout of the Kuru army upon the slaughter of that *Atiratha, viz.*, Drona, by Prishata's son, Dhananjaya the son of Kunti,[2] beholding a wonderful phenomenon in connection with his own victory, asked Vyāsa, O bull of Bharata's race, who came thither in course of his wanderings,[3] saying—O great *Rishi*, while I was engaged in slaying the foe in battle, with showers of bright shafts, I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Withersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him.[4-5] Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake I only destroyed those already destroyed by him.[6] O holy one, tell me who was that foremost of persons, armed with lance, resembling the Sun himself in energy, that was thus seen by me?[7] He did not touch the Earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him![8]—

'"Vyāsa said,—Thou hast, O Arjuna, seen Cankara, that First cause from which have sprung the *Prajāpatis*, that puissant Being endued with great energy, he that is the embodiment of heaven, Earth, and Sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also *Içāna!* O, seek the protection of that boon-giving Deity, that lord of the universe![9-10] He is called *Mahā*

deva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called *Rudra*, with his locks tied in the shape of a crown, and his body attired in skins.[11] That boon-giving lord of the universe, that Supreme Deity, is also called *Hara* and *Sthānu*. He is the foremost of every being in the universe, he is incapable of being vanquished; he is the delighter of the universe and its Supreme ruler.[12] The first cause, the light and refuge of the universe, he is ever victorious. The Soul and the Creator of the universe, and having the universe for his form, he is possessed of great fame.[13] The Lord of the universe, and its great Ruler, that puissant one is also the master of all actions. Called also *Çambhu*, he is Self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present.[14] He is *Yoga* and the lord of *Yoga*; he is called *Sarva*, and is the Lord of the lord of all the worlds. He is superior to everything. The foremost of everything in the Universe, and the highest of all, he is called also *Parameśthin*.[15] The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the Protector of the universe, and above (the necessity of) birth, decay, and death.[16] The soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge, he is unknowable. Through grace, he giveth unto his worshippers the boons they desire.[17] That Lord hath for his companions ceslestial beings of diverse forms, some of whom are dwarfs, some having matted locks, some with bald heads, some with short necks, some with large stomachs,[18] some with huge bodies, some possessed of great strength, and some of long ears. All of them, O Pārtha, have deformed faces and mouths and legs, and strange attires.[18-19] That Supreme Deity, called Mahādeva, is worshipped by followers that are even such. Even that Civa, O son, endued with such energy, proceedeth through kindness, in advance of thee![20] In that fierce battle, O Pārtha, making the very hair stand on end, who else, O Arjuna, than the divine Maheçwara, that foremost of all bowmen, that deity of divine forms, could even in imagnation venture to vanquish that force

which was protected by those great smiters and bowmen, *viz.*, Açwatthāman and Karna and Kripa ?[21-23] None can venture to stay before the warrior that hath Maheçwara walking before him ! There is no being in the three worlds that is equal to him ![24] At the very scent of the enraged Mahādeva, foes in battle tremble and become senseless and fall in large numbers.[25] For this the gods in heaven always adore and bow to him. Those men in this world and those other men of pious conduct,[26] that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter.[26] O son of Kunti, bow unto him that is peace, unto him called Rudra, of blue throat, exceedingly subtile, and of great effulgence ;[27] unto him called *Kaparddin*, him that is terrible, him that is of tawny eyes, him that is boon-giving ; unto that great ordainer, of red locks, and righteous conduct ; unto him that always does auspicious acts ;[28] unto him that is an object of desire, him that is of tawny eyes, him that is called Sthānu ; him that is called *Purusha* ; unto him that is of tawny hair, him that is bald, him that is exceedingly subtile and of great effulgence ;[29] unto him that is the giver of light, him that is the embodiment of all sacred waters, him that is the God of gods, and him that is endued with great impetuosity ; unto him that is of manifest form, him that is called *Sarva*, him that is of agreeable, attire ;[30] unto him that has an excellent head-gear, him that is of handsome face, him that is of a thousand eyes, him that is the giver of rain ; him that has the mountains for his habitation, him that is Peace, him that is the Protector, him that has barks of trees for his attire ;[31] him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points of the compass ; him that is the lord of the clouds and of all created beings ;[32] him that is the lord of all trees and of all kine ; him that has his body shrouded with trees ; him who is the celestial generalissimo, him who inspires all thoughts ;[33] him who has the sacrificial laddle in his hand, him who is blazing, him who wields the bow, him who is Rāma's self ; him who has diverse forms, him who is the lord of the universe, him who has the *munja* grass for his

attire ;[34] him who has a thousand heads, a thousand eyes, a thousand arms, and a thousand legs![35] O son of Kunti, seek the protection of that boon-giving Lord of the universe, that lord of *Umā*, that god of three eyes, that destroyer of Daksha's sacrifice ;[36] that guardian of all created things, that being who is always cheerful, that protector of all beings, that god of unfading glory ; that one with matted locks, that mover of all superior beings, that one whose navel is like that of a bull and who hath the bull for his mark ;[37] that one who is proud like the bull, who is the lord of bulls, who is represented by the horns of the bull, and who is the bull of bulls ; that one who hath the image of the bull on his banner, who is liberal to all righteous persons, who can be approached by *Yoga* only, and whose eyes are like those of a bull ;[38] who owneth very superior weapons, who hath Vishnu himself for his arrow, who is the embodiment of righteousness ; and who is called Maheçwara ; who is of vast stomach, and vast body ; who hath a leopard's skin for his seat,[39] who is the lord of the worlds, who is bald, who is devoted to *Brahma* and who loveth Brāhmanas ; who is armed with the trident, who is boon-giving, who wieldeth the sword and the shield, and who is highly auspicious![40] who wieldeth the bow called *Pināka*, who is divested of the battle-axe ;* and who is the protector and lord of the universe ! I place myself in the hands of that divine Lord, that grantor of protection, that god attired in deer-skins ! Salutations to that Lord of the celestials who hath Vaiçravana for his friend ! Salutations ever to him of excellent vows, to him who hath excellent bowmen for his companions,[41-42] to him who himself wieldeth the bow, to that god with whom the bow is a favorite weapon, who is himself the shaft impelled by the bow ; who is the bowstring and the bow, and the preceptor teaching the use of the bow![43] Salutations to the god whose weapons are fierce, and who is the foremost of all the gods ! Salutations to him of diverse forms, to him who hath many bowmen around him![44] Salutations ever to him who is called *Sthānu* and who has a large number of ex-

* Having given it away to Rāma, his disciple.—T.

cellent bowmen for his companions! Salutations to him who destroyed the tripple city! Salutations to him who slew (the *Asura*) Bhaga![45-46] Salutations to him who is the lord of trees and of men! Salutations to him who is the lord of the (celestial) Mothers, and of those tribes of spirits known by the name of *Ganas!* Salutations ever to him who is the lord of kine and of sacrifices! Salutations ever him to who is the lord of waters and the lord of the gods,[47] who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called *Hara*, who is blue-throated, and who is of golden locks![48] I will now tell thee, according to my knowledge and as I have heard of them, all the divine deeds of Mahādeva of supreme wisdom.[49] If Mahādeva becomes angry, neither gods, nor *Asuras*, nor *Gandharvas*, nor *Rākshasas*, even if they hide themselves in deep caves, can have peace![50] In days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahādevea destroyed that sacrifice in wrath. Indeed, he became very stern on that occasion.[51] Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright.[52] Indeed, when Mahādeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahādeva's bow and the sound of his palms.[53] The gods and the *Asuras* all fell down and submitted to Mahādeva. All the waters swelled up in agitation, and the Earth trembled.[54] The mountains split, and all the points of the compass and the *Nāgas* became stupified. The universe, enveloped in a thick darkness, could no longer be seen.[55] The splendour of all luminaries with the Sun was destroyed. The *Rishis*, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal sacrificial oblation. Smilingly Cankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling.[56-58] Once more Mahādeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning.[59] Beholding that arrowy shower, all the gods, bowing down unto

Maheçwara, assigned to Rudra a substantial share in sacrifices.[60] In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great god then re-established the sacrifice.[61] The gods that had fled away came back. Indeed, they are to this day afraid of Maheçwara. Formerly the valiant *Asuras* had, in heaven, three cities.[62] Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalāksha, the silver city to Tārakāksha,[63] and the third, made of iron, had Vidyunmālin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities.[64] Afflicted (by the *Asuras*), all the gods sought the protection of Rudra. Approaching him, all the gods with Vāsava at their head, said,[65]—These terrible dwellers of the tripple city have received boons from Brahman! Filled with pride in consequence of those boons, they are greatly afflicting the universe.[66] O Lord of the god of gods, none, save thee, is competent to slay them! Therefore, O Mahādeva, slay these enemies of the gods![67] O Rudra, creatures slain in every sacrifice shall then be thine!—O lord of the universe, I will overthrow these *Asuras*![68]—Thus addressed by the gods, Mahādeva thus accepted their request, moved by the desire of benefiting them. And Hara made the two mountains, *viz.*, Gandhamādana and Vindhya, the two bamboo poles of his car.[69] And Cankara made the Earth with her oceans and forests his battle car. And the three-eyed deity made that prince of snakes, *viz.*, Cesha, the *Aksha*, of that car.[70] And that god of gods, the wielder of *Pināka*, made the Moon and the Sun the two wheels of that vehicle. And the tripple-eyed Lord made Elāpatra and Pushpadanta the two pins of the yoke.[71] And the valiant Mahādeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steeds.[72] And Maheçwara made the four *Vedas* his four steeds. And that lord of the three worlds made the supplementary *Vedas* the bridle-bits.[73] And Mahādeva made *Gāytri* and *Sāvitri* the reins, the syllable *Om* the whip, and Brahman the driver.[74] And making the Mandara mountains

the bow, Vāsuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head,[76] and Vyāu the two wings of that shaft, Yama the feathers in its tail, Lightning the whetting stone, and Meru the standard,[78] Civa, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the tripple city. Indeed, Sthānu, that foremost of smiters, that Destroyer of *Asuras*, that handsome warrior of immeasurable prowess, adored by the celestials, O Pārtha, and by *Rishis* possessing wealth of asceticism,[77-78] caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years.[79] When, however, the three cities came together in the firmament, the lord Mahādeva pierced them with that terrible shaft of his, consisting of three knots.[80] The *Dānavas* were unable to gaze at that shaft inspired with the *Yuga* fire and composed of Vishnu and Soma.[81] While the tripple city commenced to burn, the goddess Pārvati repaired thither to behold the sight. She had then on her lap a child having a bald head with five clumps of hair on it.[82] The goddess asked the deities as to who that child was. Cakra, through ill feeling, endeavoured to strike that child with his thunder-bolt.[83] The divine lord Mahādeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Cakra.[84] Then the god Cakra, with his arm paralysed, accompanied by all the celestials, speedily repaired to the lord Brahman of unfading glory.[85] Bowing unto him with their heads, they addressed Brahman with joined hands and said,—Some wonderful creature, O Brahman, lying on the lap of Pārvati,[86] in the form of a child, was beheld by us but not saluted! We have all been vanquished by him! We, therefore, desire to ask thee as to who he may be![87] Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head!—Hearing these words of theirs, Brahman, that foremost of all persons acquainted with *Brahma*,[88] reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Cambhu. Addressing then those foremost of celestials with Cakra at their head, Brahman said,[89]—[That child is the divine Hara, the Lord of the entire mobile and immobile Universe. There

is nothing superior to Maheçwara.[90] That Being of immeasurable splendour who was beheld by you all with Umā, that divine lord, had assumed the form of a child for Umā's sake.[91] Let us all go unto him! That divine and illustrious one is the Supreme Lord of the whole world.[92] Ye gods, ye could not recognise that master of the Universe!—Then all the gods with the Grandsire repaired to that child endued with the effulgence of the morning Sun. Beholding Maheçwara, and knowing that he was the Supreme Being, the Grandsire Brahman thus adored him:—[93-94]Thou art Sacrifice, O lord, and thou art the stay and refuge of the Universe! Thou art Bhava, thou art Mahādeva, thou art the abode (of all things), and thou art the highest refuge![95] This whole universe with its mobile and immobile creatures, is pervaded by thee! O holy one, O lord of the Past and the Future, O lord of the world, O protector of the Universe, let Cakra, afflicted with thy wrath, have thy grace![96]—

'"Vyāsa continued,—Hearing these words of the lotus-born Brahman, Maheçwara became gratified. Desirous of extending his grace, he laughed aloud.[97] The celestials then gratified (with praise) both Umā and Rudra. The arm of the thunder-wielding Cakra resumed its natural state.[98] That foremost one of all the gods, that Destroyer of Daksha's sacrifice, that divine lord having the bull for his sign, became gratified with the gods.[99] He is Rudra, he is Civa, he is Agni, he is Everything, and he hath knowledge of Everything. He is Indra, he is the Wind, he is the twin Açwins, and he is the lightning.[100] He is Bhava, he is *Parjanya*, he is Mahādeva, he is sinless. He is the Moon, he is Içāna, he is Surya, he is Varuna.[101] He is *Kāla*, he is *Antaka*, he is *Mrityu*, he is Yama.* He is the Day, and he is the Night. He is the Fortnight, he is the Month, he is the Seasons. He is the morning and evening Twilights, he is the Year.[102] He is Dhātri, he is Vidhātri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, he it is who is the embodied celestials.[103] Endued with great splendour,

* All these terms imply Death or the Destroyer.—T.

he is adored and praised by all the gods. He is One, He is Many, he is hundred thousand.[104] Brāhmanas versed in the *Vedas* say that he hath two forms. These are the terrible and the auspicious. These two forms again are multifarious.[105] His terrible forms are Fire, Vishnu, and the Sun. His auspicious forms are Water, Light, and the Moon.[106] Whatever is highly mysterious in the several branches of the *Vedas*, in the *Upanishads*, in the *Purānas*, and in those sciences that deal with the soul, is that god, *viz.*, Maheçāwara.[107] Mahādeva is even such. That god is again without birth. All the attributes of that god are not capable of being enumerated by me,[108] even if, O son of Pāndu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin,[109-110] that great protector, if they seek him, is gratified with them and granteth them salvation! He granteth, and again taketh away, life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and the other gods.[111] He is ever engaged in the good and evil of men in this world. In consequence of his supremacy he can always obtain whatever objects he desires.[112] He is called Maheçwara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe.[113] The mouth which that god has is in the Ocean. It is well known that that mouth, assuming the form of a mare's head, drinketh the sacrificial libation in the shape of water.[114] This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go.[115] Many are the blazing and terrible forms of this god that men speak of and worship in the world.[116] Many also are the names, of truthful import, of this deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts.[117] In the *Veda* the excellent hymn, called *Çata Rudriya*, hath been sung in honor of that great god called the infinite Rudra.[118] That god is the lord of all wishes that are human and heavenly. He is omnipotent, and he is the supreme master. Indeed, that god pervadeth the vast universe.[119] The Brāhmanas and the *Munis*

describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born the wind.[120] And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called *Paçupati*.[121] And since his Phallic emblem is always supposed to be in the observance of the vow of *Brahmacharya*, and since he always gladdens the world, therefore is he called Maheçwara.[122] The *Rishis*, the gods, the *Gandharvas*, and the *Apsaras*, always worship his Phallic emblem which is supposed to stand upright.[123] That worship maketh Maheçwara glad. Indeed, Cankara (at such worship) becomes happy, pleased, and highly glad.[124] And since with respect to the past, the future, and the present, that god has many forms both mobile and immobile, he is, on that account, called *Vahurupa* (many-formed).[125] Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his body. And since, in wrath, he possesseth the worlds, he is for that reason called *Sarva*.[126] And since his form is like that of smoke, he is for that reason called *Dhurjjati*. And since those deities, *viz.*, the *Viçwedevas*, are in him, he is for that reason called *Viçwarupa*.[127] And since three goddesses adore and have recourse to that Lord of the universe, *viz.*, Firmament, Water, and Earth, he is for that reason called *Tryamvaka*.[128] And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called *Çiva*.[129] He possesseth a thousand eyes, or ten thousand eyes, or hath them on all sides. And since he protecteth this vast universe, he is for that reason called *Mahādeva*.[130] And since he is Great and Ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called *Sthānu*.[131] And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on that Three-eyed one, he is for that reason called *Vyomakeça*.[132] And since, afflicting Brahman and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called *Hara*.[133] And since he is the Past the Future, and the Present, and, in fact, everything in the

universe, and since he is the origin of the Past, the Future, and the Present, he is for that reason called *Bhava*.[134] The word *Kapi* is said to mean Supreme, and *Vrisha* is said to mean righteousness. That illustrious god of gods, therefore, is called *Vrishākapi*.[135] And since Maheçwara, by means of his two eyes closed (in meditation), created through sheer force of will a third eye on his forehead, he is for that reason called the *Three-eyed*.[136] Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that god. He is the wind, the vital airs called *Prāna*, *Apāna* (and the others) in the bodies of all creatures, including even those that are diseased.[137] He who adoreth any image or the Phallic emblem of that high-souled god, always obtaineth great prosperity by that act.[138] Down wards from the two thighs are fiery, and half the body that is auspicious is the moon. So also half his soul is fire and half the moon.[139] His auspicious form, full of energy, is more blazing than the forms of the gods. Amongst men, his blazing and terrible form is called fire.[140] With that auspicious form he practiseth *Brahmacharya*. With that other terrible form that he has, that supreme Lord devoureth everything.[141] And since he burneth, since he is keen, since he is fierce, since he is endued with great prowess, and since he devoureth flesh and blood and marrow, he is for this called *Rudra*.[142] Even such is the deity called Maḥādeva, armed with Pināka, who, O Pārtha, was seen by thee, engaged in slaying thy foes in advance of thy car.[143] After thou hadst vowed to slay the ruler of the Sindhus, O sinless one, Krishna showed thee this god, in thy dream, sitting on the top of that foremost of mountains.[144] That illustrious god proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the *Dānavas*.[145] The hymn approved of by the *Vedas*, and called *Çata-Rudriya*, in honor of that god of gods, that excellent, famous, life-enhancing, and sacred hymn, has now, O Pārtha, been explained to thee.[146] This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and kill all sorrows and all fears. The man that always listens to it succeeds in vanquish-

ing all his foes and is highly respected in the region of Rudra.[147-148] The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious deity, and who worships with devotion that illustrious Lord of the universe, obtains all the high objects of desire, in consequence of the three-eyed God being gratified with him.[149-150] Go and fight, O son of Kunti, defeat is not for thee, thee that hast Janārddana on thy side for thy adviser and protector!—'[151]

"Sanjaya said,—'Having addressed Arjuna in these words, the son of Parāçara, O chief of the Bharatas, went away to the place he came from, O chastiser of foes!' "[152]

SECTION CCIV.

"Sanjaya said,—"Having battled fiercely for five days, O king, the Brāhmana (Drona) endued with great strength, fell and repaired to the region of Brahman! The fruits that arise from a study of the *Vedas* arise from a study of this *Parvan* also. The great achievements of brave Kshatriyas have been described here.[3] He who readeth or listeneth to the recitation of this *Parvan* every day is freed from heinous sins and the most atrocious acts of his life.[5] Brāhmanas may always obtain herefrom the fruits of sacrifices. From this Kshatriyas may obtain victory in fierce battle. The other orders (*viz.*, Vaiçyas and Cudras) may obtain desirable sons and grandsons and all objects of desire!' "[4]

FINIS DRONA PARVA.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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NOTICE.

By the blessing of SREE SRIKRISHNA JEW, the *Drona Parva* of the Mahābhārata has been brought to a successful termination. More than half, therefore, of the stupendous work which I have undertaken has been completed. I have now commenced with the next canto,—the *Karna Parva*. This portion of the great epic is replete with stirring incidents, and conveys to mankind the lesson that nothing is impossible to him who rests his hopes, not on the strength of his own arms, but on the goodness and mercy of God. May SREE SRIKRISHNA JEW help me, the humblest of His servants, and grant me patience, and courage, and the means to finish the arduous work to which I have put my hand, and thus make me the humble instrument for the glorification of His Name throughout the world!

When I shall have completed the *Karna Parva* and the next three cantos, which are comparatively short, and shall take in hand the *Santi Parva*, I shall indeed feel that *Santi*—peace—to which I have been a stranger since I embarked on this enterprise, for then the end of my labors will be at an appreciable distance.

And now, praying for blessings from on High, and soliciting a continuance of the kindly help and encouragement from those who have hither to generously assisted me, I beg to place before the Public a further instalment of the grandest epic which the world ever produced.

Dātavya Bhārata Kāryālaya.
1. Rājā Gooroo Dāss' Street
Calcutta, April 1889.

PRATAP CHANDRA ROY.

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FINIS.

THE MAHABHARATA

KARNA PARVA

SECTION I.

Having bowed down unto Nārāyana, and unto that most exalted of male beings, viz., Nara, and unto the goddess Saraswati also, must the word JAYA *be uttered.*

Vaiçampāyana said,—"After Drona had been slain, O monarch, the royal warriors (of the Kaurava army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's son.[1] Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Caradwat's daughter, afflicted with grief.[2] Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents.[3] Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep.[4] The *Suta's* son (Karna), and king Suyodhana, and Dusçāsana, and Cakuni,, in especial, could not compose themselves to sleep.[5] These four passed that night together in Duryodhana's tent, reflecting upon the woes they had inflicted upon the high-souled Pāndavas.[6] Formerly, they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety.[7] Thinking of those sufferings inflicted (upon the Pāndavas) in consequence of the gambling match, they passed that night in sorrow, O king, as if it were really a hundred years.[8] Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites.[9] Having gone through these

customary rites, and comforted to some extent, O Bhārata, they ordered their troops to be arrayed, and then came out for battle,[10] having made Karna their generalissimo by tying the auspicious thread round his wrists, and having caused many foremost of Brāhmanas, by presents of vessels of curds, clarified butter, *Akshatas*, coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory.*[11-13] The Pāndavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle.[13] Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pāndavas, each desirous of vanquishing the other.[14] During the commandership of Karna, the battle that took place between the Kuru and the Pāndava troops was exceedingly fierce and lasted for two days.[15] Then Vrisha (Karna), having made an immense slaughter of his enemies in battle, was at last slain, in the sight of the Dhārtarāshtras, by Arjuna.[16] Then Sanjaya, repairing to Hastināpura, told Dhritarāshtra all that had happened at Kurujangala."[17]

Janamejaya said,—"Having heard of the fall of Bhishma and that other mighty car-warrior, *viz.*, Drona, the old king Dhritarāshtra the son of Ambikā had been afflicted with great grief.[18] How, O foremost of Brāhmanas, could he, plunged into grief, support his life, having heard of the death of Karna, that well-wisher of Duryodhana?[19] How, indeed, could that descendant of Kuru support his life when he upon whom that monarch had rested the hope of his sons' victory had fallen?[20] When the king did not lay down his life even after hearing of Karna's death, I think that it is very difficult for men to yield up life even under circumstances of great grief![21] O Brāhmana, when the king did not yield up his life after hearing of the fall of the venerable son of Cāntanu, of Vālhika and Drona and Somadatta and Bhuriçravas, as also of

* *Akshatas* were probably *Purna-pātras*, *i. e.*, certain vessels full to brim with corn and other articles of use. The fulness is indicative of auspiciousness.—T.

other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult![22-23] Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!"[24]

Section II.

Vaiçampāyana said,—"Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart set out that night for Nāgapura, on steeds that rivalled the wind in speed.[1] Arrived at Hāstināpura, with a heart filled with deep anxiety, he proceeded to Dhritarāshtra's abode which no longer teemed with kinsmen and friends.[2] Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet.[3] Having duly worshipped king Dhritarāshtra, he uttered an exclamation of woe and then began,[4]—'I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupified, having through thy own faults fallen into such distress?[5] Counsels for thy good had been uttered by Vidura and Drona and Gangā's son and Keçava. I hope thou feelest no pain now, remembering thy rejection of those counsels?[6] Counsels for thy good had also been uttered in the assembly by Rāma and Nārada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee?[7] I hope thou feelst no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?'[8]—Unto the *Suta's* son who with joined hands was telling him so, the monarch, afflicted with grief and drawing a long and hot breath, said these words.[9]

"Dhritarāshtra said,—'Hearing, O Sanjaya, of the fall of the heroic son of Gangā, that warrior in whom were all celestial weapons, as also of the fall of that foremost of all bowmen, *viz.*, Drona, my heart feeleth great pain![10] That hero endued with great energy and born of the Vasus themselves, who slew every day ten thousand car-warriors clad in mail,[11] that high-souled one unto whom Bhrigu's son had given the

highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rāma, alas, even he, hath been slain by Yajnasena's son Cikhandin protected by the Pāndavas! At this my heart is greatly pained![*12-13] That hero through whose grace those mighty car-warriors, *viz.*, the royal sons of Kunti, as also many other lords of Earth, have become *Mahārathas*,[†14] alas, hearing of the slaughter of that great bowman of sure aim, *viz.*, Drona, by Dhrishtadyumna, my heart is exceedingly pained![15] Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons[‡]! Alas, hearing of the slaughter of those two, *viz.*, Bhishma and Drona, in battle, my heart is exceedingly pained![16] That warrior who had not in the three worlds a person equal to him in knowledge of weapons, alas, hearing of the slaughter of that hero, *viz.*, Drona, what did the people of my side do?[17] After the high-souled son of Pāndu, *viz.*, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the *Samsaptakas*,[18] after the *Nārāyana* weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do?[19] I think that, after Drona's death, my troops, flying away and sinking in an ocean of grief, resembled ship wrecked mariners struggling on the bosom of the vasty deep.[20] What also, O Sanjaya, became the color of the faces of Duryodhana, and Karna, and Kritavarman the chief of the Bhojas, and Calya the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field?[21-23] Tell me all this as it truly happened in battle, O son of Gavalgana, and describe to me the prowess put forth by the Pāndavas and the warriors of my side![23]

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* Nilakantha rightly explains that verse 13 alludes to Bhishma and not to Drona.—T.

† A *Mahāratha* is one who can fight simultaneously with ten thousand bowmen.—T.

‡ *Four kinds of weapons*, *viz.*, *mukta*, *amukta*, *muktāmukta* and *Yantramukta*. These terms have been explained in an earlier note.—T.

"Sanjaya said,—'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth!'[24] And since destiny in unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.'[25]

"Dhritarāshtra said,—'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!'"[26]

Section III.

"Sanjaya said,—'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and cheerless and deprived of their senses.[1] Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent.[2] Beholding them with such afflicted countenances, thy troops, O Bhārata, themselves perturbed by grief, vacantly gazed upwards.[3] Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands.[4] Innumerable weapons, again, O Bhārata, still retained in the grasp of the soldiers, seemed, in their pendent attitude, to resemble falling meteors in the sky.*[5] Then king Duryodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said,[6]—Relying upon the might of your arms I have summoned the Pāndavas to battle and caused this passage-at-arms to commence![7] Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle.[8] Engaged in battle, a warrior may have either victory or death. What can be strange then in this (*viz.*, the death of Drona)? Fight ye with faces turned towards every direction.[9] Behold now the

* I think Nilakantha correctly explains this *sloka*. Unless *Nakshatrani* be taken to mean falling meteors, the comparison would be unmeaning and absurd.—T.

high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons!"[9] Through fear of that warrior in battle, that coward, *viz.*, Dhananjaya the son of Kunti, always turns back like a small deer at the sight of a lion![11] It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of ten thousand elephants to that plight![13] It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkacha of a thousand illusions and well acquainted with celestial weapons![15] Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy![14] Let the sons of Pāndu behold today the prowess of both Açwatthāman and Karna resembling that of Vishnu and Vāsava![*15] All of you are singly able to slay the sons of Pāndu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!"[16]

"Sanjaya continued.—'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army).'[17] Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe.[18] He caused, O sire, a great carnage among the Srinjayas, the Pānchālas, the Kekayas, and the Videhas.'[19]† From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees.[20] Having afflicted the Pānchālas and the Pāndavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!'"

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* The second line of 15 is read differently in some texts.—T.

† *Mārisha* at the end of the first line, and not *paçyatām*, is the correct reading.—T.

Section IV.

"Vaiçampāyana said,—"Hearing this intelligence, O monarch, Dhritarāshtra the son of Amvikā, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth, like an elephant deprived of its senses.[1] When that foremost of monarchs, greatly agitated, fell down on the Earth, loud wails were uttered, O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth.[2]* Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud.[3] Approaching the king, Gāndhāri, O bull of Bharata's race, and the other ladies of the household, all fell down on the Earth, deprived of their senses.[4] Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness.[5] Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind.[6] Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye.[7]† Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for sometime like one reft of reason.[8] Having reflected then for sometime, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pāndavas.[9] Censuring also his own intelligence and that of Cakuni the son of Suvala, the king, having reflected for a long time, began to tremble repeatedly.[10] Controling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana." [1]

"Dhritarāshtra said,—'I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O *Suta*, who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this, even if thou wilt have to repeat it!'"[11-13]

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* Both 1 and 2 are triplets in the Bengal texts.—T.

† A respectful epithet for a blind man.—T.

Vaiçampāyana continued,—"Thus addressed by the king, O Janamejaya, the *Suta* said unto him,—'The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other *Suta* warriors, all of whom were mighty bowmen ready to lay down their lives in battle!'[14] Dusçāsana also hath been slain by the renowned son of Pāndu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!'"[15]

Section V.

Vaiçampāyana said,—"Hearing these words, O monarch, Amvikā's son Dhritarāshtra, with heart agitated by grief, addressed his driver Sanjaya, saying,[1]—'Through the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart![2] I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pāndavas!'[3]*

"Sanjaya said,—"Endued with great prowess and invincible in battle, Bhishma the son of Cāntanu, O king, having slain large numbers of Srinjayas and Pānchālas, hath been slain after ten days.[4] The mighty and invincible bowman Drona of the golden car, having slaughtered the Pānchāla divisions in battle, hath been slain.[5] Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana's son Karna hath been slain.[6] Endued with great strength, O monarch, prince Vivingçati, having slain hundreds of Ānarta warriors in battle, hath been slain.[7] Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas.[8] Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him.[9] Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode.[10] That hero who

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* Some texts read *Srinjayānām* for *Pāndavānām*.—T.

had under his sway ten kingdoms having Sindhu for their chief, him who was ever obedient to thee,[11] *viz.*, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven *Akshauhinis* of troops with his keen arrows.[12] Endued with great activity and incapable of being easily defeated in battle, the son of Duryodhana, ever obedient to his sire's commands, hath been slain by the son of Subhadrā.[13] The brave son of Dusçāsana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess.[14] The ruler of the Kirātas and other dwellers of the lowlands on the sea-coast, the much-respected and dear friend of the chief of the celestials himself, *viz.*, the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess.[15-16] The kinsman of the Kauravas, the son of Somadatta, *viz.*, the brave and celebrated Bhuriçravas, O king, hath been slain by Sātyaki in battle.[17] The Amvashtha king Crutāyus, that foremost of Kshatriyas, who used to career in battle most fearlessly, hath been slain by Arjuna.[18] Thy son Dusçāsana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena.[19] Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna.[20] The ruler of the Koçalas, having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadrā's son exerting himself with prowess.[21] Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Chitrasena hath been slain by Bhimasena.[22] The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadrā's son.[23] He who was equal to Karna himself in battle, *viz.*, Karna's son Vrishasena, accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made.[24-25] That lord of Earth, *viz.*, Crutāyus, who always displayed

a deep-rooted antipathy towards the Pāndavas, hath been slain by Pārtha who reminded him of that antipathy before taking his life.[26] Calya's son of great prowess, O sire, *viz.*, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle.[27] The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikeyas, both endued with great prowess and might and energy, have been slain.[28] Bhagadatta's son, O king, who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk.[29] Thy grandsire Vālhika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena.[30] The mighty Jayatsena the son of Jarāsandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadrā.[31] Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace.[32] Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode.[33] The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats, have gone to Yama's abode.[34] Thy counsellor Vrishavarman of the *Suta* caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess.[35] So also king Paurava who was endued with the might of ten thousand elephants, hath, with all his followers, been slain by Pāndu's son Arjuna.[36] The Vaçātis, O king, numbering two thousand, effectual smiters all, as also the Curasenas endued with great prowess, have all been slain in battle.[37] The Abhishāhas, clad in mail, capable of smiting effectually, and fierce in battle, also the Civis, those foremost of car-warriors, with the Kalingas, have all been slain.[38] Those other heroes also, *(viz.*, the *Nārāyana Gopas,)* who lived and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field, have been slain by Savyasāchin.[39]* Many thousands

* *Apāvrittakavirās* is explained by Nilakantha as "unretreating heroes".—T.

of Crenis. as also the *Samsaptakas*, approaching Arjuna, have all repaired to the abode of Yama.[40] Thy two brothers-in-law, *viz.*, the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasāchin.[41] King Cālwa of mighty arms and fierce deeds, who was a great bowman both in name and feats, hath been slain by Bhimasena.[42] Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigor for the sake of their ally, have both repaired to Yama's abode.[43] So also that foremost of car-warriors, *viz.*, Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace.[44] So also that great bowman, *viz.*, the mighty king Jalasandha, after causing an immense carnage, hath been slain by Sātyaki in battle.[45] That prince of *Rākshasas*, *viz.*, Alāyudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkacha exerting himself with great prowess.[46] Rādhā's son of the *Suta* caste, and those mighty car-warriors who were his brothers, and the Kaikeyas, the Mālavas, the Madrakas, the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Ucinaras, the Māvellakas, the Tundikeras, the Sāvitriputras, the Easterners, the Notherners, the Westerners, and the Southerners, O sire have all been slain by Savyasāchin.[47-49] Large bands of foot-soldiers, myriads upon myriads of steeds, large numbers of car-warriors, and many huge elephants, have been slain.[50] Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Pārtha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaying their foes, (have met with a similar fate).[51-53] These and many other kings, numbering thousands, with their followers, have, O monarch. been slain in battle. That which thou askest me I am answering now.[54] Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rāma slew Rāvana;[55] even as Krishna slew Naraka or Mura in battle; even as the mighty Rāma of Bhrigu's race slew the heroic Kārtaviryya, invincible in battle, with all his

kinsmen and friends, after fighting a terrible battle celebrated through the three worlds;[55-56] even as Skanda slew (the *Asura*) Mahisha, and Rudra slew (the *Asura*) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, *viz.*, Karna, who was invicible in battle and upon whom the Dhārtarāshtras had placed their hopes of victory, and who was the great cause of the hostility with the Pāndavas![57-58] Pāndu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come![59] Thou, O king, wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itself!"[60]

SECTION VI.

"Dhritarāshtra said,—Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pāndavas. Tell me now, O Sanjaya, the names of those amongst the Pāndavas that have been slain by the people of my side![1]

"Sanjaya said,—The Kuntis, possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers.[2] The Nārāyanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pāndavas) have been slain in battle by the heroic Bhishma.*[3] Satyajit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim.[4] Many mighty bowmen among the Pānchālas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode.[5] So the two kings Virāta and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona.[6] That invincible hero, *viz.*, Abhimanyu, who, though a child in

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* I adopt the Bombay reading.—T.

years, was still equal in battle to Arjuna or Keçava or Valadeva, O lord, that warrior who was higly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Arjuna himself, they thus slew Arjuna's son! Deprived of his car, that hero, *viz.*, the son of Subhadrā, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Dusçāsana's son, slew him on the field.[7-9] The slayer of the Patacheharas, *viz.*, the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies.[10] Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode.[11] The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Dusçāsana exerting himself with great prowess.[12] The two kings Manimat and Dandadhāra, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona.[13] Ançumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess.[14] Chitrasena, the ruler of the sea-coast, with his son, O Bhārata, hath been forcibly despatched by Samudrasena to Yama's abode.[15] Another ruler of a maritime country, *viz.*, Nila, and Vyāghradatta of great energy, have both, O king, been despatched to Yama's abode by Açwatthāman.[16] Chitrāyudha, and Chitrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manœvres of his car.[17] The chief of the Kaikeyas, who was equal to Vrikodara himself in battle and surrounded by Kaikeya warriors, has been slain by Kaikeya, the brother by the brother.[18] Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha.[19] Those two foremost of men, *viz.*, the brothers Rochamāna, like two brilliant planets, have together been despatched to heaven by Drona with his shafts.[20] Many other kings, O monarch, en-

dued with great prowess, had fought (for the Pāndavas). Having achieved the most difficult feats, all of them have gone to Yama's abode.[31] Purujit and Kuntibhoja, the two maternal uncles of Savyasāchin, have been despatched by Drona with shafts to such regions as are attainable by death in battle.[32] Abhibhu the ruler of the Kāçis, at the head of many of his followers, hath been obliged by Vasudāna's son to lay down his life in battle.[33] Yudhāmanyu of immeasurable prowess, and Uttamaujas of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men.[34] The Pānchāla prince Mitravarman, also Kshatradharman, O Bhārata, those two foremost of bowmen, have been despatched to Yama's abode by Drona.[35] Cikhandin's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire![36] The two heroes Suchitra and Chitravarman, who were sire and son and endued with great might, and who careered fearlesly in battle, have been slain by Drona.[37] Vārdhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace.[38] That foremost of *Sutas*, *viz.*, Senāvindu, having consumed many foes in battle, hath, at last, O king, been slain by Vālhika.[39] Dhrishtaketu, O monarch, that foremost of car-warriors among the Chedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama.[40] Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle for the sake of the Pāndavas, has been despatched to Yama's abode.[41] That lord of Earth, *viz.*, Suketu the son of Ciçupāla, having slain many foes, hath at last been slain by Drona in battle.[42] Virāta's son Cankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode.[43] Similarly Satyadhriti of the Matsyas, and Madirāçwa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts.[44] Crenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode.[45] Similarly the chief the Māgadhas, that slayer of hostile heroes, endued with great energy

and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma.[36] Vasudāna also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwāja's son exerting himself with great prowess.[37] These and many other mighty car-warriors of the Pāndavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.'"[38]

Section VII.

"Dhritarāshtra said,—"When all the foremost of my warriors, O Sanjaya, have perished, I do not think that the remnant of my army will not perish![1] When those two heroes, those two mighty bowmen, those two foremost of the Kurus, *viz.*, Bhishma and Drona, have been slain, what use can I any longer have with life?[2] I cannot also brook the death of Rādhā's son, that ornament of battle, the might of whose arms was as great as that of ten thousand elephants![3] O foremost of speakers, tell me now, O *Suta*, who are yet alive in my army after the death of all the foremost heroes![4] Thou hast told me the names of those that have fallen. It seems, however, to me that they who are still alive are almost all dead![5]

"Sanjaya said,—"That hero, O king, to whom Drona, that foremost of Brāhmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake.[6-7] That dweller of the Ānarta country, that son of Hiridikā, that mighty car-warrior, that foremost one among the Sātwatas, that chief of the Bhojas, *viz.*, Kritavarman, accomplished in arms, is on the field, desirous of battle.[8] Ārtāyana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, *viz.*, that abandoned his own sister's sons, the Pāndavas, for making his own words true, that hero endued with great acti-

vity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Calya, who is equal unto Cakra himself in energy, is still on the field, desirous of battling for thy sake.[9-1] Accompanied by his own force consisting of Ājāneyas, Saindhavas, mountaineers, dwellers of reparian regions, Kāmvojas, and Vanāyus, the king of the Gāndhāras stayeth on the field, desirous of battling for thy sake.[11] Caradwat's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing a great strain, stayeth on the field, desirous of battle.[12] That mighty car-warrior, *viz.*, the son of the ruler of the Kaikeyas, riding on a goodly car equipt with standard and goodly steeds, stayeth on the field, O chief of Kuru's race, for battling for thy sake.[13] Thy son also, that foremost of heroes in Kuru's race, *viz*, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament.[14] Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle.[15]* In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds.[16] So also thy sons Sushena, armed with sword and shield, and the heroic Satyasena, are staying, with Chitrasena, their hearts full of joy and themselves desirous of battle.[17] Endued with modesty, the Bharata princes Chitrāyudha, Crutavarman, and Jaya, and Dala, and Satyavrata, and Dusçala, all of whom are possessed of great might, stay on the field, desirous of battle.[18]† The ruler of the Kaitavyas, that prince, proud of his courage, and capable of fearlessly careering in battle and slaying his

* The second half of the first line of 15 is read differently in the Bomay edition. The Calcutta reading, which I adopt, is unquestionably better.—T.

† A different reading occurs in the Bombay edition.—T.

foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake.[19] The heroic Crutāyu and Crutayudha, and Chitrāngada and Chitravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle.[20] The high-souled Satyasandha, the son of Karna, stayeth on the field, desirous of battle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being piereed by warriors of little energy, desirous of battling for thy sake.*[21] Accompanied by these heroes and by many other foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory!'[22]

Dhritarāshtra said,—"Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts.'"[23]

Vaicampāyana continued,—"While saying this, Dhritarāshtra the son of Amvika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying,—'Wait for a moment!'[24-25] And the king said,—'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupified, and my limbs are about to be paralysed![26]—Having said these words, Dhritarāshtra the son of Amvikā, that lord of Earth, lost his senses and fell down on the Earth.'"[27]

Section VIII.

Janamejaya said,—"Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones,

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* This is a triplet.—T.

did the king say, after he had been a little comforted?[1] Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"[2]

Vaiçampāyana said,—"Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru,[3] or a never-to-be-believed clouding of the intellect of the wise Cukra, or the defeat of Indra of terrible feats at the hands of his foes,[4] or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters,[5] or the annihilation, perfectly astounding, of the Earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful, king Dhritarāshtra, having earnestly reflected for sometime on it, thought that his army had been annihilated.[7] Thinking that other creatures also, as unslayable as Karna, would meet with a similar fate, king Dhritarāshtra the son of Amvikā, scorched with grief and sighing like a snake, with limbs almost palsied, drawing long breaths, highly cheerless, and filled with melancholy, began to lament, saying,—*O* and *Alas*.[8-9] And the king said,—O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull, and his eyes, gait, and voice were like the bull's![10] Of limbs as hard as the thunder-bolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself![11] At the sound of his bowstring and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle.[12] Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, *viz*, the sons of Pāndu![13] How then could Karna, that foremost of car warriors, that tiger among men, that hero of irresistible onset, be forcibly slain by Pārtha in battle?[14] Relying on the might of his own arms, he always disregarded Keçava of unfading glory, and Dhananjaya, and

the Vrishnis, and all other foes![15] Often did he use to say unto the foolish, avaricious, crest-fallen, kingdom-coveting, and afflicted Duryodhana even such words as these, *viz.*,—*Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, viz., the wielder of Çârnga and the wielder of Gândiva!*[16-17]—He had subjugated many invincible and mighty foes, *viz.*, the Gândhâras, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas,[18] the Pânchâlas, the Videhas, the Kulindas, the Kâçi-koçalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas,[19] the Vatsas, the Kalingas, the Taralas, the Açmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipt with *Kanka* feathers, that foremost of car-warriors, *viz.*, Râdhâ's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana.[20-21] Alas, how could that warrior acquainted with celestial weapons, that protector of armies, *viz.*, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pându?[22] As Indra is the foremost of gods, Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them.[23] Amongst steeds, Uchchaiçravas is the foremost; amongst *Yakshas*, Vaiçravana is the foremost; amongst celestials, Indra is the foremost; amongst smiters, Karna was the foremost.[24] Unvanquished by even the most heroic and the mightiest of monarchs, he had, for Duryodhana's aggrandisement subjugated the whole Earth.[25] The ruler of Magadha, having by conciliation and honors obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yâdavas, to battle.[26] Hearing that Karna hath been slain by Savyaçâchin in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vasty deep![27] Indeed, hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea![28] When, O Sanjaya, I do not die of even such grief, I think my heart is impenetrable and made of something harder than the thunder-

bolt.[29] Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O *Suta*, save my wretched self, would not yield up his life ?[30] I desire to have poison or fire or a fall from the summit of a mountain! I am unable, O Sanjaya, to bear this heavy load of grief!' "[31]

SECTION IX.

"Sanjaya said,—'The world regards thee to be equal to Yayāti the son of Nahusha, in beauty, birth, fame, asceticism, and learning![1] Indeed, in learning, thou art, O king, like a great *Rishi*, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grief![2]

"Dhritarāshtra said,—'I think Destiny is supreme, and Exertion fruitless, since even Karna, who was like a *Çāla* tree, hath been slain in battle![3] Having slaughtered Yudhishthira's army and the large throngs of the Pānchāla car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupified the Pārthas in battle like the wielder of the thunder-bolt stupifying the *Asuras*, alas, how could that mighty car-warrior, slain by the foe, fall down on the Earth like a large tree uprooted by the tempest?[4-5] Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean! My anxieties are increasing, I do not desire to live,[6] hearing of Karna's death and Phālguna's victory! Indeed, O Sanjaya, I regard the slaughter of Karna to be highly incredible.[7] Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a thousand fragments upon hearing of the fall of Karna![8]* Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends![9]† Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish

* The Bombay edition reads this verse with a slight variation.—T.

† A triplet in the Bengal texts.—T.

understanding that I am, pitied by all![10] Having formerly been the honored of the whole world, how shall I, O *Suta*, live, over-ridden by foes?[11] From pain to greater pain and calamity, have I come, O Sanjaya, in consequence of the fall of Bhishma and Drona and the high-souled Karna![12] I do not see that any one (of my army) will escape with life when the *Suta's* son hath been slain in battle! He was the great raft, O Sanjaya, to my sons![*13] That hero having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men?[14] Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder![15] Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants![16] He who was the strength of the Dhārtarāshtras, he who was an object of fear to the sons of Pāndu, alas, he, *viz.*, Karna, that pride of all bowmen, hath been slain by Arjuna![17] He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the Earth), like mountain struck down by Indra![†18] The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty![19] Planned in one way, our schemes end otherwise. Alas, Destiny is all powerful, and Time incapable of being transgressed![20] Was my son Dusçāsana, O *Suta*, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness?[21] O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other Kshatriyas that have fallen?[22] The foolish Duryodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle.[23] Possessed of great renown, Pārtha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the Earth![24] Beholding

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* The Bengal texts have *pāram*; the Bombay edition reads *pāryam*. I adopt the latter.—T.

† The Bombay edition reads *mitrānām* for *putrānām*.—T.

the jet of water caused by the son of Pāndu, the mighty-armed (Bhishma, addressing Duryodhana), said,—O sire, make peace with the Pāndavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the Earth in brotherliness with the sons of Pāndu![25-26] —Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said.[27] As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings![28] As children engaged in sport, O Sanjaya, having seized a bird and cut off its wings, merrily release it,[29] but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings![30] Weak, destitute of every resource, without kinsmen, and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go?[31] He who vanquished all the Kāmvojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gāndhāras and the Vidchas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisment, alas, he hath been vanquished by the heroic and strong Pāndavas endued with mighty arms![32-33] Upon the slaughter, in battle, of that mighty bowman, *viz.*, Karna, by the diadem-decked (Arjuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)![34] I hope he was not alone and abandoned (by friends) when slain in battle by the Pāndavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen.*[35] With his powerful shafts Cikhandin felled in battle that foremost of all wielders of weapons, *viz.*, Bhishma, who did nothing to repel the attack.[36] Similarly, O Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to *Yoga*.†[37] These two were both slain at a

* The Bengal texts rightly read *virās* in the second line.—T.

† A triplet in the Bengal texts.—T.

disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona![38] Indeed, Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth![39] As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons?[40] He unto whom, in exchange for his ear-rings, Purandara had given that foe-slaying, gold-decked, and celestial dart of the splendour of lightning,[41]—he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipt with goodly wings, and capable of slaying all foes,[42]—he who, disregarding those heroic and mighty car-warriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible *Brāhma* weapon,[43]—that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadrā's son,[44]—he who, having in a trice deprived the invincible Bhimasena endued with the might of ten thousand elephants and the speed of the wind, of his car, had laughed at him,[45]—he who, having vanquished Sahadeva by means of his straight shafts and made him careless, slew him not from compassion and considerations of virtue,[46]—he who, with Cakra's dart, slew that prince of *Rākshasas*, *viz.*, Ghatotkacha, who, from desire of victory, had invoked a thousand kinds of illusions,[47]—he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,—alas, how could that hero be slain in battle?*[48] How could he be slain by foes unless one of these had happened to him, *viz.*, the destruction of his car, the snapping of his bow, and the exhaustion of his weapons?[49] Who could vanquish that tiger among men,

* Three lines occur after this in the Bombay edition. The Bengal texts omit them rightly, I think. In those lines Dhritarāshtra charges Arjuna with having made his engagement with the *Samsaptakas* a pretext for avoiding Karna. Such an accusation would be absurd.—T.

like a real tiger, endued with great impetuosity, *viz.*, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in battle?[50] Surely, his bow broke, or his car sank in the Earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter![51] That high-souled one who had made the terrible vow—*I will not wash my feet till I slay Phālguna*,[52]—that warrior through whose fear that bull among men, *viz.*, king Yudhishthira the just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,[53]—that high-souled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pāndavas to the assembly,[54] and there in the midst of that conclave, in the very sight of the Pāndavas and in the presence of the Kurus, had addressed the princess of Pānchāla as *the wife of slaves*,[55]—that hero of the *Suta* caste, who in the midst of the assembly had addressed Krishnā, saying,—*All thy husbands, O Krishnā, that are even like sessamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion*!—and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe?[56-57] He who had said unto Duryodhana even these words, viz.,—*If Bhishma who boasteth of his prowess in battle, or Drona who is invincible in fight, doth not from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled*!—who also said,—*What will (Arjuna's) Gāndiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandal-paste, when it will course through the welkin*?—alas, how could that warrior possessed of shoulders broad as those of the bull, be slain by Arjuna?[58-60] He who, disregarding the fierce touch of the arrows shot from *Gāndiva* had addressed Krishnā, saying,—*Thou hast no husbands now!*—and glared at the Pāndavas,[61]—he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Pārthas with their sons and Janārddana,[62]—he, I think, could not possibly meet with death at the hands of the very gods with Vāsava at their head rushing against him in fury,

what then need I say, O sire, of the Pāndavas?[63] The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring![64] It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, that never retreated from battle, could not be possible.[65] That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Dusçāsana, for his ally, had made up his mind for the rejection of Vāsudeva's proposals,[66] surely, that wight, beholding the slaughter of the bull-shouldered Karna and of Dusçāsana, is now indulging in lamentations.[67] Seeing Vikartana's son slain in single combat by Savyasāchin, and the Pāndavas crowned with victory, what, indeed, did Duryodhana say?[68] Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors,[69] beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled, I think that son of mine is now indulging in lamentations![70] Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say?[71] Having himself provoked such fierce hostility though dissuaded by all his friends, what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say?[72] Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what, indeed, did Duryodhana say?[73] My son had, with the ruler of the Gāndhārvas, said,—*Karna will slay Arjuna in battle!*—When he saw that Karna slain, what, indeed, did he say?[74] What, O sire, did Cakuni the son of Suvala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pāndu, say when he saw Karna slain?[75] What did that mighty car-warrior among the Sātwatas, that great bowman, *viz.*, Kritavarman the son of Hridikā, say when he saw Vaikartana slain?[76] Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Açwatthāman, the intelligent son of Drona, upon whom Brāhmanas and Kshatriyas and Vaiçyas that are desirous of

acquiring the science of arms wait, for protections, say when he saw Karna slain ?[77-78] What did Caradwat's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain ?[79] What did the mighty leader of the Madra warriors, that king of the Madras, *viz.*, the great bowman Calya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain ?* What also did all the other warriors, difficult of defeat in battle, *viz.*, those lords of Earth that came to fight, say, O Sanjaya, when they beheld Vaikartana slain ?[80-82] After the fall of the heroic Drona, that tiger among car-warriors, that bull among men, who, O Sanjaya, became the heads of the several divisions in their order ?[83] Tell me, O Sanjaya, how that foremost of car-warriors, *viz.*, Calya the ruler of the Madras, became engaged in driving the car of Vaikartana ![84] Who were they that guarded the right wheel of the *Suta's* son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero ?[85] Who were those heroes that did not desert Karna, and who were those mean fellows that ran away ? How was the mighty car-warrior Karna slain amidst your united selves ?[86] How also did those mighty car-warriors, *viz.*, the brave Pāndavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain ?†[87] Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipt with a head like that of a serpent, became futile ![88] I do not, O Sanjaya, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed !‡[89] Hearing of the slaughter of

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* Though a great car-warrior, Calya consented, at Duryodhana's request, to drive Karna's car during the latter's engagement with Arjuna.—T.

† The Bengal reading *Pāndavascha Katham* is better than the Bombay reading *Pāndavāscha Swyam.*—T

‡ The Bengal reading *Hatotsāhasya* is preferable to the Bombay reading *Hatotsedhasya.* The latter, although accepted by Nilakantha, would involve a pleonasm in view of the allusion to the *kukud* being

those two heroes, those two mighty bowmen, *viz.*, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life?*[89] Again and again I am unable to endure that Karna, the might of whose arms equalled that of ten thousand elephants, should be slain by the Pāndavas![91] Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona![92] Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!'"[93]

Section X.

"Sanjaya said,—'After the fall of the mighty bowman Drona on that day, O Bhārata, and after the purpose had been baffled of that mighty car-warrior, *viz.*, the son of Drona,[1] and after the vasty army, O monarch, of the Kauravas had fled away, Pārtha, having arrayed his own troops, stayed on the field with his brothers.[2] Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage.[3] Having caused his divisions to take up their stand, thy son, O Bhārata, relying on the might of his arms, fought for a long time with his foes, the Pāndavas, who, having gained their end, were filled with joy and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn.[4-5] Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare,[6] seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds.[7] Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expressions, spoke the following words suited to the occasion.[8]

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crushed. *Kukud* literally means the hump of a bull; hence, a leader of leaders.—T.

* *Tyktajivita* often implies one ready to lay down his life, and *not* one that has laid down his life. Compare *Drona Parvan*, sec. XXV verse 9.

"Duryodhana said,—Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?[9]—'

"Sanjaya continued,—'When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle.[10] Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as the morning Sun,[11] the preceptor's son endued with intelligence and accomplished in speech, said these words:—Enthusiasm, opportunity, skill, and policy,—these are the means declared, by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny.[12] Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loyal, have been slain.[13] For all that we should not despair of victory. If all these means be properly applied, even Destiny may be made propitious.[14] All of us, therefore, O Bhārata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army![15] Making Karna our commander, we shall crush our foes. This Karna is endued with great might; he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle![16]—Hearing these words from the preceptor's son, thy son, O king, at that time, built great hopes on Karna.[17] Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pāndavas, and comforted (by it), O Bhārata,[18] Duryodhana then, filled with joy at having heard those words of Açwatthāman, steadying his mind and relying on the might of his arms, said unto Rādhā's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself:[19-20]—O Karna I know thy prowess, and the great friendship thou bearest to me! For all that, O mighty-armed one, I shall address thee certain words that are for my good:[21] Having been

them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge![22] Those two *Atirathas* that were my Generals, *viz.*, Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they![23] Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjaya. Still both those heroes were respected by me, O son of Rādhā, at thy word![24] Viewing his relationship of grandsire unto them, the sons of Pāndu, O sire, were spared in dreadful battle by Bhishma for ten successive days![25] Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phālguna with Cikhandin before him![26] After that great bowman had fallen and betaken himself to his bed of arrows, it was at thy word, O tiger among men, that Drona was made our leader![27] By him also were the sons of Prithā spared, in consequence, as I think, of their relationsnip unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily.[28] I do not see, even on reflection, another warrior equal to thee in battle,—thee, that is, whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight![29] Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good.[30] Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship.[31] Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhārtarāshtra, host! Like Mahendra slaying the *Dānavas*, destroy thou all the throngs of our foes![*32] Beholding thee staying in battle, the Pāndavas, those mighty car warriors, will, with the Pānchālas, fly away from battle, like the *Dānavas* at sight of Vishnu. Do thou, therefore, lead this vast force![†33] When thou shalt stand resolved on the field, the Pāndavas of wicked hearts, the Pānchālas, and the Srinjayas, will all fly away with their friends.[34]

* A triplet in the Bengal texts.—T.

† This is a triplet in the Bengal texts.—T.

As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes![35]—'

"Sanjaya continued,—'Strong became that hope, O king, in the heart of thy son, *viz.*, that where Bhishma and Drona had been slain. Karna would vanquish the Pāndavas.[36] Cherishing that hope within his heart, he said unto Karna,—O *Suta's* son, Pārtha never wishes to fight, standing before thee![37]—

"Karna said,—I have, O son of Gāndhāri, said before in thy presence, even these words, viz.,—*I shall vanquish all the Pāndavas with their sons and Janārddana!*[38]—I shall become thy General. In this there is no doubt. Tranquillise thyself, O monarch! Consider the Pāndavas to be already vanquished![39]—'

"Sanjaya continued,—'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honoring Karna with the command of the army, like the celestials for honoring Skanda.*[40] Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance.†[41] With golden and earthen jars filled to the brim with water and sanctified with *mantras*, with tusks of elephants and horns of rhinoceroses and mighty bulls,[42] with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance, Karna, seated at his ease on a seat made of *udumvara* wood and overlaid with silken cloth, was invested with the command, according to the rites enjoined in the scriptures. Brāhmanas, and Kshatriyas, and Vaiçyas, and respectable Cudras, praised that high-souled one after he was bathed on that excellent seat.[43-44] Thus installed in the command, O king, that slayer of foes, *viz.*, the son of Rādhā, caused, by presents of *Niskas* and kine and other wealth, many foremost of Brāhmanas to utter blessings on him.[45]—*Vanquish the Pārthas with Govinda and all their followers*,—even

* A triplet in the Bengal texts.—T.

† The *Abhisheka* consisted in pouring sanctified water on the head of the person requiring the investiture.—T.

these were the words that the eulogists and the Brāhmanas said (unto him), O bull among men![46] (And they also said,)—Slay the Pārthas and the Pānchālas, O son of Rādhā, for our victory, like the risen Sun ever destroying Darkness with his fierce rays![47] (The sons of Pāndu) with Keçava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun![48] The Pārthas with the Pānchālas are incapable of standing before thee armed with weapons, like the *Danavas* before Indra in battle![49]—Installed in the command, Rādhā's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun.[50] Having installed the son of Rādhā (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purposes accomplished.[51] That chastiser of foes, *viz.*, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun.[52] Surrounded by thy sons, O Bhārata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Tāraka for its evil root.*"[53]

SECTION XI.

"Dhritarāshtra said,—"After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?"[1-3]

"Sanjaya said,—"Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music.[4] While it still wanted a long period for the coming of the dawn, a loud noise of—*Array*,—*Array*,—O king, suddenly arose among thy troops.[4] And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment, of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants

* *Tārakāmaye* means that in which (the *Asura*) Tāraka was the evil sought to be put down. It is compounded of *Tāraka* and *āmya*.—T.

moving with activity and shouting unto one another!"[5-6] Then the *Suta's* son, bearing a gold-backed bow, appeared (on the field) on his car possessed of the splendour of the radiant Sun, crowned with many banners, epuipt with a white standard, with steeds of the hue of cranes, bearing the device of the elephant's rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with *Çataghnis* and rows of bells and darts and lances and spears, and supplied with many bows.[7-9]* And the *Suta's* son appeared on the field, blowing his conch, O king, decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold.[10] Beholding the mighty bowman Karna, that foremost of car-warriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom,[11] none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men![12] Speeding the warriors, O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out.[13] Having arrayed the troops in the *Makara* array, that mighty bowman, that scorcher of foes, *viz.*, Karna, proceeded against the Pāndavas from desire of victory.[14] In the tip of the beak of that *Makara*, O king, was stationed Karna himself. In the two eyes were the brave Cakuni and the mighty car warrior Uluka.[15] In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force.[16] In the left foot, O monarch, was stationed Kritavarman accompanied by the Nārāyana troops, and those invincible warriors, *viz.*, the *Gopālas*.[17]† In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen, *viz.*, the Trigartas and by the Southerners.[18] In the left hind-foot was stationed Calya with a large force raised in the country of the Madras.[19]

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* All the expressions qualify *Ruthena*, with the exception of *Hemaprishtena Dhaunshá* which evidently refers to the verb *Adrishyata*.—T

† The *Gopālas* were very probably shepherds. To this day there are, in certain districts of Bengal and Bahar, *Gopālas*, now called *Gowālas* or *Ahirs*, who allow themselves to be hired for local fights and brawls. They are an extremely sturdy clan.—T.

In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a thousand cars and three hundred elephants.[20] In the tail were the two royal brothers of mighty energy, *viz.*, Chitra and Chitrasena surrounded by a large force.[21]

"'When, O great king, that foremost of men, *viz.* Karna, thus came out, king Yudhishthira the just, casting his eyes on Arjuna, said these words:[22]—Behold, O Pārtha, how the Dhārtarāshtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna![23] This vast Dhārtarāshtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, *viz.*, the *Suta's* son, shineth in it![24]* That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, *Asuras*, and *Gandharvas*, and the *Kinnaras* and great serpents![25] If thou slayest him today, O mighty-armed one, the victory will be thine, O Phālguna! The thorn also which for twelve years hath been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest![26]—Hearing those words of his brother, that Pāndava of the white steeds disposed his army in counter array after the form of the half moon.[27] On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna.[28] In the middle of the array were the king and Dhananjaya the son of Pāndu. Nakula and Sahadeva were at the rear of king Yudhishthira the just.[29] The two Pānchāla princes, *viz.*, Yudhāmanyu and Uttamaujas, became the protectors of (Arjuna's) car-wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment.[30] The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiam and resolution, O Bhārata.[31] Having thus formed their great array, O Bhārata, the Pāndavas, and the mighty bowmen of thy army set their hearts on battle.[32] Beholding thy army disposed into battle-array by the *Suta's* son in

* A triplet in the Bengal texts.—T.

battle, Duryodhana with all his brethren regarded the Pāndavas to be already slain.[33] Similarly Yudhishthira, O king, beholding the Pāndava army disposed in array, regarded the Dhārtarāshtras with Karna to be already slain.[34] Then conchs, and kettle-drums, and tabours, and large drums, and cymbals, and *Dindimas*, and *Jharjharas*, were loudly blown and beat on all sides![35] Indeed, those loud-sounding instruments were blown and beat, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory.[36] And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels.[37] None, O Bhārata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array.[38] Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay.[39] There, the two heroes, *viz.*, Karna and the son of Pāndu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions.[40] The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth.[41]* Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another.'"[42]

Section XII.

"Sanjaya said,—'Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the *Asura* hosts, meeting together, began to strike each other.[1] Men, cars, steeds, elephants, and foot-soldiers, of fierce prowess, made sturdy strokes destructive of bodies and sins.†[2] Lion-like men strewed the Earth with the

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* It would seem that when the actual encounter took place, the order of the array, as regards both armies, was speedily and entirely lost.—T.

† I adopt the Bengal reading which is *Dehapāpmapranāçanān*. The meaning, of course, is that the men were slain so that their bodies were destroyed as also their sins, for death in battle is rewarded with heaven.

heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance.[8] Combatants cut off the heads of combatants, with crescent-shaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes.[4] The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone, decked with weapons and bracelets.[5] With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda.*[6] From elephants and cars and steeds, brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits.[7] Other brave warriors fell down by hundreds, crushed in that battle by braver combatants with heavy maces and spiked clubs and short bludgeons.[8] Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen.[9] Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field,[10] as also cars and steeds and foot-soldiers destroyed by elephants, and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds, and men and elephants by cars.[11] Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars.[12] When that host was being thus struck and slain by heroic warriors, the Pārthas, headed by Vrikodara, advanced against us.[13] They consisted of Dhrishtadyumna and Cikhandin and the (five) sons of Draupadi and the Prabhadrakas, and Sātyaki and Chekitāna with the Drāvida forces, and the Pāndyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes.[14-15] Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colors, smeared with powdered scents,[16] armed with swords and nooses, capable of restraining mighty

* The Bombay text reads *Prahitais*. If this reading be accepted, the meaning would be "dropped" by Gadura.—T.

elephants, companions in death, and never deserting one another,[17] equipt with quivers, bearing bows, adorned with long locks, and agreeable in speech, were the combatants of the infantry files led by Sātyaki, belonging to the Andhra tribe, endued with fierce forms and great energy.*[18] Other brave warriors such as the Chedis, the Pānchālas, the Kaikayas, the Kārushas, the Koçalas, the Kānchis, and the Māghadhas, also rushed forward.[19] Their cars and steeds and elephants, all of the foremost kind, and their fierce foot-soldiers, gladdened by the notes of diverse instruments, seemed to dance and laugh.†[20] In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army.[21] That fierce and foremost of elephants, duly equipt, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun.[22] Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars.[23] With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes.[24] Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still.[25] An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each fighting with the other as it liked.[26] Those two heroes then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars.[27] Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other.[28] Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of their arrows, they continued to utter leonine shouts.[29] Endued with great strength, both of them, accomplished in

* I adopt the Bengal reading.—T.

† *Vāḍyaravais* of the Bengal texts is preferable to *Vādyadhara's* of the Bombay edition.—T.

weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind.[30] Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy reason pouring terrents of rain.[31] Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout.[32] With those lances sticking to his body, Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy.[33] Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron.[34] The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pāndu with sixty shafts.[35] Then Bhima the son of Pāndu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephant of his antagonist.[36] Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, staid not on the field like a wind-blown cloud.[37] The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest.[38] Restraining his own elephant,the valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena.[39] Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's bow and then afflicted that hostile elephant.[40] Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bhārata![41]* Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace.[42] And Vrikodara then struck Khemadhurti also, who, having jumped down from his crushed

* A triplet the Bengal texts.—T.

elephant, was advancing against him with uplifted weapon.[43] Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill.[44] Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race, exceedingly distressed, fled away.'"[45]

Section XIII.

"Sanjaya said,—'Then the mighty and heroic bowman Karna began to smite the Pāndava army in that battle, with his straight shafts.[1] Similarly, those great car-warriors, *viz.*, the Pāndavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna.[2] Karna also, O king, in that battle, slew the Pāndava army with his cloth-yard shafts bright as the rays of the Sun and polished by the hands of the smith.[3] There, O Bhārata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides.[4] While the army was being thus destroyed by the *Suta's* son, O sire, Nakula rushed with speed against that mighty car-warrior.[5] And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Sātyaki checked the Kaikaya princes Vinda, and Anuvinda.[6]* King Chitrasena rushed against the advancing Crutakarman; and Prativindhya against Chitra owning a beautiful standard and a beautiful bow.[7] Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the *Samsaptakas*.[8]† In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Cikhandin closed with Kritavarman.[9] Crutakirti encountered Calya, and Mādri's son, the valiant Sahadeva, O king, encountered thy son Dusçāsana.[10] The two Kaikaya princes, in that battle, shrouded Sātyaki with a shower of blazing arrows, and the latter also, O Bhārata,

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* Vinda and Anuvinda of Avanti were slain by Arjuna. The two warriors here referred to were of the Kaikayas, not of the Avantis.—T.

† The Bengal texts read *Kruddhān* and not *Kruddhas*.—T.

shrouded the two Kaikaya brothers.[11] Those two heroic brothers deeply struck Sātyaki in the chest, like two elephants striking with their tusks a hostile compeer in the forest.*[12] Indeed, O king, those two brothers, in that battle, their own vitals piereed with shafts, piereed Sātyaki of true deeds with their shafts.[13] Sātyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, cheeked the two brothers, O Bhārata.[14] Checked by those showers of arrows shot by the grandson of Cini, the two brothers speedily shrouded the car of Cini's grandson with their shafts.[15] Cutting off their beautiful bows, Caurin of great fame, cheeked them both with his keen arrows in that battle.[16] Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Sātyaki and career with great activity and skill.[17] Shot by the two brothers, those mighty shafts equipt with the feathers of the *Kanka* and the peacock and decked with gold, began to fall, illumining all the points of the compass.[18] In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows.[19] Then the invincible Sātwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft.[20] Decked with ear-rings, that large head, O king, fell like the head of Camvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief.[21]† Beholding that bave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow, began to resist the grandson of Cini from every side.[22] Piercing Sātyaki with sixty arrows equipt with wings of gold and whetted on stone, he uttered a loud shout and said,—Wait, Wait![23]—Then that mighty car-warrior of the Kaikayas speedily struck Sātyaki with many thousands of shafts in his arms and chest.[24] All his limbs wounded with arrows, Sātyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering *Kinçuka*.[25]

* The Bengal texts read *Maháraue* for *Mahàvane*.—T.

† Both 20 and 21 are triplets in the Bengal texts.—T.

Pierced by the high-souled Kaikaya in that encounter, Sātyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows.[26] Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds, approached each other on foot for a fight with swords.[27]* Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Cakra, both endued with great might, in the battle between the gods and the *Asuras* (of old).[28] Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other.[29] Then Sātwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Sātyaki.[30] Having cut off his antagonist's shield covered with centuries of stars, Kaikeya began to career in circles, advancing and receding (at times).[31] Then the grandson of Cini, endued with great activity, cut off by a side-stroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword.[32] Cased in armour, that great bowman, *viz.*, the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder.[33] Having slain him in battle, that foremost of car-warriors, that scorcher of foes, *viz.*, the brave grandson of Cini, quickly got upon the car of Yudhāmanyu.[34] Afterwards riding upon another car duly equipt (with everything), Sātyaki began to slay with his shafts the large force of the Kaikeyas.[35] The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs, fled away on all sides.'"[36]

Section XIV.

"Sanjaya said,—'Crutakarman then, O king, filled with wrath, struck that lord of Earth, *viz.*, Chitrasena, in that

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* A triplet in the Bengal texts.—T.

battle, with fifty shafts.[4] The ruler of the Abhisāras (in return), striking Crutakarman, O king, with nine straight arrows, pierced his driver with five.[5] Crutakarman then, filled with rage, struck Chitrasena at the head of his forces, with a keen arrow in a vital part.[6] Deeply pierced, O monarch, with that arrow by that high-souled prince, the heroic Chitrasena felt great pain and swooned away.[7] During this interval, Crutakarman of great renown covered that lord of Earth, *(viz.,* his insensible antagonist), with ninety arrows.[8] The mighty car-warrior Chitrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows.[9] Taking up another bow that was decked with gold and capable of striking hard, Crutakarman then, with his waves of arrows, made Chitrasena assume a wonderful appearance.[10] Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly.[11] Quickly piercing Crutakarman with an arrow in the centre of the chest, he said unto him,—Wait, Wait![12]—Crutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red-chalk.[13] Bathed in blood and dyed therewith, that hero shone in battle like a flowering *Kiṅçuka.*[14] Crutakarman then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foe-resisting bow of Chitrasena.[15] The latter's bow having been cut off, Crutakarman then, O king, pierced him with three hundred arrows equipt with goodly wings, covering him completely therewith.[16] With another broad-headed arrow, sharp-edged and keen-pointed, he cut off the head, decked with head-gear, of his high-souled antagonist.[17] That blazing head of Chitrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will.[18] Beholding the king slain, the troops of Chitrasena, O sire, rushed impetuously against (his slayer).[19] That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution.[20] Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like

elephants scorched by a forest-conflagration.[18] Beholding them flying away hopeless of vanquishing the foe, Crutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car).[19] Then Prativindhya, piercing Chitra with five arrows, struck his driver with three, and his standard with one.[20] Him Chitra pierced, striking in the arms and the chest, with nine broad-headed shafts equipt with wings of gold, having keen points, and plumed with *Kanka* and peacock feathers.[21] Then Prativindhya, O Bhrārata, cutting off with his shafts the bow of his antagonist, deeply struck the latter with five keen arrows.[22] Then Chitra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire.[23] Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor.*[24] Cut off into three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt insparing all creatures with fear at the end of the *Yuga*.[25] Beholding that dart baffled, Chitra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya.[26] That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth.[27] Meanwhile, having alighted from his car, O Bhārata, Prativindhya hurled at Chitra a dart, well-adorned and equipt with a golden staff.[28] Catching it as it coursed towards him, the high-souled king Chitra, O Bhārata, hurled the very weapon at Prativindhya.[29] Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling, illumined the whole region like a blast of lightning.[30]† Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Chitra, sped at him a lance decked with gold.[31] That lance, penetrating through his armour and chest, entered the Earth like a mighty snake its hole.[32] Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs.[33]

Or, 'like a blazing brand'.—T.

A triplet in the Bengal texts.—T.

Beholding Chitra slain, thy warriors, those ornaments of battle, rushed impetuously at Prativindhya from all sides.[54] Shooting diverse kinds of shafts and *Çataghnis* decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun.[55] The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Cakra routing the *Asura* host.[56] Thus slaughtered in battle by the Pāndavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind.[57] While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena.[58] All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vāsava in the battle between the gods and the *Asuras* (of old).'"[59]

Section XV.

"Sanjaya said,—'Endued with the greatest activity, Drona's son, O king, displaying the lightness of his arms, pierced Bhima with an arrow.[1] Aiming at all his vital parts, for he hath a knowledge of all the vital parts of the body, the quick-handed Açwatthāman again struck him with ninety shafts.[2] Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays.[3] The son of Pāndu then, covering the son of Drona with a thousand well-directed shafts, uttered a leonine roar.[4] Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the Pāndava in the forehead with a clothyard shaft.[5] The son of Pāndu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn.[6] The valiant Bhima then, in that battle, as if smiling the while, struck the struggling son of Drona in the forehead with three clothyard shafts.[7] With those three arrows sticking on his forehead, that Brāhmana looked beautiful like a three-peaked mountain washed with water in the season of rains.[8] The son of Drona then afflicted the Pāndava with hundreds of arrows, but failed

to shake him like the wind failing to shake the mountain.[9] Similarly the son of Pāndu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain.[10] Shrouding each other with showers of terrible shafts, those two great car-warriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs.[11] They then looked like two blazing Suns risen for the destruction of the world, and engaged in scorching each other with their rays constituted by excellent arrows.[12] Endeavouring with great care to counteract each other's feats in that great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly,[13] those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths.[14] They became invisible under those clouds of arrows on all sides, like the Sun and the Moon in the firmament shrouded by masses of clouds.[15] And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens.[16] Then at that instant during the progress of that awful battle, Drona's son placed Vrikodara to his right,[17] pouring hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumph.[18] The son of Pāndu, O king, from that very station on Açwatthāman's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation),[19] the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manœvres,[20] they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other careless in that battle.[21*] Then that great car-warrior, *viz.*, the son of Drona, invoked many mighty weapons. The son of

* A triplet in the Bengal texts.—T.

Pāndu, however, in that battle, with his own weapons, counteracted all those weapons of his foe.[22] Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal destruction.[23] Those shafts, O Bhārata, let off by them, collided together, illuminating all the points of the compass and thy troops also all around.[24] Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors.[25]* From the clash of shafts, O Bhārata, fire was generated there, with sparks and blazing flames. That fire began to consume both armies.[26] *Siddhas* moving there, O monarch, said these words, O lord, *viz.*,—This battle is the foremost of all battles![27] All the battles (fought before) do not come up to even a sixteenth part of this! A battle like this will never occur again![28] Both these persons, *viz.*, this Brāhmana and this Kshatriya, are endued with knowledge![29] Both are possessed of courage, and both are fierce in prowess! Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons! How great is their energy, and how wonderful the skill possessed by both![30] Both of them stand in this battle like two universe-destroying Yamas at the end of the *Yuga*! They are born like two Rudras, or like two Suns![31] These two tigers among men, both endued with terrible forms, are like two Yamas in this battle!—Such were the words of the *Siddhas* heard there every moment. And among the assembled denizens of heaven there arose a leonine roar.[32]† Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of *Siddhas* and *Chāranas* were filled with wonder.[33] And the gods, the *Siddhas*, and the great *Rishis* applauded them both, saying,—Excellent, O mighty-armed son of Drona! Excellent, O Bhima![34] —Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes

* The Bombay reading *Yudham* in the second line of 25 is vicious. The Bengal reading *Yadvat* is evidently preferable.—T.

† A triplet in the Bengal texts.—T

rolling in rage.[35] With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips.[36] And those two great car-warriors covered each other with showers of arrows, as if they were, in that battle, two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning.[37] Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other.[38] Then, O monarch, filled with rage, they took up, in that dreadful encounter, two arrows, and each desirous of slaying the other shot quickly at his foe.[39] Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both.[40] The two mighty combatants then, deeply struck with those arrows, sank, each from the force of the other, on the terrace of his respective car.[41] His driver then, understanding the son of Drona to be insensible, bore him away from the battle, O king, in the sight of all the troops.[42] Similarly, O king, his driver bore away from the battle, on his car, the son of Pāndu, that scorcher of foes, who was repeatedly falling into swoon.' "[43]

SECTION XVI.

"Dhritarāshtra said,—'Tell me how occurred the battle of Arjuna with the *Samsaptakas*, and of the other kings with the Pāndavas![1] Tell me also, O Sanjaya, how happened the battle of Arjuna with Açwatthāman, and of the other lords of Earth with the Pārthas![2]

"Sanjaya said,—'Listen, O king, as I speak to thee as to how occurred the battle of the heroic warriors (of our side) with the foe, that battle which was destructive of bodies, sins, and lives![3] That slayer of foes, *viz.*, Pārtha, penetrating into the *Samsaptaka* force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vasty deep.[4] Cutting ffo with broad-headed arrows of keen edges the heads of brave warriors, that were decked with faces possessed of the splendour of the full moon and with beautiful eyes and eyebrows and

teeth, Dhananjaya speedily caused the Earth to be strewn therewith as if with lotuses plucked off their stalks.[5]* And in that battle, Arjuna, with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large, and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern fences casing their fingers, and looking like five-headed snakes.[6]† And the son of Pāndu repeatedly cut off, with his broad-headed shafts, steeds, and riders, and drivers, and flags, and bows, and arrows, and arms decked with gems.[7] And Arjuna, in that battle, O king, with many thousands of arrows, despatched to Yama's abode, car-warriors and elephants and horses and horsemen.[8] Many foremost of warriors, filled with rage, and roaring like bulls, and mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries.[9]‡ All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle beween the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.[10]¶ Resisting with his own weapons the weapons of his foes on all sides, Arjuna, piercing them fast with innumerable arrows, took their lives.[11] Like the wind destroying vast masses of clouds, Arjuna, otherwise called Jaya, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,—cars, that is, whose poles, wheels, and ales had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken, already,—and filling every body with wonder, achieved feats magnificient to behold and rivalling those of a thousand great car-warriors

* A triplet in the Bengal texts.—T.

† This also is a triplet in the Bengal texts.—T.

‡ The Bombay texts read this with a slight variation.—T.

¶ A triplet in the Bengal texts.—T.

fighting together.[13-14]* Crowds of *Siddhas* and celestial *Rishis* and *Chāranas* all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keçava and Arjuna. And an incorporeal voice said,[15]—These, *viz.*, Keçava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind, and the radiance of the Sun![16] Stationed on the same car, these two heroes are invincible even like Brahman and Içāna! These two heroes, the foremost of all creatures, are Nara and Nārāyana![17]—Hearing and beholding these wonderful things, O Bhārata, Açwatthāman, with great care and resolution, rushed against the two Krishnas in that battle.[18] With his arm that held an arrow in its grasp, the son of Drona hailed the Pāndava who was shooting shafts equipt with foe-slaying heads, and smilingly told him these words.[19]—If, O hero, thou regard me a worthy guest arrived (before thee), then give me today, with thy whole heart, the hospitality of battle![20]—Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honored, and addressing Janārddana, said,[21]—The *Samsaptakas* should be slain by me, but Drona's son again is summoning me! Tell me, O Mādhava, to which of these duties should I first turn? Rising, let the services of hospitality be offered, if thou thinkest that to be proper![22]—Thus addressed, Krishna bore Pārtha who had been summoned according to the rules of triumphant challenge, to the vicinity of Drona's son, like Vāyu bearing Indra to the sacrifice.[23] Saluting Drona's son whose mind was fixed upon one thing, Keçava said unto him,—O Açwatthāman, be cool, and without losing a moment strike and bear![24] The time has come for those that are dependent on others to repay their obligation to their masters![†] The disputes between Brāhmanas are subtile. The consequences, however, of the disputes of Kshatriyas are palpable, being victory and defeat![25] For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Pārtha, fight coolly now with the son of

* The Bengal texts read *Bhaya-varddhanam*.—T.

† Literally, 'to pay off their master's cake.'—T.

Pāndu![26]—Thus addressed by Vāsudeva, that foremost of regenerate ones replied, saying,—So be it!—and piereed Keçava with sixty shafts and Arjuna with three.[27] Arjuna then, filled with rage, cut off Açwatthāman's bow with three shafts. Drona's son took up another bow that was more formidable still.[28] Stringing it within the twinkling of an eye, he piereed Arjuna and Keçava, the latter with three hundred arrows, and the former with a thousand.[29] And then Drona's son, with good care, stupifying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows.[30] From the quivers, the bow, the bowstring, the fingers, the arms, the hands, the chest, the face, the nose, the eyes,[31] the ears, the head, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of *Brahma*, arrows began to issue.[32] Piercing Mādhava and the son of Pāndu with that thick arrowy shower, Drona's son, filled with joy, uttered a loud roar resembling that of a vast mass of congregated clouds.[33] Hearing that roar of his, the son of Pāndu said unto Keçava of unfading glory these words:—Behold, O Mādhava, this wickedness towards me of the preceptor's son![34] He regardeth us to be slain, having shrouded us with this dense arrowy shower.* I will presently, however, by my training and might, baffle his purpose![35]—Cutting off every one of those arrows shot by Açwatthāman into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog.[36] After this the son of Pāndu once more piereed with his fierce shafts the *Samsaptakas* with their steeds, drivers, cars, elephants, standards, and foot-soldiers.[37] Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna.[38] Shot from *Gāndiva*, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles.[39] The trunks, cut off with broad-headed shafts, of elephants adown whose cheeks and other limbs flowed the juice indicative of

* Literally, 'having made us the inmates of this arrowy mansion.'—T.

excitement, fell down like tall trees in the forest struck down with the axe.[40] A little after fell down elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder.[41] With his shafts cutting into minute portions well-equipt cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked well-trained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pāndu continued to shower his arrows on his enemies. And Dhananjaya continued to slay well-decked horsemen and foot-soldiers of the foe.[42-43] Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the *Yuga*, dried up the *Samsaptaka* ocean incapable of being dried up easily, by means of keen arrows constituting his rays.[44] Without losing a moment, the son of Pāndu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder.[45] Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly-coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Açwatthāman.[46] The son of Pāndu then, filled with great wrath, proffered unto Açwatthāman, that desirable guest, quivers upon quivers of arrows like a charitable person offering everything in his house unto a guest.[47] Leaving the *Samsaptakas* then, the son of Pāndu rushed towards Drona's son like a donor, abandoning unworthy guests, for proceeding towards one that is worthy.' "[48]*

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* The two words used here, viz., *Pānkteyam* and its negative, have a peculiar signification. He that is worthy of being admitted to the same line with honored guests while sitting for a feed, is a *pānkteya*. He, on the other hand, that is excluded from the line is an *apānkteya*. To this day the leaders of all castes in India are busied with questions affecting the inclusion in or the exclusion from the caste line of its members on occasions of feed and festivity.—T.

Section XVII.

"Sanjaya said,—"Then occurred that battle between Arjuna and Açwatthāman resembling the planets Cukra and Vrihaspati in splendour, like the battle between Cukra and Vrihaspati in the firmament for entering the same constellation.[1] Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits.[2] Then Arjuna deeply pierced Açwatthāman with a shaft in the midst of his eye-brows. With that shaft the son of Drona looked resplendent like the Sun with upward rays.[3] The two Krishnas also, deeply afflicted by Açwatthāman with hundreds of arrows, looked like two Suns at the end of the *Yuga* resplendent with their own rays.[4] Then when Vāsudeva seemed to be stupified, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the rod of Death.[5] Endued with mighty energy, that achiever of fierce feats, (*viz.*, Açwatthāman,) then pierced both Keçava and Arjuna with well-shot shafts inspired with great impetuosity and struck with which Death himself would feel pain.[6] Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipt with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the *Samsaptakas*.[7] With his well-shot shafts Pārtha began to cut off the bows and arrows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car-shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes![8-9] Well-equipt cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Pārtha and fell down along with the heroes that rode them.[10] Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the Earth.[11] Then the

Kalinga, the Vanga, and the Nishāda heroes, riding on elephants that resembled in splendour the elephant of the great foe of the *Daityas*, rushed with speed against that queller of the pride of the *Dānavas*, viz., the son of Pāndu, from desire of slaying him.[12]* Pārtha cut off the armour, the vital limbs, the trunks, the riders, the standards, and the banners, of those elephants, upon which those beasts fell down like mountain summits riven with thunder.[13] When that elephant force was broken, the diadem-decked Arjuna shrouded the son of his preceptor with shafts endued with the splendour of the newly-risen Sun, like the wind shrouding the risen Sun with masses of congregated clouds.[14] Checking with his own shafts those of Arjuna, Drona's son, shrouding both Arjuna and Vāsudeva with his arrows, uttered a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament.[15] Deeply afflicted with those arrows, Arjuna, aiming his weapons at Açwatthāman and at those followers of his belonging to thy army, speedily dispelled that darkness caused by Açwatthāman's arrows, and pierced all of them with shafts equipt with goodly wings.[16] In that battle none could see when Savyasāchin took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down, deprived of life.[17] Then Drona's son, without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna' and the other five pierced Vāsudeva.[18] Struck with those arrows, those two foremost of men, like Kuvera and Indra, became bathed in blood. Thus afflicted, all the people there regarded those two heroes slain by Açwatthāman, that warrior who had completely mastered the science of arms.[19] Then the chief

* *Daityaripudwipa* is explained by Nilakantha to mean an *Asura* having the form of an elephant. I cannot reject the obvious meaning of the compound for following the commentator. The elephant of the foe of the *Daityas* would mean the prince of elephants, called Airāvata, belonging to Indra.—T.

of the Daçārhas addressed Arjuna and said,—Why errest thou (in thus sparing Açwatthāman)? Slay this warrior! If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment!—Replying unto Keçava of unfading glory with the words—So be it,—Arjuna of unclouded understanding began, with good care, to mangle the son of Drona with his shafts.[20] Now the son of Pāndu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipt with heads like goats' ears, and shot with great force from *Gāndiva*. Then cutting off the traces of Açwatthāman's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Açwatthāman away to a great distance from the field.[21] Thus borne away by those steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Pārtha, reflecting for some time, wished not to go back and renew the fight with Pārtha.[22] Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted.[23] Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna teeming with cars and steeds and men.[24] After Açwatthāman, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means,[25] Keçava and Arjuna proceeded towards the *Samsaptakas*, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind.'"[26]

Section XVIII.

"Sanjaya said,—"Meanwhile, towards the northern part of the Pāndava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as these were being massacred by Dandadhāra.[1] Turning the course of the car but without stopping the steeds fleet as Garuda or the wind, Keçava, ad-

dressing Arjuna, said,[3]—The chief of the Magadhas, with his (foe-) crushing elephant, is unrivalled in prowess! In training and might he is not inferior to Bhagadatta himself.[3] Having slain him first, thou wilt then slay the *Samsaptakas*!—At the conclusion of his words, Keçava bore Pārtha to the presence of Dandadhāra.[4] The chief of Magadhas, peerless in handling the elephant-hook, even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce commet destroying the whole Earth.[5]* Riding on his foe-slaying and well-equipt elephant which looked like the *Dīnava* with elephantine face and form,† and whose roar resembled that of a congregated mass of clouds, Dandadhāra was destroying with his shafts thousands of cars and steeds and elephants and men.[6] The elephant also, treading with his feet upon cars, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants also that that foremost of elephants crushed and slew with his two fore-feet and trunk. Indeed, the beast moved like the wheel of Death.[7] Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Maghadhas caused these to be pressed down into the Earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him.[8] Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs, and uproarious with the clatter of car-wheels, the twang of bow-strings, and the sound of palms.[9] Then Dandadhāra pierced Arjuna with a dozen foremost of shafts and Janārddana with sixteen, and each of the steeds with three, and then uttered a loud shout and laughed repeatedly.[10] Then Pārtha, with a number of broad-headed shafts, cut off the bow

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* *Ankuça-graha* means 'in handling the hook.' *Vikacha-graha* is explained by Nilkantha to mean either *Ketu*, the headless planet, or a calamitous planet like a fierce commet.—T.

† *Vide* note to verse 12 in the previous Section.—T.

of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this the lord of Girivraja became filled with rage.[11] Desirous of agitating Janārddana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhāra struck Dhananjaya with many lances.[12] The son of Pāndu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms, each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of his antagonist with hundreds of arrows.[13] Covered with the gold-decked arrows of Pārtha, that elephant equipt with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration.[14] Afflicted with pain and roaring like a mass of clouds, and exceedingly weakened, the elephant, crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder.[15] Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himālayan summit.[16] Danda struck Janārddana with three whetted lances bright as the rays of the Sún, and Arjuna with five, and uttered a loud shout. The son of Pāndu then, uttering a loud shout, cut off the two arms of Danda.[17] Cut off by means of razor-headed shafts, those two arms, smeared with sandal-paste, adorned with *angadas*, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain-summit.[18] Cut off with a crescent-shaped arrow by the diadem-decked (Pārtha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the Sun dropped from the Asta mountain towards the western quarter.[19] Then Pārtha pierced with many excellent arrows bright as the rays of the Sun that elephant of his foe,

resembling a mass of white clouds, whereupon it fell down with a loud noise like a Himālayan summit riven with thunder.[20] Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasāchin, in that battle, even as the two (belonging to Danda and Dandadhāra) had been cut off. At this the vast hostile force broke.[21] Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life.[22] Then his soldiers, encompassing Arjuna like the celestials encompassing Purandara, began to say,—O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath, by good luck, been slain by thee![23] If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies![24]—Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the *Samsaptakas*.'"[25]

Section XIX.

"Sanjaya said,—'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu once more slew large numbers of the *Samsaptakas*.[1] Afflicted with the shafts of Pārtha, O king, men, steeds, and elephants, O Bhārata, wavered and wandered and lost color and fell down and died.[2] Many foremost of animals tied to yokes, and drivers, and standards, and bows, and shafts, and hands, and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pāndu cut off in that battle, with arrows, some of which were broad-headed, some equipt with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth.[3-4] Like bulls fighting with a bull for the sake of a cow in season, brave warriors, by hundreds and thousands, closed upon Arjuna.[5] The battle that took place between them and him made the

hair to stand on end, like the encounter between the *Daityas* and the wielder of the thunder-bolt on the occasion of the conquest of the three worlds.[6] Then the son of Ugrāyudha piereed Pārtha with three shafts resembling three venomous snakes. Pārtha, however, cut off from his enemy's trunk the latter's head.[7] Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons, like the clouds urged by the Maruts shrouding Himavat at the close of summer.[8] Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts.[9] With his arrows Arjuna then cut off the *Trivenus*, the steeds, the drivers, and the *Pārshni* drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the chords, the traces, and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipments of many to fall off from their places.[10-11] Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich destroyed by fire, wind, and rain.[12] Elephants, their vitals piereed with shafts resembling thunder-bolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning.[13] Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight.[14] Men and steeds and elephants, piereed by Savyasāchin with his shafts, wandered and tottered and fell down and uttered cries of pain and looked pale, O sire![15] Like Mahendra smiting down the *Dānavas*, Pārtha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder or poison in deadliness.[16] Brave warriors, eased in costly coats of mail and decked with ornaments, and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Pārtha.[17] Vanquished (and deprived of life), persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs, while their bodies only lay on Earth.[18] Then the chiefs, belonging to thy army, of various

realms, filled with wrath and accompanied by their followers, rushed against Arjuna, that foremost of car-warriors.[19] Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed.[20] Then the Arjuna-wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds.[21] People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence.[22] Then Vāsudeva, addressing Pārtha, said,—Why, O sinless one, dost thou sport in this way? Grinding these *Saṃsaptakas*, haste thyself for Karna's slaughter![23]—Saying,—So be it—unto Krishna. Arjuna then, forcibly smiting the remnant of the *Saṃsaptakas* with his weapons, began to destroy them like Indra destroying the *Daityas*.[24] At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them, and when he let them off quickly.[25] Govinda himself, O Bhārata, regarded it wonderful. Like swans diving into a lake, the shafts of Arjuna, white and active as swans, penetrated into the hostile force.[26] Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasāchin:[27]—Here, O Pārtha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of the Earth![28] Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies![29] Behold these straight shafts equipt with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs![30] Behold these beautiful lances decked with gold, lying scattered about, and these coats of mail, O Bhārata, adorned with gold and fallen off from the bodies of the warriors![31] Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold and chords of hemp![32] Behold these swords decked with bright gold and these axes

adorned with the same, and these battle-axes equipt with gold-decked handles![33] Behold also these spiked clubs, these short arrows, these *Bhuçundis*, and these *Kanapas*; these iron *Kuntas* lying around, and these heavy *Mushalas*![34] These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life![35] Behold those thousands of warriors, their limbs crushed with maces, and heads split with *Mushalas* or smashed and torn by elephants and steeds and cars![36] O slayer of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and *Nakharas* and bludgeons, and bathed in streams of blood![37-38] Strewn with arms smeared with sandal-paste and decked with *Angadas* and graced with auspicious indications and cased in leathern fences and adorned with *Keyuras*, the Earth looks resplendent, O Bhārata![39] Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity, and with heads adorned with ear-rings and headgears set with gems, (the Earth looks exceedingly beautiful)![40] Behold those beautiful cars, decked with golden bells, broken in diverse ways! Behold those numerous steeds bathed in blood, those bottoms of cars, and long quivers, and diverse kinds of standards and banners,[41] and those huge conchs of the combatants, and those yak tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills,[42] and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts,[43] and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures,[44] and those hooks with handles set with stones of *lapis lazuli* fallen upon the Earth, and those ornamented yokes of steeds, and those armours, set with diamonds, for their breasts, and those rich cloths, adorned with gold and tied to the ends of the standards

borne by horsemen,[45]* and those variegated coverlets and housings and *Ranku* skins, set with brilliants and inlaid with gold, for the backs of steeds, and fallen on the ground,[46] and those large diamonds adorning the head-gears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those yak-tails and fans![47] Behold the Earth strewn with faces adorned with ear-rings, bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon![48] The Earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses.[49] Behold, the Earth, possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament baspangled with stellar lights![50] O Arjuna, these feats that have been achieved by thee in great battle today, are, indeed, worthy of thee or of the chief of the celestials himself in heaven![51]—Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana.[52] Indeed, the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and *Patahas* and the clatter of car-wheels, the neigh of steeds, the grunt of elephants, and the fierce clash of weapons.[53] Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding thy army grinded by Pāndya.[54] Like Yama himself slaying creatures whose lives have run out, Pāndya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts.[55] Piercing the bodies of elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life.[56] Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pāndya slew his enemies like Cakra destroying the *Dānavas*.'"[57]

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* This is a triplet in the Bengal texts.—T.

Section XX.

"Dhritarāshtra said,—'Thou didst before mention to me the name of Pāndya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle, have never been narrated by thee![1] Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride!'[2]

"Sanjaya said,—'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janārddana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pāndya regarded himself superior to all these foremost of car-warriors in energy! Indeed, he never regarded any one amongst the kings as equal to himself.[3-4] He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vāsudeva or Arjuna.[5] Even such was Pāndya, that foremost of kings, that first of all wielders of weapons. Filled with rage like the Destroyer himself, Pāndya, at that time, was slaughtering the army of Karna.[6] That force swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pāndya, began to turn round like the potter's wheel.[7] Like the wind dispersing a mass of congregated clouds, Pāndya, with his well-shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down.[8] Like the splitter of mountains striking down mountains with his thunder, Pāndya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts.[9] And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Vālhikas, the Nishādas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pāndya deprived them of their lives.[10-11] Beholding Pāndya destroying with his shafts in battle that host consisting

of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior.[13] Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said,[14]—O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great! Of celebrated might and prowess, thou resemblest Indra himself![14] Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts! I do not see anybody save myself that can be a match for thee in battle![15-16] Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest.[17] Making the welkin and the Earth resound with the loud clatter of thy car-wheels, thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars.[18] Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison, fight with myself only, like (the *Asura*) Andhaka fighting with the Three-eyed deity![19]—Thus addressed, Pāndya answered,—So be it!—Then Drona's son, telling him,—Strike,—assailed him with vigor. In return, Malayadhwaja pierced the son of Drona with a barbed arrow.[20] Then Drona's son, that best of preceptors, smiling the while, struck Pāndya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire.[21] Then Açwatthāman once more sped at his foe some other large arrows equipt with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion.*[22] Pāndya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired.[23] Having then, with his sharp shafts, cut off the arrows of Drona's

* These are, upwards, downwards, straight, transverse, etc. Different limbs require to be pierced with arrows inspired with different kinds of motion.—T.

son, Pāndya then cut off the strecched bowstring of Açwatthāman endued with the splendour of the Sun.[24] Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car,[25] sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows.[26] Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pāndya, that bull among men, cut them all into pieces.[27] The antagonist of Açwatthāman, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car-wheels in that encounter.[28] Beholding the lightness of hand displayed by his foe, Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain.*[29] During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts, each drawn by eight bullocks.[30] Almost all those men that then beheld Açwatthāman, who at that time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses.[31] Like a mass of clouds at the close of summer drenching with torrents of rain the Earth with her mountians and trees, the preceptor's son poured on that hostile force his arrowy shower.[32] Baffling with the *Vāyavya* weapon that unbearable shower of arrows shot by the Açwatthāman-cloud, the Pāndya-wind, filled with joy, uttered loud roars.[33] Then Drona's son, cutting off the standard, smeared with sandal-paste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pāndya, slew the four steeds of the latter.[34] Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds, Açwatthāman cut off his enemy's car into minute fragments.[35] Checking with his weapons those

* *Pushānuji*, the younger brother of Surya, *i. e.*, the deity of the clouds or *Parjannya*.—T.

of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for sometime more.[36] Meanwhile Karna rushed against the large elephant force of the Pāndavas and began to rout and destroy it.[37] Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bhārata, with innumerable straight shafts.[38] That mighty-bowman, *viz.*, the son of Drona, although he had made Pāndya, that slayer of foes and foremost of car-warriors, earless, yet he did not slay him from desire of fight.[39] At that time a huge riderless elephant, with large tusks, well-equipt with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Açwatthāman's shafts, advanced towards the direction of Pāndya with great impetuosity, roaring against a hostile compeer.[40] Beholding that prince of elephants, looking like a cloven mountain-summit, Pāndya, who was well-acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain-summit.[41] Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care (for which he was distinguished) in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout.[42] Repeatedly shouting in joy,—*Thou art slain,—Thou art slain !*—Pāndya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls.[43] That diadem, possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise.[44] At this, Açwatthāman blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod.[45] With five of those shafts he cut off the four

feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pāndya.[46] Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds, falling upon the Earth, began to writhe like a couple of snakes slain by Garuda.[47] That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes red as copper with rage, adorned with ear-rings, falling on the ground, looked resplendent like the Moon himself between two bright constellations.[48] The elephant, thus cut off by that skilful warrior into six pieces with those five shafts, and the king into four pieces with those three shafts, lay divided, in all, into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities.[49] Having cut off numerous steeds and men and elephants into pieces and offered them as food unto the *Rākshasas*, king Pāndya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium extinguished with water after it has received a libation in the shape of a lifeless body.[50]* Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the *Asura* Vali, thy son, the king, accompanied by his brothers, approaching the preceptor's son, worshipped with great respect that warrior who is a complete master of the science of arms, after, indeed, he had completed the task he had undertaken.'"[51]

Section XXI.

"Dhritarāshtra said,—'When Pāndya had been slain and when that foremost of heroes, *viz.*, Karna, was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle?[1] That son of Pāndu is a hero, endued with great might, attentive to his duties, and a complete master of

* To this day, in India, the custom exists of extinguishing the fire in the crematorium after it has reduced to ashes the lifeless body.—T.

the science of arms. The high-souled Cankara himself hath made him invincible among all creatures. My greatest fears proceed from that Dhananjaya, that slayer of foes! Tell me, O Sanjaya, all that Pārtha achieved there on that occasion!'[3]

"Sanjaya said,—'After Pāndya's fall, Krishna quickly said unto Arjuna these beneficial words:—I do not behold the King! The other Pāndavas also have retreated![4] If the Pārthas had returned, the vast force of the enemy would have been broken. In fulfilment of the purposes entertained by Açwatthāman, Karna is slaying the Srinjayas. A great carnage is being made (by that warrior) of steeds and car-warriors and elephants!—Thus the heroic Vāsudeva represented everything unto the diadem-decked (Arjuna).[5] Hearing of and beholding that great danger of his brother (Yudhishthira), Pārtha quickly addressed Krishna, saying,—Urge the steeds, O Hrishikeça!'—Then Hrishikeça proceeded on that irresistible car.* The encounter then that once more took place became exceedingly fierce.[8] The Kurus and the Pāndavas once more fearlessly closed with each other, that is, the Pārthas headed by Bhimasena and ourselves headed by the *Suta's* son.[9] Then, O best of kings, there once more commenced a battle between Karna and the Pāndavas that swelled the population of Yama's kingdom.[10] With bows and arrows and spiked clubs and swords and lances and axes and short clubs and *Bhushundis* and darts and rapiers and battle-axes[11] and maces and spears and polished *Kuntas*, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life.[12] Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bowstrings, tho sound of palms, and the clatter of car-wheels, foes rushed upon foes.[13] Gladdened by that loud noise, heroes fought with heroes, desirous of reaching the end of the hostilities.[14] Loud became the noise caused by the sound of bowstrings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men.[15] Hearing the terrible whizz of arrows and the diverse

* Literally, 'against which no other car could fight.'—T.

shouts of brave warriors, the troops took fright, became pale, and fell down.[16] Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows.[17] With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pānchāla heroes, with their steeds, drivers, and standards.[18] Then many foremost of warriors, of the Pāndava army, endued with great energy, and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides.[19] Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans.[20] Penetrating into the midst of his foes, the son of Rādhā, shaking his best of bows, began to strike off and fell their heads with his sharp shafts.[21] The shields and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's.[22] Like a driver striking the steeds with the whip, Karna, with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bowstrings.[23] Like a lion grinding herds of deer, Karna speedily grinded all those Pāndus and Srinjayas and Pānchālas that came within reach of his arrows.[24] Then the chief of the Pānchālas, and the sons of Draupadi, O sire, and the twins, and Yuyudhāna, uniting together, proceeded against Karna.[25] When those Kurus, and Pānchālas, and Pāndus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another.[26] Well eased in armour and coats of mail, and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts.[27-28] Then they struck one another, and fell down, assailed by one another, with blood rising from their limbs and deprived of brains and eyes and weapons.[29] Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive.[30] Others, in that

vast ocean of battle, filled with rage, mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances.[31-33] Slain by one another they fell down, covered with blood and deprived of life, like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice.[33] Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands.[34] Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth.[35] Large numbers also of men, and elephants, and cars with steeds yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and with banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter.[36-38] Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths begrimed with dirt, and became exceedingly repulsive to look at.' "[39-40]

Section XXII.

"Sanjaya said,—"Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction.[1] Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Maghadhas, the Tāmraliptakas, the Mekalas, the Koçalas, the Madras, the Daçārnas, the Nishadhas, uniting with the Kalingas, O Bhārata, and showering shafts and lances and arrows like pouring clouds, drenched the Pānchāla force therewith in that battle.[2-4] Those (foe)-crushing elephants urged forward by their riders with heels and toes and hooks, Pri-

shata's son covered with his arrows and shafts.[5] Each of those beasts that were huge as hills, the Pānchāla hero pierced with ten, eight, or six whetted shafts, O Bhārata![6] Beholding the prince of the Pānchālas shrouded by those elephants like the Sun by the clouds, the Pāndus and the Pānchālas proceeded towards him (for his rescue), uttering loud roars and armed with sharp weapons.[7] Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bowstrings and the sound of their palms, and urged by heroes beating the time.[8] Then Nakula, and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Sātyaki, and Cikhandin, and Chekitāna endued with great energy,—all those heroes,—drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers.[9] Those furious elephants, urged on by *Mleccha* warriors, dragging down with their trunks men and steeds and cars, crushed them with their feet.[10] And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others, taken aloft on the tusks of those huge beasts, fell down, inspiring spectators with fear.[11] Then Sātyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle.[12] Then Sātyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Sātwata, he fell down on the Earth.[13] Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain,[14] depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.[15] Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows.[16] Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments.[17] The son of

Pāndu then cut off the head of his antagonist with a crescent-shaped arrow. At this that *Mlecchha* king, deprived of life, fell down with the animal he rode.[18] Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephant-men of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces.[19-20] And many Mekalas and Utkalas, and Kalingas, and Nishadhas, and Tāmraliptakas, also advanced against Nakula, showering their shafts and lances, and desirous of slaying him.[21] Then the Pāndus, the Pānchālas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds.[22] Then occurred a fierce battle between those car-warriors and elephant-men, the former showering their arrows and shafts, the latter their lances by thousands.[23] The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled.[24] Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders.[25] And Nakula also, that delighter of his race, bending his excellent bow with great vigor, with many straight shafts, slew many elephants.[26] Then the Pānchāla prince, and the grandson of Cini, and the sons of Draupadi, and the Prabhadrakas, and Cikhandin, drenched those huge elephants with showers of shafts.[27] Then in consequence of those rain-charged clouds constituted by the Pāndava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm.[28] Those leaders of the Pāndava car-warriors then, thus slaying those elephants of thine, cast their eyes on the hostile army, which, as it fled away at that time, resembled a river whose continents had been washed away.[29] Those warriors of Pāndu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.'"[30]

by the *Suta's* son, pierced the latter in return with eighty shafts resembling snakes of virulent poison. Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows.[10] Those arrows, piercing through his armour, drank his blood in that battle, like the Nāgas of virulent poison drinking water after having pierced through the Earth.[11] Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three.[12] Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness.[13] Smiling the while, the heroic son of Pāndu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows.[14] Beholding Karna thus afflicted, O sire, by the son of Pāndu, all the car-warriors there, with the gods (in the welkin), were filled with great wonder.[15] Then Vikartana's son Karna, taking up another bow, struck Nakula with five arrows in the shoulder-joint.[16] With those arrows sticking to him there, the son of Mādri looked resplendent like the Sun with his own rays while shedding his light on the Earth.[17] Then Nakula, piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow.[18] Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows.[19] The mighty car-warrior Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow, quickly cut off all those shafts with shafts of his own.[20] Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies.[21] Indeed, the sky, shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts.[22] Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin.[23] When the sky was thus covered with showers of arrows and the Sun himself hid from the view, no creature ranging the air could descend to the Earth.[24] When all sides were thus covered with

showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the *Yuga*.[46] Slaughtered with the shafts issuing from Karna's bow, the Somakas, O monarch, greatly afflicted and feeling much pain, began to breathe their last.[47] Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind.[47] The two armies, thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter.[48] When both the armies were driven off by means of the shafts of Karna and Nakula, these two high-souled warriors began to pierce each other with showers of shafts.[49] Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other.[50] The shafts shot by Nakula, dressed with *Kanka* and peacock feathers, shrouding the *Suta's* son, seemed to stay in the welkin.[51] Similarly, the shafts sped by the *Suta's* son in that dreadful battle, shrouding the son of Pāndu, seemed to stay in the welkin.[52] Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hid by the clouds.[53] Then Karna, filled with rage and assuming a terrible aspect in that battle, covered the son of Pāndu with showers of arrows from every side.[54] Completely covered, O monarch, by the *Suta's* son, the son of Pāndu felt no pain like the Maker of day when covered by the clouds.[55] The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle.[56] With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds.[57] Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease.[58] With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bhārata, to the abode of Yama.[59] With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his car-wheels,

and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle[40]. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon.[41] Even that terrible bludgeon, so uplifted by the son of Pāndu, the *Suta's* son, O king, cut off with many keen arrows capable of bearing a great strain.[42] Beholding his adversary weaponless, Karna began to strike him with many straight shafts, but took care not to afflict him greatly.[43] Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately, in great affliction.[44] Laughing repeatedly, the son of Rādhā pursued him and placed his stringed bow, O Bhārata, around the neck of the retreating Nakula.[45] With that large bow around his neck, O king, the son of Pāndu looked resplendent like the Moon in the firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow.[46] Then Karna, addressing him, said,—The words thou hadst uttered were futile! Canst thou utter them now once more in joy, reapeatedly struck as thou art by me?[47] Do not, O son of Pāndu, fight again with those amongst the Kurus that are possessed of greater might! O child, fight with them that are thy equals! Do not, O son of Pāndu, feel any shame for it![48] Return home, O son of Mādri, or go thither where Krishna and Phālguna are!—Having addressed him thus, he abandoned him then.[49] Acquainted with morality as the brave Karna was, he did not then slay Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go.[50] The son of Pāndu, thus let off, O king, by that bowman, viz., the *Suta's* son, proceeded towards Yudhishthira's car in great shame.[51] Scorched by the *Suta's* son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar.[52] Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Pānchālas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon.[53] There, O monarch, a great uproar arose among the Pāndavas when they saw the leader of the Kaurava army proceeding towards the Pānchāla car-throngs.[54]

The *Suta's* son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel.[55] We beheld many Pānchāla car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles, and with standards and pennons also that were broken and torn, O sire! And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burnt in a forest conflagration. Others, with their frontal globes split ofen, or bathed in blood, or with trunks lopped off,[56-58] or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds.[59] Other elephants, frightened by the shafts and lances of Rādhā's son, proceeded against Rādhā's son himself like insects towards a blazing fire.[60] Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running adown their breasts.[61] Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold,[62] destitute of trappings and bridle-bits and yak-tails and saddle-cloths, with quivers fallen off from their backs, and with their heroic riders,—ornaments of battle,—slain, were seen wandering here and there on the field.[63-64] Pierced and cut with lances and scimitars and swords, O Bhārata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived, O Bhārata, of diverse limbs.[65-66] Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain.[67] Some of these had their axles and poles broken, and some, O Bhārata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts.[68] Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the *Suta's* son.[69] And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large

numbers.[70] And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues.[71] Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around.[72] A great and fierce calamity overtook the warriors (of the Pāndava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna.[73] The Srinjayas, slaughtered in that battle by the *Suta's* son, blindly proceeded against the latter's self like insects rushing upon a blazing fire.[74] Indeed, as that mighty car-warrior was engaged in scorching the Pāndava divisions, the Kshatriyas avoided him, regarding him to be the blazing *Yuga* fire.[75] Those heroic and mighty car-warriors of the Pānchālas that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards.[76] Indeed, the *Suta's* son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian.' "[77]

SECTION XXV.

"Sanjaya said,—'Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed, saying,—*Wait, Wait!*'—Then Yuyutsu, O king, with a winged arrow of keen edge, struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt.[3] Filled with rage at this, Uluka, in that battle, cut off thy son's bow with a razor-headed arrow and struck thy son himself with a barbed shaft.[3] Casting off that broken bow, Yuyutsu, with eyes red in wrath, took up another formidable bow endued with greater impetus.[4] The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more.[5] Then Uluka, filled with rage, pierced Yuyutsu with twenty

shafts adorned with gold, and then cut off his standard made of gold.[6] That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu's car.[7] Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest.[8] Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas![9] Slaying next his four steeds, he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car.[10] Having vanquished him in battle, O king, Uluka proceeded quickly towards the Pānchālas and the Srinjayas and began to slaughter them with sharp shafts.[11] Thy son Crutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Catānika steedless and driverless and carless.[12] The mighty car-warrior Catānika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son.[13] That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through.[14] Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other.[15] Then thy son, overcome with fear, mounted upon the car of Vivingçu, while Catānika quickly got upon the car of Prativindhya.[16] Cakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain.[17] Beholding that great enemy of his father, Sutasoma covered Cakuni, O Bhārata, with many thousands of arrows.[18] Cakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows.[19] Having checked those shafts with his own keen arrows in battle, Cakuni, filled with rage, struck Sutasoma with three arrows.[20] Thy brother-in-law then, O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout.[21] Deprived of his steed and

car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow.[23] And he shot a large number of arrows equipt with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in-law in that battle.[23] The son of Suvala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own.[24] The warriors that were present there, as also the *Siddhas* in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma inasmuch as he contended on foot with Cakuni staying on his car.[25]* Then Cakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers.[26] Bowless and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipt with an ivory handle, uttered a loud shout.[27] That scimitar of the intelligent Sutasoma, of the hue of the clear sky, as it was whirled by that hero, was regarded by Cakuni to be as fatal as the rod of Death.[28] Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manœvres, endued as he was with skill and might.[29] Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards.[30] The valiant son of Suvala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him.[31] Filled with rage (at this), the son of Suvala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison.[32] Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself.[33] With a razor-headed arrow of great

* Both 24 and 25 are triplets in the Bengal texts.—T.

sharpness, Cakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him.[34] Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bhārata, continued in the grasp of Sutasoma.[35] Seeing his sword cut off, the mighty-car-warrior Sutasoma retreated six steps and then hurled that half which he had in his grasp at his foe.[36] That fragment, decked with gold and gems, cutting off the bow, with string, of the illustrious Cakuni, quickly fell down on the Earth.[37] Then Sutasoma went to the great car of Crutakirti.[38] Suvala's son also, taking up another formidable and invincible bow, proceeded wards the Pāndava army, slaying large numbers of foes (on the way).[39] Beholding the son of Suvala careering fearlessly in battle, a loud uproar, O king, arose among the Pāndavas in that part of the army.[40] People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Suvala.[41] Even as the chief of the celestials crushed the *Daitya* army, the son of Suvala destroyed that army of the Pāndavas.'"[42]

Section XXVI.

"Sanjaya said,—'Kripa, O king, resisted Dhrishtadyumna in battle, like a *Çarabha* in the forest resisting a proud lion.[1] Checked by the mighty son of Gotama, Prishata's son, O Bhārata, could not advance even one step.[2] Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand.[3] Car-warriors and horsemen, becoming very cheerless, said,—Without doubt, this foremost of men, viz., Caradwata's son of mighty energy and great intelligence and versed in celestial weapons, is filled with rage at the death of Drona! Will Dhrishtadyumna today escape from the hands of Gautama?[4-5] Will this vast army escape today this great danger? Will not this Brāhmana slay all of us together?[6] The form that he has assumed today, even like that of the Destroyer himself, shows that he will today act after the manner of Drona himself![7] The preceptor Gautama, endued with great lightness of hands, is

ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage.[8]—Diverse speeches like these, uttered by the warriors of both the armies, were, O monarch, heard there as those two heroes encountered each other.[9] Drawing deep breaths in rage, Caradwata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs as the latter stood inactive.[10] Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupified, knew not what to do.[11] His driver then, addressing him, said,—Is it not all right with thee, O son of Prishata? Never before have I seen such a calamity overtake thee in battle![12] It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of Brāhmanas aiming at thy vital limbs, are not striking thee![13] I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that Brāhmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee![14]—Thus addressed, Dhrishtadyumna, O king, slowly said,—My mind becometh stupified, O sire, and a perspiration covereth my limbs.[15] My body trembles and my hair stands on end. Avoiding that Brāhmana in battle, proceed slowly to where Arjuna is![16] O charioteer, arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction![17]—Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops.[18] Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts.[19] And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the *Dānava* Namuchi.[20]

"'The invincible Cikhandin, the cause of Bhishma's death, was, in that battle, resisted by Hridikā's son who smiled repeatedly as he fought with the former.[21] Cikhandin, however, encountering the mighty car-warrior of the Hridikās, struck him with five keen and broad-headed shafts at the shoulder-joint.[22] Then the mighty car-warrior Kritavarman, filled with rage, pierced his foe with sixty winged arrows. With a single

arrow then, he cut off his bow, laughing the while.[23] The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridikā, said,—*Wait, Wait!*[24] —Then, O monarch, Cikhandin sped at his foe ninety shafts of great impetuosity, all equipt with golden wings. Those shafts, however, all recoiled from Kritavarman's armour.[25] Seeing those shafts recoil and scattered on the surface of the Earth, Cikhandin cut off Kritavarman's bow with a keen razor-headed arrow.[26] Filled with wrath he struck the bowless son of Hridikā, who then resembled a hornless bull, in the arms and the chest, with eighty arrows.[27] Filled with rage but torn and mangled with shafts, Kritavarman vomited blood through his limbs like a jar disgorging the water with which it is filled.[28] Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquified red-chalk after a shower.[29] The puissant Kritavarman then, taking up another bow with a string and an arrow fixed thereon, struck Cikhandin in his shoulder-joint.[30] With these shafts sticking to his shoulder-joint, Cikhandin looked resplendent like a lordly tree with its spreading branches and twigs.[31] Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns.[32] Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a thousand circles with their respective cars on that arena.[33] Then Kritavarman, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipt with wings of gold and whetted on stone.[34] The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe.[35] Struck therewith, Cikhandin quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff.[36] The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridikā's son, he drew breath upon breath repeatedly.[37] After the defeat of the heroic son of Drupada, O lord, the Pāndava army, slaughtered on all sides, fled away from the field.'"[38]

Section XXVII.

"Sanjaya said,—'The white steeded (Arjuna) also, O monarch, routed thy force even as the wind, approaching a heap of cotton, scatters it on all sides.[1] Against him rushed the Trigartas, the Civis, the Kauravas, the Cālwas, the *Samsaptakas*, and that force which consisted of the Nārāyanas.[2] And Satyasena and Chandradeva, and Mitradeva and Crutanjaya, and Suçruta's son, and Chitrasena, and Mitravarman, O Bhārata,[3] and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons,[4] suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean.[5] Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda.[6] Though slaughtered in battle, they did not still leave the son of Pāndu like insects, O monarch, never receding from a blazing fire.[7] Satyasena, in that encounter, pierced the son of Pāndu with three arrows, and Mitradeva pierced him with three and sixty, and Chandradeva with seven.[8] And Mitravarman pierced him with three and seventy arrows, and Suçruta's son with seven. And Catrunjaya pierced him with twenty, and Suçarman with nine.[9] Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Suçruta with seven arrows, he pierced Satyasena with three,[10] Catrunjaya with twenty, and Chandradeva with eight, Mitradeva with a hundred, Crutasena with three,[11] Mitravarman with nine, and Suçarman with eight. Then slaying king Catrunjaya with a number of arrows whetted on stone, he smote off, from his trunk, the head, decked with head-gear, of Suçruta's son.[12] Without any delay he then, with a number of other shafts, despatched Chandradeva to the abode of Yama. As regards the other mighty car warriors vigorously contending with him, he checked each of them with five arrows.[13]* Then Satyasena, filled with rage, hurled a formidable lance in that battle, aiming at Krishna, and

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* Both 12 and 13 are triplets.—T.

uttered a leonine roar.[14] That iron-mouthed lance having a golden shaft, piercing through the left arm of the high-souled Mādhava, penetrated into the Earth.[15] Mādhava being thus pierced with that lance in great battle, the goad and the reins, O king, fell down from his hands.[16] Beholding Vāsudeva's limb pierced through, Prithā's son Dhananjaya mustered all his wrath and addressing Vāsudeva, said,[17]—O mighty-armed one, bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode![18]—The illustrious Keçava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle.[19] Beholding the ruler of the universe pierced, Prithā's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows,[20] cut off, with a number of broad-headed shafts of great sharpness, the large head of that king, decked with ear-rings, from off his trunk, at the head of the army.[21] Having thus cut off Satyasena's head, he then despatched Chitravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow.[22] Filled with rage, the mighty Pārtha then, with hundreds of shafts, felled the *Samsaptakas* in hundreds and thousands.[23] Then, O king, with a razor-headed arrow equipt with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Suçarman in the shoulder-joint.[24] Then all the *Samsaptakas*, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts.[25] Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Cakra himself, invoked the *Aindra* weapon. From that weapon, thousands of shafts, O king, began to issue continually.[26] Then, O king, a loud din was heard of falling cars with standards and quivers and yokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and *Çataghnis* equipt with wheels, and arrows and thighs, and necklaces and *Anga-*

das and *Keyuras*, O sire, and garlands and cuirasses and coats of mail, O Bhārata, and umbrellas and fans and heads decked with diadems.[27-31] Heads adorned with ear-rings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament.[32] Adorned with beautiful garlands of flowers and excellent robes, and smeared with sandal-paste, many were the bodies that were seen to lie on the ground, of slain warriors.[33] The field of battle, terrible as it was, looked like the clouded welkin teeming with vapoury forms. With the slain princes and Kshatriyas of great might,[34] and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills.[35] There was no path on the field for the wheels of the illustrious Pāndava's car, engaged as he was in continually slaying his foes and striking down elephants and steeds with his broad-headed shafts.[36] It seemed, O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire.[37] His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move.[38] Thus slaughtered by Pāndu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bhārata, contending with the foe.[39] Having vanquished large numbers of the *Samsaptakas* in battle, Prithā's son Jishnu looked resplendent, like a blazing fire without smoke.' "[40]

SECTION XXVIII.

"Sanjaya said,—'King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts.[1] The royal Yudhishthira the just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying,—*Wait Wait!*[2]—Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft.[3] Then king Yudhishthira sped at Duryodhana three and ten arrows equipt with wings of gold and

whetted on stone.[4] With four shafts, that mighty car-warrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver.[5] With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar.[6] And then with five more shafts king Yudhishthira the just deeply afflicted the Kuru monarch. Thy son then, alighting from that steedless car, stood on the Earth in imminent danger.[7] Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king.[8] Then the (other) sons of Pāndu, surrounding Yudhishthira, all proceeded to that encounter, upon which, O king, a fierce battle was fought.[9] Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king.[10] There where the Pānchālas engaged in battle with the Kauravas, men closed with men, and elephants with foremost of elephants.[11] And car-warriors closed with car-warriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill, presented a beautiful sight, O king, over the field.[12] All those heroes, endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill.[13] Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others.[14] For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another.[15] The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows.[16] Elephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places.[17] Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them.[18] And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wan-

dered over the field, from behind and the flanks.[19] Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force.[20] Some elephants, filled with wrath, piereed with their tusks horses with horsemen. Others, seizing such with great force, hurled them to the ground with violence.[21] Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides.[22] Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks.[23-24] Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots, began to slay them.[25] Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down.[26] Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground.[27] Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the field, that stood full in front of other elephants, had their bodies exceedingly pierced and torn.[28] Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and the parts between their tusks.[29] Exceedingly afflicted by fieree car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth.[30] In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned them down to the Earth or crushed them with great foree.[31] Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight.[32] Some huge elephants, slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by

thunder.[33] Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other.[34] Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads.[35] Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe,[36] and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bhārata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms.[37] In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them.[38] During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field.[39] Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red.[40] Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganges it seemed to fill the whole universe with its uproar.[41] Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they thought that fight they should.[42] The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury.[43] With broken cars, O monarch, and fallen elephants, and steeds lying on the ground, and men laid low,[44] the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable.[45] Karna slaughtered the Pānchālas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter.[46] Even thus occurred that destruction of troops of both the Kurus and the Pāndavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian.' "[47]

"Dhritarāshtra said,—'I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons![1] From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O *Suta*, that the Kauravas are no more![2] Duryodhana was made carless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal Duryodhana also fight in return?[3] How also occurred that battle which was fought in the afternoon! Tell me all this in detail, for thou art skilled in narration, O Sanjaya!'[4]

"Sanjaya said,—'When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the just, quickly addressed his own driver, O Bhārata, saying,—Proceed, Proceed![5-6] Quickly take me there, O driver, where the royal son of Pāndu, clad in mail, shineth under yon umbrella held over his head![7]—Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira.[8] At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver, saying,—Proceed to where Suyodhana is![9]—Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle.[10] Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch.[11] Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath,[12] Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow.[13] Duryodhana then, taking up another bow, piereed the son of Pāndu. Filled with rage, they continued to shoot showers of shafts at each other.[14] Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each

other in that battle like a couple of roaring bulls.[15] Those mighty car-warriors continued to career, expecting to find each other's *laches*. Then, wounded with shafts sped from bows drawn to their fullest stretch,[16] the two warriors, O king, looked resplendent like flowering *Kinçukas*. They then, O king, repeatedly uttered leonine roars.[17] Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force.[18] And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three irresistible shafts endued with the force of thunder. Him, however, thy royal son quickly pierced, in return,[19-20] with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bhārata, hurled a dart[21] capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the just, with sharp shafts,[22] speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipt with a golden staff, and producing a loud whizz, that dart then fell down,[23] and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch,[24] struck Yudhishthira with nine sharp and keen-pointed arrows. Pierced deeply by his mighty foe, that scorcher of foes[25] quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string.[26] Filled with rage and possessed of great valor, the son of Pāndu then shot it at his foe. That arrow, striking thy son,—that mighty car-warrior,[27]—stupified him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity,[28] rushed at king Yudhishthira the just, for ending the hostilities (that raged between the Kurus and the Pāndus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon,[29] king Yudhishthira the just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand.[30] Deeply pierced in the chest by that dart as he stood

on his car, the Kuru prince, deeply pained, fell down and swooned away.[31] Then Bhima, recollecting his own vow, addressed Yudhishthira, saying,—This one should not be slain by thee, O king!—at which Yudhishthira abstained (from giving his foe the finishing blow).[32] At that time Kritavarman, quickly advancing, came upon thy royal son then sunk in an ocean of calamity.[33] Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarman in that battle.[34] Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory." '58*

Section XXX.

"Sanjaya said,—'Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the *Asuras*.[1] Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath, advanced against the foe and slew the latter with strokes of diverse kinds of weapons.[2] Elephants and cars and steeds and men, in that dreadful battle, were destroyed by brave warriors with sharp battle-axes and swords and axes and shafts of diverse kinds and by means also of their animals.[3] Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and ear-rings, and every one of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent.[4] Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and *Bhuśundis* and maces.

* The numbering of the verses in this section is very unsatisfactory in the Calcutta edition. I have made some corrections, the result of which, I fear, has been that the numbering will not be found to agree with that of any of the printed texts.—*T.*

The blood that fell formed a river-like current on the field.[6] In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghastly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of the universal dissolution.[6] Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Sātyaki, that bull of Cini's race.[7] Thereupon that host, teeming with many foremost of men and steeds and cars and elephants, producing an uproar loud as that of the vasty deep,* and resembling the army of the *Asuras* or that of the celestials, shone with fierce beauty.[8] Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Cini's race with shafts whose splendour resembled the rays of the Sun.[9] That bull of Cini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake.[10] Then many *Atirathas* belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Cini's race.[11] That force, however, vast as the ocean, assailed by foes possessed of great quickness, viz., the Pāndava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants.[12] Then those two foremost of men, *viz.*, Arjuna and Keçava, having said their daily prayers and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of thoirs.[13] Their foes, (*i. e.*, the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white steeds yoked unto it and which was com-

* Literally—"of the salt waters."—T.

ing towards them.[14] Then Arjuna, bending *Gāndiva* and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty.[15] Like the tempest destroying the clouds, the son of Pāndu destroyed, with his arrows, many cars looking like celestial vehicles, that were well-adorned, and equipt with weapons and standards, along with their drivers.[16] Many elephants also, with the men that guided them, adorned with trimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode.[17] Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts.[18] Arjuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow.[19] Obtaining then an opportunity, he sped at Duryodhana an excellent shaft capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments.[20] Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrows, the son of Pāndu next cut off the formidable bow of Kripa too.[21] Then cutting off the bow of Hridikā's son, he felled the latter's standard and steeds. Then cutting off the bow of Dusçāsana, he proceeded against the son of Rādhā.[22] At this, Karna, leaving Sātyaki, quickly pierced Arjuna with three arrows and Krishna with twenty, and Pārtha again repeatedly.[23] Although many were the arrows that he shot while slaying his foes in that battle like Indra himself inspired with wrath, Karna yet felt no fatigue.[24] Meanwhile Sātyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred.[25] Then all the foremost heroes among the Pārthas began to afflict Karna. Yudhāmanyu and Cikhandin and the sons of Draupadi and the Prabhadrakas,[26] and Uttamaujas and Yuyutsu and the twins and Dhrishtadyumna, and the divisions of the Chedis and the Kārushas and the Matsyas and the Kaikeyas,[27] and the mighty Chekitāna, and king Yudhishthira of excellent vows,—all these, —accompanied by cars and steeds and elephants, and foot-

soldiers of fierce prowess,[28] encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons, addressing him in harsh words and resolved to compass his destruction.[29] Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way.[30] Filled with wrath, Karna was seen to destroy car-warriors, and elephants with their riders, and horses with horse-men, and large bands of foot-soldiers.[31] Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pāndavas, deprived of weapons, and with limbs mangled and torn, retired from the field.[32] Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna, and covered the welkin, the Earth, and all the points of the compass with dense showers of arrows.[33] The shafts of Arjuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like *Çataghnis* and some fell like fierce thunderbolts.[34] Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly.[35] Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted, fled away in fear.[36]

"'Whilst thy warriors were thus engaged in battle from desire of victory, the Sun, approaching the setting mountain, entered it.[37] In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favorable or unfavorable.[38] The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bhārata, then retired from the field, accompanied by all their combatants.[39] Upon the retirement of the Kauravas, O king, at the close of the day, the Pārthas, cheerful at having obtained the victory, also retired to their own encampment,[40] jeering their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Achyuta and Arjuna.[41] After those heroes had thus withdrawn the army, all the troops and all the kings uttered benedictions upon the Pāndavas.[42] The withdrawal having been made, those sinless men, viz., the Pān-

davas, became very glad, and proceeding to their tents rested there for the night.[43] Then *Rākshasas*, and *Piçāchas*, and carnivorous beasts, in large numbers, came to that awful field of battle resembling the sporting ground of Rudra himself.'"[44]

SECTION XXXI.

"Dhritarāshtra said,—"It seems that Arjuna slew all of you at his will Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against him![1] Single-handed, Pārtha ravished Bhadrā, and single-handed, he gratified Agni! Single-handed, he subjugated the whole Earth, and made all the kings pay tribute![2] Single-handed, with his celestial bow, he slew the *Nivātakavachas!* Single-handed, he contended in battle with Mahādeva who stood before him in the guise of a hunter![3] Single-handed, he protected the Bhāratas, and single-headed, he gratified Bhava! Single-handed, were all the kings of the Earth vanquished by him endued with fierce prowess![4] The Kurus cannot be blamed. On the other hand, they deserve praise (for their having fought with such a warrior)! Tell me now what they did. Tell me also, O *Suta*, what Duryodhana did after that![5]

"Sanjaya said,—'Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents, once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others.[6-7] Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said,[8]—Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vāsudeva awakes him (to what should be done)![9] Today, by that sudden shower of weapons we were deceived by him! Tomorrow, however, O lord of Earth, I will frustrate all his purposes![10]—Thus addressed by Karna, Duryodhana said,—So be it!—and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents.[11]

Having passed the night happily, they cheerfully went out for battle (the next day).*[12] They then beheld an invincible array formed by king Yudhishthira the just, that foremost one of Kuru's race, with great care, and according to the sanction of Vrihaspati and Uçanas.[13] Then that slayer of foes, viz., Duryodhana, called to mind the heroic Karna, that counteracter of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might Kártavirya in energy. Indeed, the heart of the king turned towards Karna.[14-15] And the hearts of all the troops also turned to that hero, that *Suta's* son, that mighty bowman, as one's heart turns to a friend, in a situation of great danger.'[16]

"Dhritarāshtra said,—'What did Duryodhana next do, O *Suta*, when the hearts of all of you turned towards Vikartana's son Karna?[17] Did my troops cast their eyes on Rādhā's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops,[18] how, O Sanjaya, did Vikartana's son Karna fight? How also did all the Pāndavas fight with the *Suta's* son?[19] The mighty-armed Karna would, single-handed, slay the Pārthas with the Srinjayas. The might of Karna's arms in battle equals that of Cakra or Vishnu.[20] His weapons are fierce and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle.[21] Beholding that Duryodhana deeply afflicted by the son of Pāndu, and seeing also the sons of Pāndu, displaying great prowess, what did that mighty car-warrior, viz, Karna, do?[22] Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Pārthas with their sons and Keçava in battle![23] Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pāndu in fight! Without doubt, Destiny is supreme![24] Alas, the terrible end of that gambling match hath now come! Alas, these heart-rending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by me, †O San-

* This is a verse in one line.—T.

† A triplet.—T.

jaya![28] O sire, Suvala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana.[29] Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons?[30] There is no one that can resist the Pāndavas in battle! They penetrate into my army like a man into the midst of helpless women! Destiny, indeed, is supreme!'[31]

'Sanjaya said,—'O king, think now of all those righteous acts of thine like that match at dice and the others! Acts that have passed away form the subjects of thought with man![32] One should not, however, reflect on bygone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then! Many a time wert thou, O king, counselled against warring with the Pāndavas![33-34] Thou didst not, however, O monarch, accept those counsels, from folly! Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pāndu![35] For those acts this awful slaughter of kings hath now come! All that, however, is now past. Do not grieve, O bull of Bharata's race![36] O thou of unfading glory, listen now to the details of the awful carnage that has occurred!

"'When the night dawned, Karna repaired to king Duryodhana.[37] Approaching the king, the mighty-armed hero said, —I shall, O king, engage in battle today with the illustrious son of Pāndu![38] Either I will slay that hero today, or he will slay me! In consequence of the diverse things both myself and Pārtha had to do, O Bhārata,[39] an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom![40] Without slaying Pārtha in battle I will not come back, O Bhārata! Since this army of ours hath been deprived of its foremost warriors, and since I will stand in battle,[41] Pārtha will advance against me, especially because I am destitute of the dart that Cakra gave me! Therefore, O ruler of men, listen now to what is beneficial![42] The energy of my celestial weapons is equal to the energy of Arjuna's weapons.

In counteracting the feats of powerful foes, in lightness of hands, in the range of the arrows shot,[40] in skill, and in hitting the mark, Savyasāchin is never my equal. In physical strength, in courage, in knowledge (of weapons), in prowess, O Bhārata,[41] in aiming, Savyasāchin is never my equal. My bow, called *Vijaya*, is the foremost of all weapons (of its kind).[42] Desirous of doing what was agreeable (to Indra), it was made by Viçwakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the *Daityas*.[43] At its twang the *Daityas* had beheld the ten points to be empty.* That bow, respected by all, Cakra gave to Bhrigu's son (Rāma).[44] That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors,[45] like Indra fighting with the assembled *Daityas!* That formidable bow, the gift of Rāma, is superior to *Gāndiva*.[46] It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son).[47] With that bow given to me by Rāma I will contend in battle with the son of Pāndu! I will, O Duryodhana, gladden thee today with thy friends,[48] by slaying in battle that hero, viz., Arjuna, that foremost of conquerors! The whole Earth with her mountains and forests and islands, without a heroic warrior (to oppose thy wish)[49] will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme! Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee,[50] even as ascetic success is incapable of being missed by one zealously devoted to virtue and having his soul under control! Arjuna will not be able to bear me in battle even as a tree in contact with fire is incapable of bearing that element.[51] I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda.[52] I have none like him. His is that celestial and foremost of bows, called *Gāndiva*, which is irrefragible in battle.[53] I also have that excellent,

* The sense of the original is that the *Daityas* were stupified.—T.

celestial, and formidable bow called *Vijaya*. In respect of our bows, therefore, O king, I am superior to Arjuna.[54] Listen now to those matters in which the heroic son of Pāndu is superior to me! The holder of the reins (of his steeds) is he of Daçāraha's race who is adored by all the worlds![55] His celestial car, decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind.[56] His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna who is the Creator of the universe, protects that car![57] Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Calya, however, the ornament of assemblies, is equal to Caurin![58] If he becomes my driver, victory will certainly be mine! Let Calya, therefore, who is incapable of being resisted by foes, be the driver of my car![59] Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them,[60] always follow me, O bull of Bharata's race! By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna![61] Calya is superior to Krishna, and I am superior to Arjuna! As that slayor of foes, viz., he of Daçārha's race, is acquainted with horselore,[62] even so is that mighty car-warrior, viz., Calya acquainted with horselore. There is none equal to the chief of the Madras in might of arms,[63] As there is none equal to myself in weapons, so there is none equal to Calya in knowledge of steeds.[64] So circumstanced, I will become superior to Pārtha. Against my car, the very gods with Vāsava at their head will not dare advance.[65] All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of a warrior and will then, O best of the Kurus, vanquish Phālguna![66] I desire, O monarch, all this to be done by thee, O scorcher of foes! Let these wishes of mine be accomplished. Let no time be suffered to elapse![67] If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bhārata, what I will achieve in battle![68] I will, by every means, vanquish the sons of Pāndu in battle when

they will approach me! The very gods and the *Asuras* are not able to advance against me in battle! What need be said then of the sons of Pāndu that are of human origin?—'[69]

"Sanjaya continued,—'Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Rādhā, answered him, with a glad heart, saying,[70]—Accomplish that, O Karna, which thou thinkest! Equipt with goodly quivers and steeds, such cars shall follow thee in battle![71] Let as many cars as thou wishest bear thy long shafts and arrows equipt with vulturine feathers. Ourselves, as also all the kings, will, O Karna, follow thee in battle!—'[72]

"Sanjaya continued,—'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.' "[73]

Section XXXII.

"Sanjaya said,—'Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words:[1]—O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear,[2] thou hast heard, O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings![3] O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head![4] Therefore, for the destruction of Pārtha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer![5] With thee for his driver, the son of Rāhdā will subjugate my foes! There is none else for holding the reins of Karna's steeds,[6] except thee, O thou of great good fortune, thou that art the equal of Vāsudeva in battle! Protect Karna then by every means like Brahman protecting Maheçwara![7] Even as he of Vrishni's race protects by every means the son of Pāndu in all dangers, do thou, O chief of the Madras, protect the

son of Rādhā today![8] Bhishma, and Drona, and Kripa, and thyself, and the valiant ruler of the Bhojas, and Cakuni the son of Suvala, and Drona's son, and myself, constituted the chief strength of our army![9] Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into nine portions for the share of each! The share that had been allotted to Bhishma is now no more, as also that which had been allotted to the high-souled Drona.[10] Going even beyond their allotted shares, those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully.[11] Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven! Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers.[12-13] This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Pārthas who were at first fewer than us. What should be done for the present?[14] Do that now, O lord of Earth, by which the mighty and the high-souled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host![15] O lord, the Pāndavas have in battle slain the bravest warriors of this my force![16] The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world![17] O Calya, Karna wishes to contend in battle today with Arjuna! On him, O ruler of the Madras, my hopes of victory are great![18] There is none else in the world (save thee) that can make so good a holder of the reins for Karna! As Krishna is the foremost of all holders of reins for Pārtha in battle, even so, O king, be thou the foremost of all holders of reins on Karna's car![19] Accompanied and protected, O sire, by him in battle, the feats that Pārtha achieves are all before thee![20] Formerly, Arjuna had never slain his foes in battle in such a way. Now, however, his prowess has become great, united as he is with Krishna![21] Day after day, O ruler of the Madras, this vast Dhārtarāshtra

Krishna![22] A portion remains of the share allotted to Karna and thyself, O thou of great splendour! Bear that share with Karna, and destroy it unitedly in battle![23] Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay the Pārthas in battle![24] Let the mighty car-warriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning Sun, viz., Karna and Calya, resembling two Suns risen above the horizon![25] Even as darkness is destroyed, O sire, at the sight of Surya and Aruna, even so let the Kaunteyas with the Pānchālas and the Srinjayas perish (beholding thee and Karna![26] Karna is the foremost of car-warriors, and thou art the foremost of drivers! In the clash of battle, again, there is none equal to thee![27] As he of Vrishni's race protects the son of Pāndu under all circumstances, even so let thyself protect Vikartana's son Karna in battle![28] With thee as his driver, Karna will become invincible, O king, in battle with even the gods having Cakra at their head! What then need be said about the Pāndavas? Do not doubt my words!—'[29]

"Sanjaya continued,—'Hearing these words of Duryodhana, Calya became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly,[30] and rolling his large eyes red in wrath, that warrior of massive arms, proud of his lineage and wealth and knowledge and strength, said these words.[31]

"'Calya said,—Thou insultest me, O son of Gāndhāri, or, without doubt, suspectest me, since thou solicitest me, without hesitation, saying,—*Act thou as a driver!*[32]—Regarding Karna to be superior to ourselves, thou applaudest him thus! I, however, do not regard the son of Rādhā as my equal in battle![33] Assign to me a much greater share, O lord of Earth! Destroying that in battle, I will return to the place I came from![34] Or, if thou wishest, I will, O delighter of the Kurus, contend, single-handed, with the enemy! While engaged in consuming the foe, behold thou my prowess today![35] Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me! Never shouldst thou humiliate me in battle![36]

Behold these two massive arms of mine, strong as the thunder! Behold also my excellent bow, and these shafts that resemble snakes of virulent poison![37] Behold my car, unto which are yoked excellent steeds endued with the speed of the wind! Behold also, O son of Gāndhāri, my mace decked with gold and twined with hempen chords![38] Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king![39] Knowing me, O monarch, to be so capable of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son?[40] It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person![41] He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior![42] Brahman created the Brāhmanas from his mouth, and the Kshatriyas from his arms. He created the Vaiçyas from his thighs and the Cudras from his feet.[43] In consequence of the union with one another of those four orders, O Bhārata, from those four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and *vice versa*.[44] Protectors (of the other classes), acquirers of wealth, and givers of the same, have the Kshatriyas been described to be. The Brāhmanas have been established on the Earth for the sake of favoring its people by assisting at sacrifices, by teaching, and acceptance of pure gifts.[45] Agriculture and tending of cattle and gift are the occupations of the Vaiçyas according to the scriptures. Cudras have been ordained to be the servants of the Brāhmanas, the Kshatriyas, and the Vaiçyas.[46] Similarly, the *Sutas* are the servants of the Kshatriyas, and not the latter the servants of the former. Listen to these my words, O sinless one![47] As regards myself, I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing.[48] Being all this, O slayer of hostile troops, I cannot come forward to act as the driver of the *Suta's*

son in battle![49] I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gāndhāri, for I will return home![50]—'

"Sanjaya continued,—'Having said these words, that tiger among men and ornament of assemblies, viz., Calya, filled with rage, stood up quickly and endeavoured to get away from that concourse of kings.[51] Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object:[52]—Without doubt, O Calya, it is even so as thou hast said! But I have a certain purpose in view. Listen to it, O ruler of men![53] Karna is not superior to thee, nor do I suspect thee, O king! The royal chief of the Madras will never do that which is false.[54] Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called *Ārtāyani* (the descendant of those that had truth for their refuge).[55] And since, O giver of honors, thou art like a barbed arrow to thy foes, therefore art thou called by the name of *Çalya* on Earth![56] O thou that makest large presents (to Brāhmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst said thou wouldst accomplish before![57] Neither the son of Rādhā nor myself am superior to thee in valor that I would select thee as the driver of those foremost of steeds (that are yoked unto Karna's car)![58] As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vāsudeva![59] Karna is certainly superior to Pārtha in the matter of weapons, O bull among men! Thou too art superior to Krishna, in knowledge of steeds and might![60] Without doubt, O ruler of the Madras, thy knowledge of horses is twice greater than that which the high-souled Vāsudeva hath!—[61]

"'Calya said,—Since, O son of Gāndhāri, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee![62] I will become the driver of Rādhā's son of great fame while he will be engaged in battle with that foremost one of Pāndu's sons, as thou solicitest me![63] Let this, however, O hero, be

my understanding with Vikartana's son that I will, in his presence, utter whatever speeches I desire!—'[64]

"Sanjaya continued,—'O king, thy son, with Karna then, O Bhārata, answered the prince of the Madras, O best of Bharata's race, saying,—So be it!—' "[65]

Section XXXIII.

"'Duryodhana said,—Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the *Asuras* in days of yore![1] The great *Rishi* Mārkandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages! Listen to that account confidingly and without mistrusting it at all![2] Between the gods and the *Asuras*, each desirous of vanquishing the other, there happened a great battle, O king, which had Tāraka for its evil (root). It hath been heard by us that the *Daityas* were defeated by the gods.[3] Upon the defeat of the *Daityas*, the three sons of Tāraka, named Tārakāksha, Kamalāksha, and Vidyunmālin, O king,[4] practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes.[5] In consequence of their self-restraint, their penances, their vows, and contemplation, the boon-giving Grandsire became gratified with them and gave them boons.[6] Unitedly they solicited the Grandsire of all the worlds, O king, for the boon of immunity from death at the hands of all creatures at all times.[7] The divine Lord and Master of all the worlds said unto them,—[There is nothing like immunity from death at the hands of all creatures! Therefore, ye *Asuras*, abstain from such a prayer! Solicit some other boon that may seem desirable to you!][8]—Then all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words:—[O god, O Grandsire, give us this boon![9] Residing in three cities, we will rove over this Earth, with thy grace ever before us![10] After a thousand years then, we will come together, and our three cities also, O sinless one, will become united

into one?'[11] That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction!]'[12]—Saying unto them, —[Let it be so,]—that god ascended to heaven. Those *Asuras* then, filled with joy at having obtained those boons, and having settled it among themselves'[13] about the construction of the three cities, selected for the purpose the great *Asura* Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the *Daityas* and *Dānavas*.[14] Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed the three cities, one of which was of gold, another of silver, and the third of black iron.[15] The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle, O lord of Earth!*[16] Each of those cities measured a hundred *Yojanas* in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches.[17] And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways.[18] Each of those cities, again, O monarch, had a separate king.[19] The beautiful city of gold belonged to the illustrious Tārakāksha; the silver city to Kamalāksha, and the iron one to Vidyunmālin.[20] Those three *Daitya* kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say,—[Who is he called the Creator?]'[21]—Unto those foremost of *Dānavas* having no heroes equal to them, came millions upon millions, from every side,[22] of proud and flesh-eating *Dānavas* who had before been defeated by the celestials, and who now settled in the three cities, desirous of great prosperity.[23] Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness.[24] Whoever amongst those residing in the triple city wished for whatever object in his heart, had his wish fulfilled by Maya aided by the latter's powers of

* *Chakrastham* is explained by Nilakantha in the sense in which I render it here.—T.

illusion.[26] Tārakāksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him.[24] When the god was gratified, Hari solicited a boon of him, saying,—[Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life and redoubled strength !][27]—Obtaining this boon, the heroic Hari, son of Tārakāksha, created a lake, O lord, in his city, that was capable of reviving the dead.[28] In whatever form and whatever guise a *Daitya* might be slain, if thrown into that lake, he came out, restored to life, in the self-same form and guise.[29] Obtaining back their slain, the *Daityas* began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods[30] sustained, O king, no diminution in battle.[31] Stupified then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe.[32] Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of *Rishis*. And the wicked *Dānavas* ceased to show any respect for anybody.[32-34] While the worlds were thus afflicted, Cakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side.[35] When, however, Purandara failed to pierce those cities made impenetrable, O king, by the Creator with his boons,[36] the chief of the celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the *Asuras*.[37] Representing everything and bowing their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed.[38] The illustrious Deity, hearing the words of Indra, told the gods,—[He that is an offender against you offends against me also ![39] The *Asuras* are all of wicked souls and always hate the gods ! They that give pain to you always offend against me ![40] I am impartial to all creatures ! There is

no doubt in this! For all that, however, they that are unrighteous should be slain. This is my fixed vow![41] Those three forts are to be piereed with one shaft. By no other means can their destruction be effected. None else, save Sthānu, is competent to pieree them with one shaft.[42] Ye Ādityas, seleet Sthānu, otherwise called Içāna and Jishnu, who is never fatigued with work, as your warrior! It is he that will destroy those *Asuras!*][43]—Hearing these words of his, the gods with Cakra at their head, making Brahman take their leader, sought the protection of the Deity having the bull for his mark.[44] Those righteous ones, accompanied by *Rishis* devoted to the severest penances and uttering the eternal words of the *Vedas*, sought Bhava with their whole soul.[45] And they praised, O king, in the high words of the *Vedas*, that dispeller of fears in all situations of fear, that Universal Soul, that Supreme Soul, that one by whom this All is pervaded with his Soul.[46] Then him who, by especial penances, had learnt to still all the funetions of his Soul and understood the distinetion of Soul from Matter,—him who had his soul always under control,[47]—him, called Içāna,—that lord of Umā, that mass of energy,—the gods beheld,—him, that is, who hath no equal in the universe, that source (of everything), that sinless Self.[48] Though that Deity is *one*, they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually eoneeived in his own heart, all of them became filled with wonder.[49] Beholding that Unborn one, that Lord of the universe, to be the embodiment of all ereatures, the gods and the regenerate *Rishis*, all touched the Earth with their heads.[50] Saluting them with the word—[Welcome]—and raising them from their bent attitudes, the illustrious Cankara addressed them smilingly, saying,—[Tell us the object of your visit!][51]—Commanded by the Three-eyed god, their hearts beeame easy. They then said these words unto him:—Our repeated salutations to thee, O lord![52] Salutations to thee that art the sourec of all the gods, to thee armed with the bow, to thee that art full of wrath! Salutations to thee that hadst destroyed the sacrifice of that lord of ereatures (viz., Daksha), to thee that art

adored by all the lords of creatures![53] Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self! Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident,[54] to thee that art incapable of being baffled, to thee that hast eyes as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons; to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer;[55] to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a *Brahmachārin*; to thee that art Içāna; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters;[56] to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumāra, to thee that art three-eyed, to thee that art armed with the foremost of weapons,[57] to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of Brāhmanas, to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices![58] Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy! We devote ourselves to thee in thought, word, and deed! Be gracious unto us![59]—Gratified with these adorations, the holy one, saluting them with the word—[Welcome]—said unto them,—[Let your fears be dispelled! Say, what we are to do for you!]—'"[60]

Section XXXIV.

"'Duryodhana said,—After the fears of those throngs of the *Pitris*, the gods, and the *Rishis* had thus been dispelled by that high souled Deity, Brahman, then offered his adorations unto Cankara, and said these words for the benefit of the universe:[1]—[Through thy favor, O Lord of all, the Lordship of all creatures is mine! Occupying that rank, I have given a great boon to the *Dānavas!*[2] It behoveth none else, save thee,

O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one! Thou, O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee! O Lord of all the gods, show favor to these! Slay the *Dānavas*, O wielder of the trident![3-4] O giver of honors, let the universe, through thy grace, obtain happiness! O Lord of all the worlds, thou art the one whose shelter should be sought! We all seek thy shelter!][5]—

"'—Sthānu said,—[All your foes should be slain, I think! I do not, however, venture to slay them single-handed! The enemies of the gods are possessed of might![6] Therefore, all of you, united together, consume those enemies of yours in battle, with half my might! Union is great strength![7]—

"'—The gods said,—[Theirs is twice the energy and might of ourselves, we think, for we have already seen their energy and might![8]—

'"—The holy one said,—[Those sinful wights that have offended against ye should be slain! With half of my energy and might, slay all those enemies of yours![9]—

'"—The gods said,—[We will not be able, O Maheçwara, to bear half of thy energy! With, on the other hand, half of our united might, do thou slay those foes![10]—

"'—The holy one said,—[If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them![11]—'

"'Duryodhana continued,—The celestials then, addressing that god of gods, said,—[So be it]—O best of kings! Taking half of their energies from all of them, he became superior in might.[12] Indeed, in might that god became superior to all in the universe! From that time Cankara came to be called *Mahīdeva*.*[13] And *Mahīdeva* then said,—[Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven![14] Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the *Asuras* down on the Earth![15]—

* The great god.—T.

"'—The gods said,—[Gathering all forms that may be found in the three worlds and taking portions of each, we will, O Lord of the gods, construct a car of great energy for thee!'[16] It will be a large car, the handiwork of Viçwakarman, designed with intelligence!]—Saying this, those tigers among the gods began the construction of that car.[17] And they made Vishnu and Soma and Hutāçan the arrow for Cankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows.[18] The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car.[19] The Mandara mountain was made its axle; and the great river Gangā was made its *Janghā*; and the points of the compass, cardinal and subsidiary, became the ornaments of that car.[20] The constellations became its shaft; the *Krita* age became its yoke; and that best of snakes, viz., Vāsuki, became the *Kuvara* of that car.[21] Himavat and Vindhya mountains became its *Apaskara* and *Adhishthāna*; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods.[22] The excellent Ocean, that abode of the *Dānavas*, they made its other axle. The seven *Rishis* became the protectors of the wheels of that car.[23] Gangā and Saraswati and Sindhu and the Sky became its *Dhura*; all the other rivers and all the waters became the chords for binding the several limbs of that car.[24] Day and Night and the other divisions of time such as *Kalas* and *Kāsthās*, and the Seasons became its *Anukarsha*. The blazing planets and the stars became its wooden fence.[25] Religion, Profit, and Pleasure, united together, became its *Trivenu*. The herbs and the creepers, decked with flowers and fruits, became its bells.[26] Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and the left.[27] The ten foremost of snakes having Dhritarāshtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the Clouds called *Samvartaka* and *Valāhaka* were the leathern strings of the yoke. The two Twilights, and *Dhriti*, and *Medhā*, and *Sthiti*, and

Sannati,*[28] and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods, of the waters, of the dead, and of treasures,† were made the steeds of that car.[29] Kālaprishtha, and Nahusha, and Kārkotaka, and Dhananjaya, and the other snakes became the chords for binding the manes of the steeds.[30] The cardinal and the subsidiary directions became the reins of the steeds of that car. The *Vedic* sound *Vashat* became the goad, and *Gāyatri* became the string attached to that goad.[31] The four auspicious days were made the traces of the steeds, and the *Pitris* presiding over them were made the hooks and pins.‡[32] Action and Truth and ascetic Penances and Profit, were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed.[33] Beautiful banners of various hues waved on the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light.[34] That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Içāna, been fixed as a Year, became the bow, and the goddess Sāvitri became the loud-sounding bowstring.[35] A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time.[36] That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners.[37] Thus equipt, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipt, the gods became filled with wonder.[38] Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity

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* These are embodiments or personifications of courage, intelligence, gravity, and humility.—T.

† *I. e.* Indra, Varuna, Yama, and Kuvera.—T.

‡ The four auspicious days mentioned here are (1) the day of new moon, with a portion of the previous lunar day running into it, (2) the day of full moon, with a portion of the previous lunar day running into it, (3) the day of new moon by itself, and the day of full moon by itself.—T.

that the car was ready.[39] After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes,[40] Cankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull.[41] The Brāhmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides.[42] Atharvan and Angiras became the protectors of the car-wheels of that illustrious warrior. The *Rigveda*, the *Sāmaveda*, and the *Purānas*, stood in advance of that car.[43] The histories and the *Yajurveda* became the protectors of the rear. All sacred Speeches and all the Sciences stood around it,[44] and all hymns, O monarch, and the Vedic sound of *Vashat* also. And the syllable *Om*, O king, standing in the van of that car, made it exceeding beautiful.[45] Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle.[46] The illustrious Rudra is Death's self; the Year became his bow; the Death-night, therefore, which is Rudra's shadow, became the indestructible string of that bow.[47] Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu.[48] Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bowstring became unbearable to the *Asuras*.[49] And the lord Cankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angiras.[50] Then He called Blue and Red, or Smoke,—that terrible Deity robed in skins,—looking like ten thousand Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour.[51] That discomfitter of even him that is difficult of being discomfitted, that victor, that slayer of all haters of *Brahma*, called also Hara, that rescuer of the righteous and destroyer of the unrighteous,[52] viz., the illustrious Sthānu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing (all foes), as if with all the fourteen faculties of the soul awake about him,

looked exceedingly resplendent.[53] Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance.[54] Beholding that car, duly equipt, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni.[55] The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries.[56] Then Mahādeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely.[57] Then the great *Rishis*, the *Gandharvas*, those throngs of gods and those diverse tribes of *Apsaras*, began to praise that Lord of the gods while he was about to ascend that car.[58] Adored by the regenerate *Rishis*, and praised by the eulogists and diverse tribes of dancing *Apsaras* well-versed in the art of dancing,[59] that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods,—[Who will become my driver?][60]—The gods answered him, saying,—[He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver!][61]—Unto them the god replied,—[Reflecting yourselves, without delay make him my driver who is superior to me!][62]—Hearing these words uttered by that high-souled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words:[63]—[We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of the celestials! The Deity having the bull for his mark has been gratified with us![64] A car hath been constructed by us, equipt with many wonderful weapons! We do not, however, know who is to become the driver of that foremost of cars![65] Therefore, let some foremost one among the gods be appointed as the driver! O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us![66] Before this, O god, thou hadst even said to us that thou wouldst do us good! It behoveth thee to accomplish that promise![67] That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials! The Deity armed with *Pināka* hath been made the warrior who is

to stand on it! Striking the *Dānavas* with fear, he is prepared for battle.[68] The four *Vedas* have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior! We do not, however, see who is to become the driver![69] A driver should be sought for that car who is superior to all these! Equal to thee in importance is that car, O god, and Hara is the warrior! Armour, and weapons, and bow,—these,—we have got already, O Grandsire![70] Except thee, we do not behold any person that can make its driver! Thou art endued with every accomplishment! Thou, O lord, art superior to all the gods![71] Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes![72]—It has been heard by us that bowing with their heads unto the Grandsire, that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.[73]—

"'—The Grandsire said,—[There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kaparddin while he will be engaged in fight![74]—Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Içāna.[75] And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth.[76] Having ascended the car, the illustrious Deity, viz., the Grandsire, resplendent with his own energy, took the reins and the goad.[77] Then the illustrious god, raising those steeds, addressed that foremost one among the gods, viz., Sthānu, saying,—[Ascend![78]—Then, taking that arrow composed of Vishnu and Soma and Agni, Sthānu ascended the car, causing the foe to tremble by means of his bow.[79] The great *Rishis*, the *Gandharvas*, the throngs of gods, and the diverse tribes of *Apsaras*, then praised that Lord of the gods after he had ascended the car.[80] Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car, causing the three worlds to blaze forth

with his own energy.[81] The great Deity once more said unto the gods headed by Indra,—[Ye should never grieve, doubting my ability to destroy the *Asuras*![82] Know that the *Asuras* have already been slain by means of this arrow!]—The gods then answered, saying,—[It is true! The *Asuras* have already been slain!][83]—Indeed, the gods, thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified.[84] Then that Lord of the gods proceeded, surrounded by all the gods, upon that large car, O king, which had nothing to compare with it.[85] And the illustrious Deity was adored the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another.[86] *Rishis* also, of great good fortune, possessed of ascetic merit, and endued with high qualities, as also the gods, wished for Mahādeva's success.[87] When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, with all the gods, O best of men, became exceedingly gratified.[88] And the *Rishis* there adored that Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there.[89] And millions upon millions of *Gandharvas* played upon diverse kinds of musical instruments at the hour of his setting out.[90] When the boon-giving Brahman, having ascended the car, set out for the *Asuras*, the Lord of the universe, smiling the while, said,—[Excellent, Excellent![91] Proceed, O god, to the spot where the *Daityas* are! Urge the steeds wakefully! Behold today the might of my arms while I slay the foe in battle!][92] Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the *Daityas* and the *Dānavas*.[93] With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven.[94] Indeed, when Bhava, riding on that car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass.[95] Hearing that

loud and terrible roar of the bull, many of the descendants and followers of Tāraka, those enemies of the gods, breathed their last.[96] Others amongst them stood, facing the foe, for battle. Then Sthānu, O king, armed with trident, became deprived of his senses in wrath.[97] All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft.[98] In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by that of Brahman and Rudra and the latter's bow, that car seemed to sink.[99] Then Nārāyana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car.[100] During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might, began, from rage, to utter loud shouts,[101] standing, O giver of honors, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eyeing the *Dānava* city.[102] While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull.[103] Blessed be thou, from that date, the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats.[104] Then Sarva, having stringed his bow and aimed that shaft with which he had united the *Pāçupata* weapon, waited, thinking of the triple city.[105] And, O king, as Rudra thus stood, holding his bow, the three cities, during that time, became united.[106] When the three cities, losing their separate characters, became united, tumultous became the joy of the high-souled gods.[107] Then all the gods, the *Siddhas*, and the great *Rishis*, uttered the word *Jaya*, adoring Maheçwara.[108] The triple city then appeared immediately before that god of unbearable energy, that the deity of fierce and indescribable form, that warrior who was desirous of slaying the *Asuras*.[109] That illustrious deity, that Lord of the universe, then, drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city.[110] Upon that foremost of shafts, O thou of great good fortune,

being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those *Asuras*, he threw them down into the Western ocean.[111] Thus was the triple city burnt and thus were the *Dānavas* exterminated by Maheçwara in wrath, from desire of doing good to the three worlds.[112] The fire born of his own wrath, the three-eyed god quenched, saying,—[Do not, O, reduce the three worlds to ashes!][113]—After this, the gods, the *Rishis*, and the three worlds, became all restored to their natural dispositions, and gratified Sthānu of unrivalled energy with words of high import.[114] Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object accomplished after such effort.[115] Thus did that illustrious Deity, that Creator of the worlds, that Lord of both the Gods and the *Asuras*, viz., Maheçwara, did that which was for the good of all the worlds.[116] As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra,[117] so do thou restrain the steeds of the high-souled son of Rādhā like the Grandsire restraining those of Rudra![118] There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phālguna![119] In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the *Asuras*.[120] Let, O Calya, that be speedily done today by which this Karna, grinding the Pāndava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car![121] Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle! Hold the reins, therefore, of the excellent steeds (of Karna)![122] There is another story which I will narrate. Listen once more to it! A virtuous Brāhmana had recited it in the presence of my father.[123] Hearing those delightful words fraught with the reasons and purposes of acts, do, O Calya, what thou mayst settle, without entertaining any scruples![124] In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rāma.[125] Practising the austerest

penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons.[128] In consequence of his devotion and tranquillity of heart, Mahādeva became gratified with him. And Cankara, understanding the desire cherished in his heart, showed himself unto Rāma.[127] And Mahādeva said,—[O Rāma, I am gratified with thee! Blessed be thou, thy desire is known to me! Make thy soul pure! Thou wilt then have all that you desire![128] I will give thee all weapons when thou wilt become pure. Those weapons, O son of Bhrigu, burn a person that is incompetent and that is not deserving of them!][129]—Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant and high-souled one, said,[130]—[O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed, thou wilt regard me fit for holding them!][131]—

"'Duryodhana continued,—With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and *Homa* performed with *mantras*, Rāma adored Sarva for many long years.[132] At last Mahādeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues:[133]—[This Rāma, of firm vows, is ever devoted to me!]—Gratified with him, the Lord Cankara thus repeatedly proclaimed his virtues in the presence of the gods and the *Rishis*, O slayer of foes![134] Meanwhile, the *Daityas* became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven.[135] The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them.[136] The gods then, repairing to Mahecwara the lord of Umā, began to gratify him with devotion, saying,—[Slay our foes!][137]—That god, having promised the destruction of their foes unto the celestials, summoned Rāma the descendant of Bhrigu. And Cankara addressed Rāma, saying,[138]—[O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction!][139]—

Thus addressed, Rāma replied unto that boon-giving Lord of Three-eyes, saying,—[What strength have I, O chief of the gods, destitute as I am of weapons, to slay in battle the assembled *Dānavas* that are accomplished in weapons and invincible in fight?][140]—Maheçwara said,—[Go thou at my command! Thou shalt slay those foes! Having vanquished all those enemies, thou shalt acquire numerous merits![141]—Hearing these words and accepting them all, Rāma, causing propitiatory rites to be performed for his success, proceeded against the *Dānavas*.[142] Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said,—[Ye *Daityas* that are fierce in battle, give me battle![143] I have been sent by the God of gods to vanquish you!]—Thus addressed by the descendant of Bhrigu, the *Daityas* began to fight.[144] The delighter of the Bhārgavas, however, slaying the *Daityas* in battle, with strokes whose touch resembled that of Indra's thunder,[145] came back to Mahādeva. Jamadagni's son, that foremost of Brāhmanas, returned with many wounds on his person inflicted by the *Dānavas*. Touched, however, by Sthānu, his wounds were immediately healed.[146]* Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu.[147] With satisfaction in his heart, the trident-wielding god of gods said,—[The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the superhuman feat that thou hast achieved, O delighter of the Bhrigus! As desired by thee, accept from me these celestial weapons!][148-149]

"'Duryodhana continued,—Having obtained all the celestial weapons and the boons that had been desired by him, Rāma bowed unto Civa with his head.[150] Obtaining the leave also of the Lord of the gods, that great ascetic went away. This is the old story that the *Rishi* had recited.[151] The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings, with delighted heart![152] If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons![153] I

* I expand 146 a little.—T.

do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the Kshatriya order.[154] I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Calya, could this Karna have been born in the Suta order![155] With his (natural) ear-rings and (natural) coat of mail, this mighty car warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger![156] His arms are massive, each resembling the trunk of a prince of elephants! Behold his chest that is so broad and capable of resisting every foe![157] Karna, otherwise called Vaikartana, O king, cannot be an ordinary person! Endued with great valour, this disciple of Rāma, O king of kings, is a high-souled personage![158]

SECTION XXXV.

"'Duryodhana said,—Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and Rudra become the warrior.[1] The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle![2] As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Cankara was selected by the gods, so thou that art superior to Karna art now selected by us with care! Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour![3-4]

"'Calya said,—O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods![5] Indeed, I have heard how the Grandsire acted as the driver of Bhava, and how the *Asuras* also, O Bhārata, were all destroyed with one shaft![6] Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore! Indeed, Krishna knoweth the past and the

future with all their details![7] Knowing this fact, he became the driver, O Bhārata, of Pārtha like the Self-create becoming the driver of Rudra.[8] If the Suta's son, by some means, succeeds in slaying the son of Kunti, Keçava, beholding Pārtha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army.[9] There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath!—"[10]

"Sanjaya said,—'Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mighty-armed son of cheerful soul replied, saying,[11]—Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana, in battle,—that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures![12] Hearing the terrible and loud twang of his bow and the sound of his palms, the Pāndava troops fly away on all sides.[13] Thou hast witnessed it with thy own eyes, O mighty armed one, how Ghatotkacha, (screened by) his illusions before him, and displaying hundreds of illusions, was still slain that night (by Karna)![14] Feeling a great fear all these days, Vibhatsu could never stand, fronting Karna![15] The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in diverse harsh words such as—*Fool* and *Glutton*![16]—The two brave sons of Mādri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then![17] That foremost one of Vrishni's race, viz., the heroic Sātyaki, the chief of the Sātwata clan, was vanquished by Karna and made carless[18] Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna with the greatest ease![19] How, indeed, will the Pāndavas vanquish that great car-warrior in battle who (has achieved all these feats and who), excited with wrath, is competent to slay Purandara himself armed with the thunder-bolt, in fight?[20] Thyself also, O hero, art acquainted with every weapon! Thou art, again, the master of all branches of learning! There is none on Earth who is thy equal in might of arms![21] Irresistible in prowess, thou art like a dart

(Çalya) unto thy enemies! It is for this, O king, that thou, O slayer of foes, art called *Çalya*![22] Encountering the might of thy arms, all the Sātwatas were unable to get the better of it! Is Krishna superior to thee in might of arms, O king?[23] Indeed, as Krishna is to bear the burthen of the Pāndava troops upon the slaughter of Pārtha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life![24] Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire?[25] For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth!—"[26]

"'Calya said,—O son of Gāndhāri, when thou, O giver of honors, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee![27] I accept the drivership of the celebrated son of Rādhā when he will fight with that foremost of the sons of Pāndu, as thou desirest![28] I have, however, O hero, a compact to make with Vaikartana, and that is this:—[I will utter whatever words I may wish, in this one's presence!]—"[29]

Sanjaya continued,—Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying,—Let it be so!—in the presence of all the Kshatriyas.[30] Assured by Calya's acceptance of the drivership, Duryodhana, filled with joy, embraced Karna.[31] Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying—Slay all the Pārthas in battle, like the great Indra slaying the *Dānavas!*[32]—Calya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying,[33]—The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words![34]—Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Calya the ruler of the Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice:[35]—O Calya, Karna thinks that he should fight with Arjuna today! O tiger among men, hold the reins of Karna's steeds in battle![36] Having slain all the other warriors

Karna desires to slay Phālguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds![37] As Krishna, that foremost of all drivers, is the counsellor of Pārtha, even so do thou protect the son of Rādhā today from every danger!—'[38]

"Sanjaya continued,—Embracing thy son then, Calya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying,[39]—If this what thou thinkest, O royal son of Gāndhāri, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee![40] O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine![41] Let Karna, however and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good!—[42]

"'Karna said,—O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Içāna, as Keçava in that of Pārtha!—[43]

"'Calya said,—These four kinds of conduct, viz., self-rebuke and self-praise, speaking ill of others and adulation of others, are never practised by those that are respectable.[44] That, however, O learned one, which I shall say, for inspiring thy confidence, is fraught with self adulation. For all that, listen to it duly![45] O puissant one, like Mātali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice![46] When thou wilt be engaged in battle with Pārtha, I will hold the reins of thy steeds! Let thy anxiety be dispelled, O Suta's son!—' "[47]

Section XXXVI.

'"Duryodhana said,—This one, O Karna, will act as the driver, this ruler of the Madras, who is superior to Krishna, like Mātali the driver of the chief of the celestials![1] Indeed, as Mātali taketh the management of the car unto which the steeds of Indra are attached, even so will Calya be the driver

of the steeds of thy car today!' With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of cars will certainly vanquish the Pārthas in battle!—'[3]

"Sanjaya continued,—'When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying,[4]—O ruler of the Madras, hold the reins, in battle, of Karna's foremost of steeds! Protected by thee, the son of Rādhā will vanquish Dhananjaya!—Thus addressed, Calya, answering,—So be it,—ascended the car, O Bhārata![5] When Calya approached that car, Karna, with a cheerful heart, addressed his driver, saying,—O charioteer, quickly equip the car for me![6]—Having duly equipt that triumphal car, the foremost of its kind, which resembled the vapory mansions in the sky, Calya presented it to Karna, saying,—Blessed be thou, victory to thee![7]—Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with *Brahma*,[8] and circumambulating it and carefully adoring the god Surya, addressed the ruler of the Madras standing near, saying,—Ascend the vehicle![9]—Thereupon Calya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna, like a lion ascending a mountain summit.[10] Beholding Calya stationed, Karna ascended his excellent car, like the Sun riding on a mass of clouds charged with lightning.[11] Mounted on the same car, those two heroes endued with the splendour of the Sun or fire, looked resplendent like Surya and Agni sitting together on a cloud in the firmament.[12] Eulogised then (by bards and panegyrists) those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by *Ritwiks* and *Sadasyas*.[13] Karna stood on that car the reins of whose steeds were held by Calya, stretching his formidable bow, like the Sun himself within a halo of circular light.[14] Stationed on that foremost of cars, that tiger among men, viz., Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains.[15] Unto the mighty-armed son of Rādhā, that warrior of immeasurable energy, stationed on his car for battle, Duryodhana said these words:[16]—O son of Adhirathā, O hero, do thou

achieve that feat, difficult of accomplishment, which Drona and Bhishma have not achieved, in the very sight of all the bowmen![17] I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would, without doubt, slay Arjuna and Bhimasena in battle![18] Like a second wielder of the thunder-bolt, O son of Rādhā, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two![19] Either seize king Yudhishthira the just or slay Dhananjaya and Bhimasena, O son of Rādhā, and the twin sons of Mādri![20] Blessed be thou, let victory be thine! Set out for battle, O tiger among men! Reduce to ashes all the troops of Pāndu's son![21]—Then thousands of trumpets and tens of thousands of drums, sounded together, produced a noise like that of the clouds in the welkin.[22] Accepting those words (of Duryodhana), that foremost of car-warriors stationed on his car, viz., the son of Rādhā, addressed Calya, that warrior accomplished in battle, saying,[23]—Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira![24] O Calya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with *Kanka* feathers, in hundreds and thousands![25] Today, O Calya, I will shoot shafts of great energy for the destruction of the Pāndavas and the victory of Duryodhana![26]—

"'Calya said,—O Suta's son, why dost thou think so low of the sons of Pāndu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon?[27] They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled! They are capable of inspiring fear in the heart of Indra himself![28] When, O son of Rādhā, thou wilt hear the twang of *Gāndiva* in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches![29] When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows,[30] and the other invincible kings (of the Pāndava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words![31]—'

"Sanjaya continued,—'Disregarding those words spoken by the ruler of the Madras, Karna addressed him endued with great activity, saying,—Proceed!—'"[55]

Section XXXVII.

"'Sanjaya said,—'Beholding the mighty bowman Karna take up his station from desire of battle, the Kauravas, filled with delight, uttered loud shouts from every side.[1] With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop[2]. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise[3]. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze.[4] Thunders fell from a cloudless sky, and fierce winds began to blow.[5] Animals and birds in large numbers kept thy army to their right, foreboding great calamities.[6] After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky.[7] The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears.[8] These and many other terrible and awful portents appeared for the destruction of the Kurus.[9] Stupified by Destiny, none of them regarded those portents at all. Beholding the Suta's son set out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pāndavas to have been already vanquished.[10] That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car, recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire.[11] Reflecting on the mighty feats of Pārtha, and burning with self-conceit and pride, and blazing with wrath, and breathing long and hard, he addressed Calya and said these words:[12]—When stationed on my car and armed with my bow, I would not take fright at Indra himself armed with the thunder and

excited with wrath! Beholding those great heroes headed by Bhishma lying on the field of battle, I do not feel any anxiety![13] Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslayable, slain by the foe, I do not still experience any fear in this battle![14] Acquainted with mighty weapons, and himself the foremost of Brāhmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars?[15] Remembering that Drona in great battle, I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form![16] In Drona were the skill attendant on practice, and might, and bravery, and the highest of weapons, and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army) strengthless and on the point of death.[17] In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connection of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise?[18] When the preceptor was thus slain by the enemy in battle, without doubt, weapons, ordinary and celestial, and might and prowess and achievements, and wise policy, are not able to compass the happiness of man![19] In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara, in policy he was equal to Vrihaspati or Uçanas; irresistible as he was, weapons could not yet protect him![20] When (our) women and children are weeping and uttering loud wails, when the valour of the Dhārtarāshtras has been defeated, I know it, O Calya, that it is I who am to fight Proceed, therefore, against the army of our enemies![21] Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pāndu firm in truth, and Bhimasena and Arjuna, and Sātyaki, and the twins?[22] Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pānchālas, the Pāndavas, and the Srinjayas! Encountering them in battle, either

I will slay them or go myself to Yama's presence by the path taken by Drona![128] Do not think, O Calya, that I will not go into the very midst of those heroes! These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona![*][129] Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer; no one can escape. O learned one, for this, I will proceed against the Pārthas. I am unable to transgress my destiny![130] The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purposes, I will cast away my life-breaths that are so dear, and this body that is so difficult of being cast away![131] This foremost of cars, covered with tiger-skins, with axle producing no sound, equipt with a golden seat, endued with *trivenu* made of silver, and unto which are yoked these foremost of steeds, Rāma gave unto me![132] Behold, also, O Calya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare.[133] Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, viz., Arjuna![134] If Death himself, that universal consumer, were to protect with vigilance the son of Pāndu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma![135] If Yama, Varuna, Kuvera, and Vāsava, with all their followers, coming hither, unitedly protect the son of Pāndu in great battle, what need of many words, I will still vanquish him with them!—"[136]

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* Nilakantha explains this verse in a different way, taking *teshām Curānām* to refer to Bhishma and others, instead of to Yudhishthira and others. The meaning, he suggests, is,—Do not think, O Calya, that I will not have to go into the midst of Bhishma and others; (*i. e.*, I will have to be numbered amongst them); any injury, however, to my friend (Duryodhana) is what I will never suffer; (*i. e.*, I will fight to the best of my powers, lest by doing otherwise I injure Duryodhana's cause); &c., &c.—T.

"Sanjaya continued,—'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.[33]

"'Calya said,—Forbear, forbear, O Karna, from such brag! Thou art in transports of delight and sayest what thou shouldst never say! Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men![33] Who else, save Arjuna, could ravish the younger sister of (Keçava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of the celestials?[34] What man, save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could, on the occasion of the dispute caused by the slaughter of an animal, summon Bhava, the Lord of Lords, the Creator of the worlds, to battle?[35] For the sake of honoring Agni, Jaya had vanquished *Asuras* and gods and great snakes and men and birds and *Piçāchas* and *Yakshas* and *Rakshasas* with his shafts and gave unto that god the food he had desired![36] Dost thou remember, O Karna the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phālguna liberated Dhritarāshtra's son himself among the Kurus?[37] Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarāshtra were liberated by the Pāudavas after the latter had defeated those rangers of the skies (viz., the *Gandharvas* headed by Chitraratha)?[38] On the occasion also of the seizure of (Virāta's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men! Why, O, didst thou not vanquish Arjuna then?[39] For thy destruction another excellent battle has now presented itself! If thou dost not fly away from fear of thy enemy, know, O Suta's son, that as soon as thou goest to battle thou wilt be slain!—'[40]

"Sanjaya continued,—'When the ruler of the Madras was

most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king:—[41]

"'Karna said,—Let it be so, let it be so! Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered!—'[42]

"Sanjaya continued,—'The ruler of the Madras said,—Let it be so,—and gave no reply. When Karna, from desire of fight, addressed Calya, saying,—Proceed![43]—then that great car-warrior, having white steeds yoked unto his vehicle and owning Calya for his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness.[44] Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pāndavas, speedily enquired after Dhananjaya.'"[45]

SECTION XXXVIII.

"Sanjaya said,—'After Karna, gladdening thy army, had set out for battle, he spoke unto every Pāndava soldier that he met with, even these words:[1]—Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires.[2] If having got it he does not become satisfied, I shall, in addition, give him,—him, that is, that will discover Arjuna to me,—a cart-load of jewels and gems![3] If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals.[4] I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules.[5] If that does not satisfy the person that discovers Arjuna to me, I shall give him an-

foremost of cars, made of gold, and having six bulls

yoked unto it that shall be as large as elephants.*[6] I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned,† and accomplished in singing and dancing.[7] If that does not satisfy the person that discovers Arjuna to me, I shall give him a hundred elephants, a hundred villages, and a hundred cars,[8] and ten thousand steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars, and well-trained.[9] I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf![10] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds,[11] adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility.[12] I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kāmvoja steeds yoked unto it.[13] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants,[14] with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean,‡ and trained by elephant-trainers.[15] If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaiçya villages,[16] teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings.[17] To him that will discover Dhananjaya to me I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very youthful age.[18] If that does not

* Or, it may mean, "that shall have six elephants attached to it and acting as its bulls."—T.

† The word *Cyāmā*, as applied to a damsel, means one whose skin is warm in winter and cold in summer, and whose complexion is bright as heated gold.—T.

‡ I think one can trace a reference to Africa in this expression. The original is *aparāntesha*, *i. e.*, on the other end; very probably, it means, as I have put it, the other shore of the ocean.—T.

satisfy the person that discovers Arjuna to me, I will make him a more valuable gift,—that, indeed, which he himself will solicit.[19] Sons, wives, and articles of pleasure and enjoyment, that I have,—these all,—I shall give him if he desires them![20] Indeed, unto him who discovers Keçava and Arjuna to me, I shall, after slaying those two, give all the wealth that may be left by them![21]—Having uttered these diverse speeches, in that battle, Karna blew his excellent conch, sea-born and producing a sweet blare.[22] Hearing these words of the Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers, became filled with joy.[23] At that juncture the beat of cymbals and drums, and leonine shouts, and grunts of elephants, with the sounds of diverse musical instruments,[24] arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there.[25] When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Rādhā, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain brag.'"[26]

SECTION XXXIX.

"'Calya said,—Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions! Thou wilt obtain a sight of Dhananjaya today![1] From foolishness thou art giving away wealth as if thou wert the Lord of treasures! Without any trouble, however, O son of Rādhā, thou wilt behold Dhananjaya today![2] Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons![3] With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices! Therefore, O Suta's son, do thou perform those sacrifices![4] As regards thy desire, entertained from folly, that is surely vain! We have never heard of a couple of lions having been overthrown by a fox![5] Thou seekest what should never be sought by thee! It seems that thou hast no friends for forbidding thee

that art for speedily falling into a blazing fire![6] Thou art unable to discrimmate between what thou shouldst do and what thou shouldst not! Without doubt, thy period is full! What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to?[7] This thy endeavour is like that of a person desirous of crossing the ocean by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain![8] If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors![9] I say this to thee for the good of Dhritarāshtra's son and not from any ill will to thee! If thou hast any wish for preserving thy life, then accept the words spoken by me!—'[10]

"'Karna said,—Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend, desirest to frighten me![11] No person shall deter me from this resolution, not even Indra himself uplifting his thunder, what then need be said of a mortal!—'[12]

"'Sanjaya continued,—'At the conclusion of these words of Karna, Calya, the ruler of the Madras, desirous provoking Karna exceedingly, said these words in reply.'[13]—When keen-pointed shafts winged with *Kanka* feathers, shot by Phālguna of mighty arms and impelled from his bowstring and sped with all his energy, will seek thee, then wilt thou lament thy encounter with that hero![14] When Pārtha, called also Savyasāchin, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly)![15] As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou, from folly, seek to vanquish the resplendent Arjuna stationed on his car![16] In desiring, O Karna, to fight today with Arjuna of keen-edged feats,* thou art for rubbing all thy limbs against the keen-edges of a trident.[17] This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited

* I translate the expression literally.—T.

with wrath![18] Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest! Do not be destroyed, encountering Arjuna![19] Thou, O Karna, challengest Dhananjaya the son of Prithā even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks![20] From folly thou art piercing with a piece of wood the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Pārtha![21] Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pāndu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him![22] As a snake, for its own destruction, challenges that foremost of birds, viz., Vinatā's son possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pārtha![23] Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with acquatic animals, when at its height at the rise of the Moon![24] O Karna, thou challengest Dhananjaya the son of Prithā to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum![25] Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like *Parjanya* among men![26]* As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men![27] A jackal, O Karna, residing in the forest in the midst of hares, regardeth himself a lion till a lion he actually sees![28] Even so, O son of Rādhā, thou regardest thyself a lion for thou dost not behold that represser of foes, that tiger among men, viz., Dhananjaya![29] Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surya and Chandramas.[30] As long as thou dost not hear the twang of *Gāndiva* in great battle, so long art thou able to do what thou pleasest![31] Beholding Pārtha causing

* *Parjanya* is the deity of the clouds.—T.

the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt became a jackal![82] Thou art always a jackal, and Dhananjaya always a lion! O fool, in consequence of thy envy and hatred for heroes, thou always seemest to be like a jackal![83] As a mouse and a cat are to each other in strength, or a dog and a tiger, or a fox and a lion, or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Pārtha known to all by your respective deeds!"[84]

Section XL.

"Sanjaya said,—'Thus rebuked by Calya of immeasurable energy, the son of Rādhā, feeling the propriety of his rebuker's name in consequence of his wordy darts, and becoming filled with rage, answered him thus.'[1]*

"'Karna said,—The merits of meritorious men, O Calya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit?[2] The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts, and the prowess also of that high-souled hero, are, O Calya, well known to me![3] So also, O Calya, thou dost not know so well as I myself, the greatness of Krishna, that bull among the lords of Earth![4] But, knowing my own energy as also the energy of Pāndu's son, I challenge him to battle, O Calya! I do not act like an insect in respect of a blazing fire![5] I have this shaft, O Calya, of keen mouth, blood-drinking, lying alone within one quiver, equipt with wings, well-steeped in oil and well adorned.[6] It lieth amid sandal dust, worshipped by me for long years Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants.[7] Of terrible form and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired

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* An allusion to the word *Calya*, which means a dart.—T.

with wrath, I may pierce even the mighty mountains of Meru with it!" That shaft I will never shoot at any other person save Phālguna or Krishna the son of Devaki. In this I tell thee the truth! Listen to it!" With that shaft, O Calya, I will, inspired with rage, fight with Vāsudeva and Dhananjaya! That would be a feat worthy of me!" Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pāndu, it is Pārtha in whom Victory is always established." Those two tigers among men, stationed together on the same car, will advance against my single self for battle! Thou shalt, O Calya, behold today the nobility of my lineage!" Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle,* those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string." Arjuna's *Gāndiva* and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire only those that are timid with fear. To me, however, O Calya, they are causes of delight!" Thou art a fool, of evil disposition, and unskilled in the ways of great battle! Overcome with terror, thou utterest these ravings!" Or, thou art praising them for some reason not known to me! Having slain those two first, I shall then slay thee today with all thy kinsmen!" Born in a sinful country, thou art wicked-souled, and mean, and a wretch amongst Kshatriyas! Being a friend, why dost thou, like an enemy, frighten me with (these praises of) the two Krishnas?" Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas!" A thousand Vāsudevas and hundreds of Phālgunas, I shall, single-handed, slay! Hold thy tongue, O thou that art born in a sinful country!" Hear from me, O Calya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter as if those sayings, formed part of their studies, about the wicked Madrakas!

* Kunti and Vasudeva were sister and brother.—T.

Brāhmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin![20-21]—[The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind.[22] The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death, the Madrakas are wicked.[23] (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the father-in-law, the maternal uncle, the son-in-law, the daughter-in-law, the brother, the grandson, and other kinsmen,[24] companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown.[25] Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes they laugh and cry, having drunk spirits and eaten beef.[26] They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts?[27] No one should make friends with a Madraka or provoke hostilities with him. In the Madraka there is no friendship. The Madraka is always the dirt of humanity.[28] Amongst the Madrakas all acts of friendship are lost as purity amongst the Gāndhārakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest![29] Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words:—[As a Brāhmana that assists at the religious ceremonies of a Cudra suffereth degradation, as one that hateth Brāhmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen! As there is no friendship in the Madraka, so, O scorpion, thy poison is nought! With these *mantras* of the *Atharvan* I have duly performed the rite of exorcism![30-32] Knowing this, O learned one, hold thy tongue, or listen to something further that I will say![33] Those women that, intoxicated by spirits, cast off their robes

and dance,—those women that are not attached (to particular individuals) in the matter of intercourse and that do as they please without owning any restrictions,[34] I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures, how canst thou wish to declare the duties of men?[35-36] When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words;[37]—[Let no man ask any vinegar of me that is so dear to me! I would give him my son, I would give him my husband, but vinegar I would not give!][38]—The young Madraka maidens, we hear, are generally very shameless and hairy and gluttonous and impure! These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others![39-40] How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being *mlecchas* in their practices, and being totally regardless of all duties?[41] It hath been heard by us that even this is the highest duty of a Kshatriya, viz., that, slain in battle, he should lie down on the Earth, applauded by the righteous.[42] That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death![43] I am also the dear friend of the intelligent son of Dhritarāshtra! For his sake, are my life-breaths and whatever wealth I have![44] As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pāndavas, since thou behavest towards us in everything like a foe![45] Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee![46] Like a deer, covered with sweat, thou art at liberty to weep or thirst! Observent as I am of the duties of a Kshatriya, I am incapable of being frightened by thee![47] I recall to my mind the end, declared unto me in past times, by

my preceptor Rāma, of those lions among men, those unreturning heroes, that laid down their lives in battle![48] Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas![49] I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think, dissuade me from this purpose![50] Forbear to speak, knowing all this! Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures![51] From regard for friend, O Calya, for the sake of Dhritarāshtra's son, and for avoiding blame,—for these three reasons,—thou still livest![52] If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder![53] People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas![54]—Having said these words, the son of Rādhā, O monarch, once more addressed the king of the Madras, fearlessly saying,—Proceed, Proceed!—'"[55]

SECTION XLI.

'Sanjaya said,—'Hearing, O sire, these words of Rādhā's son who delighted in battle, Calya once more addressed Karna, citing an example.[1]—I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath! I am also myself devoted to the practice of virtue![2] Thou, O Vrisha, seemest to be like one that is intoxicated with spirits! For all that, I will, from friendship, seek to cure thy erring and intoxicated self.[3] Listen, O Karna, to this simile of a crow that I am about to narrate! Having heard it, thou mayst do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race![4] I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self![5] I must tell thee what is for thy good and what for thy ill, acquainted as I am with both, especially as I am the driver of thy car

and desirous of the good of king Duryodhana![6] What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving),[7] a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds,[8] which weapons counteract which, the several methods of battle, and all kinds of omens and indications,—I who am so nearly connected with this car, being none else than its driver, should be familiar with! For this, O Karna, I narrate this instance to thee once more![9] There lived on the other side of the ocean a Vaiçya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful, devoted to the duties of his own order, and pure in habits and mind.[10] He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue.[11] There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaiçya.[12] Those Vaiçya children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter.[13] Thus fed with the refuse of their dishes by the young children of that Vaiçya, the crow became arrogant and came to disregard all birds that were equal to him or even superior.[14] It chanced that on a time certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean.[15] The Vaiçya boys, beholding those swans, addressed the crow and said,—[O ranger of the skies, thou art superior to all winged creatures!][16]—Deceived by those children of little understanding, that oviparous creature, from folly and pride, regarded their words to be true.[17] Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader.[18] The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader,

saying,—[Let us compete in flight !][19]—Hearing those words of the raving crow, the swans that had been assembled there, those foremost of birds endued with great strength, began to laugh.[20] The swans then, that were capable of going everywhere at will, addressed the crow, saying,[21]—[We are swans, having our abode in the Mānasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse![22] Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us ![23]—The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer.[24]—The crow said,—[I shall, without doubt, fly, displaying a hundred and one different kinds of motion! Doing every hundred *Yojanas* in a separate and beautiful kind of motion, I shall display all those motions ![25] Rising up, and swooping down, and whirling around, and coursing straight, and proceeding gently, and advancing steadily, and performing the diverse courses up and down in a slanting direction,[26] and floating still, and wheeling around, and receding back, and soaring high, and darting forward, and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity,[27]* and once again swooping down and whirling around, and advancing steadily, and rising up and up by jerks, and soaring straight, and once more falling down,[28] and wheeling in a circle, and rushing proudly, and diverse other kinds of motion,†—these all I shall display in the sight of all you! Ye shall then witness my strength ![29] With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course

* The second line of 27 I read as it is in the Bombay edition.—T.

† I do not render the last few kinds of motion as these are not very intelligible. Nilakantha appends a learned note, explaining all the different kinds of motion mentioned here. Many of his meanings, however, are fanciful if not unintelligible.—T.

through space.[30] Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motions, ye shall have to course with me through supportless space!][31]—The crow having said these words, one of the swans addressed him. Listen, O son of Rādhā, to the words that the swan said. The swan spoke,—[Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight: I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other! As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest!][32-36]—At these words, those crows that had been assembled there laughed aloud, saying,—[How will the swan by only one kind of flight get the better of a hundred different kinds of flight?][36]—

"'—Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds.[37] And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements.[38] Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly.[39] The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there.[40] And they began to come down and rise up from tree-tops and the surface of the Earth. And they uttered diverse cries indicative of their victory.[41] The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow.[42] The crows, at this, disregarding the swans, said these words:—[That swan amongst you which has soared into the sky, is evidently yielding!][43]—Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of *Makaras*.[44] Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon

that vast expanse of water.[45] The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in hundreds of monsters, it is grander than space.[46] Nothing can exceed it in depth, O Suta's son! Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it?[47] The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind.[48] Having transgressed the crow, the swan cast his eyes on him and waited, thinking,—[Let the crow come up.][49]—The crow then, exceedingly tired, came up to the swan,[50] Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words:[51]—[Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject! Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us?[52] What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly.[53] Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee!][54]—

"'Calya continued,—Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the check at a litte distance from him, and said these words:[10]—O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words! Thou always challengest the active Phālguna in battle![11] Obedient to the counsels of Dhritarāshtra's son, thou always seekest to oppose us! Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pāndu![12] Today, in dreadful encounter, I will purge thee of thy desire for battle![13]—Having said these words, the son of Pāndu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold.[14] That chastiser of foes, and great bowman, said these words:[15]—[Remember, O crow, what thou hadst said in praise of thyself! Thy words even were that thou wouldst course through the sky in a hundred and one different

kinds of flight.[59] Thou, therefore, that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?][61]—Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying,[62]—[Proud of the remains of others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda, and had disregarded all crows and many other birds![63] I now, however, seek thy protection and place my life-breaths at thy hands! Oh, take me to the shores of some island![64] If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody! Oh, rescue me now from this calamity![65]—Him that said so and was so melancholy and weeping and deprived of his senses, him that was sinking in the ocean, uttering cries of *caw, caw*,[66] him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet and slowly caused to ride on his back.[67] Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence thy had both flown, challenging each other.[68] Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet.[69-70] Indeed, even as that crow, fed upon the remains of the dinners of the Vaiçya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarāshtra upon the remains of their dishes, disregard all thy equals and superiors![71] Why didst thou not slay Pārtha at Virāta's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas?[72] There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess?[73] Beholding also thy brother slain by Savyasāchin, in the very sight of the Kuru heroes, it was thou that didst fly away first![74] By the skirts also of the *Dwaita*

lake, O Karna, when thou wert assailed by the *Gandharvas*, it was thou that, deserting all the Kurus, didst first run away![75] Having vanquished in battle the *Gandharvas* headed by Chitrasena, withgreat slaughter, it was Pārtha, O Karna, that liberated Duryodhana with his wife![76] Rāma himself, O Karna, before the kings in the (Kuru) assembly, spake of the former prowess of both Pārtha and Keçava.[77] Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslayable.[78] I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the Brāhmana who is superior to all created beings![79] Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pāndu.[80] As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pāndu's son Dhananjaya![81] When thou shalt in battle behold Vāsudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, uttor such speeches![82] When Pārtha will, with hundreds of arrows, quoll thy pride, then wilt thou behold the difference between thyself and Dhananjaya![83] Those two best of persons are celebrated among the gods, the *Asuras* and human beings! Thou that art a fire-fly, do not, from folly, think disrespectfully of those two resplendent luminaries![84] Like the Sun and the Moon, Keçava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men![85] O learned one, O son of a *Suta*, do not think disrespectfully of Achyuta and Arjuna! Those two high-souled persons are lions among men! Forbear indulging in such boasts!'—'"[86]

Section XLII.

"Sanjaya said,—'The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Calya, saying,—That which Vāsudeva and Arjuna are, is well-known to me![1] The skill of Caurin in the manage-

ment of cars, and the might and the high weapons of Arjuna the son of Pāndu, are well-known to me at this hour. Thou, however, O Calya, hast no ocular proof of those matters![3] I shall fearlessly fight with the two Krishnas, those two foremost of all wielders of weapons. The curse, however, of Rāma, that best of regenerate persons, paineth me greatly today![3] I dwelt, in the disguise of a Brāhmana, with Rāma in former days, desirous of obtaining celestial weapons from him. On that occasion, O Calya, the chief of the gods, wishing to benefit Phālguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm![4] When my preceptor slept having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body.[5] For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the Brāhmana, however, beheld what had taken place. Witnessing my patience, he addressed me, saying,—[Thou art never a Brāhmana! Tell me truly who thou art![6] I then, O Calya, truly informed him of myself, saying that I was a *Suta*. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying,[7]—[In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory! *Brahma* cannot certainly reside in one that is not a Brāhmana![8]—I have forgotten that great weapon in this fierce and terrible battle![9] He amongst the Bharatas, O Calya, who is accomplished, who is an effectual smiter, who is a universal destroyer, and who is exceedingly terrible, (viz., Arjuna),—that mighty crusher,—I think, will burn many foremost of Kshatriyas.'[10] Know, however, O Calya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pāndu, viz., Dhananjaya![11] I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes! I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of im-

measurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya![12] The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continents, however, hold and check him.[13] Today, in this world, I will resist in fight the son of Kunti, that foremost of all drawers of the bowstring, while he will be engaged in ceaselessly shooting his countless shafts equipt with goodly wings, destructive of heroes, capable of penetrating into every limb, and none of which becomes futile![14] Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like into the Ocean's self, of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings![15] Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the *Asuras*![16] Exceedingly proud is that son of Pāndu. Desirous of battle he will approach me with his mighty and superhuman weapons! Baffling his weapons with my own weapons in battle, I shall today overthrow that Pārtha with my own excellent shafts.[17] Scorching his foes like the Sun endued with fiery rays, and blazing with fame like that dispeller of darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts![18] Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth, I shall, with my showers of arrows, extinguish the son of Kunti in battle![19] With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire, that flames up in wrath, and that always consumes his foes![20] Like Himavat bearing the mighty, all-crushing, fierce, and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya![21] I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-

tracks![22] Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth![23] What other man desirous of saving his life, except myself, will fight with that Savyasāchin who vanquished all creatures including the very gods, in the country called Khāndava?[24] Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an *Atiratha!* Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today![25] O Calya, ever keeping Death or Victory in battle before me, I shall today fight with Dhananjaya! There is none else, save myself that would on a single car fight with that Pāndava who resembles the Destroyer himself![26] I myself will gladly speak of the prowess of Phālguna in the midst of an assembly of Kshatriyas. Why, however, dost thou, a fool as thou art and of foolish understanding, speak to me of Phālguna's prowess![27] Thou art a doer of disagreeable deeds! Thou art cruel and mean, and being thyself unforgiving, thou art a detractor of one that is forgiving! I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition, owing to the exeigency of the times![28] Thou art of sinful deeds. Like a fool, thou hast, for the sake of Pāndu's son, rebuked me and told me many disagreeable things! Crooked-hearted as thou art, thou hast said all these words unto me that am of a sincere heart! Cursed art thou for thou art an injurer of friends,—of friends, because friendship is seven-paced![29] Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)![30] He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honors another, and who joys in the joy of another. I tell thee that I have all those attributes, and the king himself knows all this.[31] He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways,

is a foe. All these attributes are to be found in thee and thou discoverest all of them towards me.[32] For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself, and for the sake of God himself, I will, with vigorous exertion, fight with Pārtha and Vāsudeva! Witness today my feats![33] Behold today my excellent weapons, viz., my *Brāhma* and other celestial weapons, as also those that are human! I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer.[34] I shall, by my mind alone, hurl today at Pārtha, for my victory, that weapon of immeasurable energy, called the *Brāhma!* Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today![35] Know this, O Calya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vāsava himself armed with the thunder-bolt, or at any other foe whatever that may approach for slaying me![36-37] Therefore, I have no fear from Pārtha, nor from Janārddana! On the other hand, I shall encounter them both in today's destructive battle![38] Once on a time, while wandering for the sake of practising weapons on my bow called *Vijaya*, O king, I had, by shooting many fierce shafts of terrible forms,[39] heedlessly struck the calf of a (Brāhmana's) *Homa* cow with one of those shafts, and unwillingly killed it while it was wandering in a solitary forest. The Brāhmana then addressed me, saying,[40]—[Since, becoming insensate, thou hast slain the offspring of my *Homa* cow, the wheel (of thy car) will sink into the Earth while at time of battle fear will enter thy heart!][41]—From these words of the Brāhmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe,[42] offered to give that Brāhmana a thousand kine and six hundred bovine bulls. With even such a gift, O Calya, the Brāhmana could not be gratified, O ruler of the Madras![43] I was then for giving him seven hundred elephants of large tusks and many hundreds of slaves male and female. That foremost of Brāhmanas would not still be gratified.[44] Collecting next full fourteen thousand

kine, each black in hue and having a white calf, I was still unable to obtain the grace of that best of Brāhmanas.[45] A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him, with due worship, but he refused to accept the gift.[46] Unto me then that had offended and that begged so importunately for his pardon, the Brāhmana said,—[That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures, and sin also would be mine! Therefore, for the preservation of virtue I do not venture to speak what is false![47-48] Do not, again, destory the means of a Brāhmana's support! There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf!][49]—Though rebuked by thee, still, for friendship's sake, I have disclosed to thee all this! I know thee that art rebuking me thus! Be silent now, and hear what I will presently say!—'"[50]

Section XLIII.

"Sanjaya said,—'That chastiser of foes, viz., the son of Rādhā, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words:[1]—In answer to that which, O Calya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words![2] If all the gods themselves with Vāsava would fight with me I would not still feel any fear, what need be said then of my fears from Pārtha and Keçava?[3] I am incapable of being frightened by means of words alone! He, O Calya, whom thou wouldst be able to frighten in battle is some other person (and not myself)![4] Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart![5] Karna was never born, O Madraka, for fear in battle! On the other hand, I was born for displaying valor as also for achieving glory for my own self![6] For the sake of my friendship for thee, for my affection, and for thy

being an ally,—for these three reasons,—thou still livest, O Calya![7] Important is the task that has now to be done for king Dhritarāshtra. That task, O Calya, depends on me! For this, thou livest a moment![8] Before this, I made a compact with thee that any disagreeable speeches thou mightst utter would be pardoned by me! That compact should be observed. It is for this that thou livest, O Madraka![9] Without a thousand Calyas, I would vanquish my foes![*] He that injureth a friend is sinful. It is for this that thou livest for the present!—'"[10]

Section XLIV.

"'Calya said,—These, O Karna, are ravings, that thou utterest regarding the foe! As regards myself, without a thousand Karnas, I am able to vanquish the foe in battle!'[1]*

"Sanjaya continued,—'Unto the ruler of the Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.[2]

"'Karna said,—Listen with devoted attention to this, O ruler of the Madras, that was heard by me while it was recited in the presence of Dhritarāshtra![3] In Dhritarāshtra's abode the Brāhmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times.[4] A foremost one among Brāhmanas, venerable in years, while reciting old histories, said these words, blaming the Vāhikas and the Madrakas:[5]—[One should always avoid the Vāhikas, those impure people that are out of the pale of virtue, and that live away from Himavat and Gangā and Saraswati and Yamunā and Kurukshetra and the Sindhu and its five tributary rivers.[6-7] I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vāhika) kings.[8] On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of that people is well known to me.[9]

* The sense seems to be that "if thou wert absent a thousand times, I would still vanquish the Pāndavas."—T.

There is a town of the name of Cākala, a river of the name of Āpagā, and a clan of the Vāhikas known by the name of the Jarttikas. The practices of these people are very censurable.[10] They drink the liquor called *Gauda*, and eat fried barley with it. They also eat beef with garlics. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others.* Of righteous practices they have none.[11] Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of houses in cities, without garlands and unguents,[12] singing all the while drunken and obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets.[13] Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vāhikas, without observing restrictions even on sacred days, give themselves up to dancing.[14] One of those wicked Vāhikas,—one, that is, that lived amongst those arrogant women,—who happened to live for some days in Kurujāngala, burst out with cheerless heart, saying,[15]—Alas, that (Vāhika) maiden of large proportions, dressed in thin blankets, is thinking of me,—her Vāhika lover,—that is now passing his days in Kurujāngala, at the hour of her going to bed![16] Crossing the Sutledge and the delightful Irāvati, and arriving at my own country, when shall I cast my eyes upon those beautiful women with thick frontal bones,[17] with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries![18] When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules![19] When shall I be amongst those ladies eating cakes of flour and meal and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths,

* Orthodox Hindus must boil their own rice, without purchasing boiled rice from others. To this day the practice is observed.—T.

of *Çami* and *Pilu* and *Karira*![20] When shall I, amidst my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly?[21]—What man is there that would willingly dwell, even for a moment, amongst the Vāhikas that are so fallen and wicked and so depraved in their practices?[22]—Even thus did that Brāhmana describe the Vāhikas of base behaviour, a sixth of whose merits and demerits is thine, O Calya![23]† Having said this, that pious Brāhmana began once more to say what I am about to repeat respecting the wicked Vāhikas. Listen to what I say![24]—[In the large and populous town of Cākala, a *Rākshasa* woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum,[25]—When shall I next sing the songs of the Vāhikas in this Cākala town, having gorged myself with beef and drunk the *Gauda* liquor?[26] When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep[27] and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain![—][28]—Even thus, O Calya, the young and the old, among the inhabitants of Cākala, intoxicated with spirits, sing and cry! How can virtue be met with among such a people?[29] Thou shouldst know this! I must, however, speak again to thee about what another Brāhmana had said unto us in the Kuru court:[30]—[There where forests of *Pilus* stand, and those five rivers flow, viz., the Catadru, the Vipāçā, the Irāvati, the Chandrabhāgā, and the Vitastā and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. Those regions are without virtue and religion. No one should go thither.[31-32] The gods, the *Pitris*, and the Brāhmanas, never accept gifts from those that are fallen, or those that are begotten by Cudras on the girls of other castes, or the Vāhikas who never perform sacrifices and

† A king takes a sixth of the merits and demerits of his subjects. Hence, it is his interest to see them become righteous and abstain from sin.—T.

are exceedingly irreligious ']—That learned Brāhmana had also said in the Kuru court,[32-34]—[The Vāhikas, without any feelings of revulsion, eat off wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn.[35] The Vāhikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk.[36] Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Āratta Vāhikas that are steeped in ignorance, should be avoided.][37]—Thou shouldst know this, O Calya! I must, however, again speak to thee about what another Brāhmana had said unto me in the Kuru court.[38]—[How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Achyutasthala, and bathed in the spot called Bhutilaya?*[39] There where the five rivers flow just after issuing from the mountains, there among the Āratta-Vāhikas, no respectable person should dwell even for two days.[40] There are two *Piçāchas* in the river Vipāçā, named Vahi and Hika. The Vāhikas are the offspring of those two *Piçāchas*. They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures?[41] The Kārashkaras, the Māhishakas, the Kālingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.][42]—Even thus did a *Rākshasa* woman of gigantic hips speak unto a Brāhmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there.[43] The regions are called by the name of the Ārattas. The people residing there are called the Vāhikas.

* In Yugandhara all kinds of milk were sold and taken. No one drinking milk in that town could be sure that what he took was pure vaccine milk. In Achyutasthala, women were unchaste and the conduct of the people irreligious. For a resident it was impossible to escape the contamination. In Bhutilaya, again, there was only one piece of water in which Brāhmanas and Chandālas used to bathe together. Thus Nilakantha.—T.

The lowest of Brāhmanas also are residing there from very remote times.[44] They are without the *Veda* and without knowledge, without sacrifice and without the power to assist at others' sacrifices. They are all fallen and many amongst them have been begotten by Cudras upon other peoples' girls. The gods never accept any gifts from them.[45] The Prasthalas, the Madras, the Gāndhāras, the Árattas, those called Khasas, the Vasātis, the Sindhus, and the Sauviras, are almost as blamable in their practices.—' "[46]

Section XLV.

" 'Karna continued,—Thou shouldst know all this, O Calya! I shall, however, again speak unto thee! Listen with close attention to what I say.[1] Once on a time a Brāhmana came to our house as a guest. Observing our practices he became highly gratified and said unto us:[2]—[I dwelt for a long time on a peak of Himavat quite alone. Since then I have seen diverse countries following diverse religions.[3] Never, however, have I seen all the people of a country act unrighteously. All the races I have met with admit that to be the true religion which has been declared by persons conversant with the *Vedas*.[4] Travelling through various countries following various religions, I, at last, O king, came among the Vāhikas. There I heard[5] that one at first becomes a Brāhmana and then becomes a Kshatriya. Indeed, a Vāhika would, after that, become a Vaiçya, and then a Cudra, and then a barber.[6] Having become a barber, he would then again become a Brāhmana. Returning to the status of a Brāhmana, he would again become a slave.[7] One person in a family becomes a Brāhmana; all the others, falling off from virtue, act as they like. The Gāndhāras, the Madrakas, and the Vāhikas, of little understanding, are even such.[8] Having travelled through the whole world I heard of these practices destructive of virtue, of these sinful irregularities, amongst the Vāhikas!][9]—Thou shouldst know all this, O Calya! I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vāhikas.[10] In former days a chaste woman was abducted by robbers (hail-

ing) from Áratta. Sinfully was she violated by them, upon which she cursed them, saying,[11]—[Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste![12] Ye lowest of men, never shall ye escape from the consequences of this dreadful sin!]—It is for this, O Calya, that the sisters' sons of the Árattas, and not their own sons, become their heirs.[13] The Kauravas with the Pánchálas, the Cálwas, the Matsyas, the Naimishas, the Kocalas, the Káçapaundras, the Kálingas, the Mágadhas,[14] and the Chedis, who are all highly blessed, know what the eternal religion is. The wicked even of various countries know what religion is. The Váhikas, however, live without righteousness.[15] Beginning with the Matsyas, the residents of the Kuru and the Pánchála countries, the Naimishas as well, and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers.[16] Knowing all these things, O king, hold thy tongue, O Calya, like one deprived of utterance, in all matters connected with religion and virtue! Thou art the protector and king of that people, and, therefore, the partaker of a sixth part of their merits and demerits.[17] Or, perhaps, thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits.[18] In days of yore, when the eternal religon was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers cried fie on them.[19] When even in the *Krita* age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Cudras on others' soil, what would you now say to men in the world?[20]* Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with

* The Bengal reading at the end of the second line is "who is there that would succeed in shaming them?"—T.

these men.[21] Thou shouldst know all this, O Calya! I shall, however, again speak to thee! A *Rākshasa* of the name of Kalmāshapāda, while plunging in a tank, said,[22]—[Eleemosynation is a Kshatriya's dirt, while the non-observance of vows is a Brāhmana's dirt. The Vāhikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex!]*[23] While sinking in the stream, a king rescued the *Rākshasa*. Asked by the former, the latter gave this answer. I will recite it to you. Listen to me![24]—[The *Mlecchas* are the dirt of mankind; the oilmen are the dirt of the *Mlecchas*; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs.[25] The sin of those again that have the last-named persons for their priests, as also of the Madrakas, shall be thine if thou do not abandon me!][26]—Even this was declared by the *Rākshasa* to be the formula that should be used for curing a person possessed by a *Rākshasa* or one killed by the energy of a poison. The words that follow are all very true.[27] The Pānchālas observe the duties enjoined in the *Vedas*; the Kauravas observe Truth; the Matsyas and the Curasenas perform sacrifices; the Easterners follow the practices of the Cudras; the Southerners are fallen; the Vāhikas are thieves; the Saurāshtras are bastards.[28] They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other peoples' ornaments,—what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers![29] Commencing with the Pānchālas, the Kuravas, the Naimishas, the Matsyas, —all these,—know what religion is. The old men among the Northerners, the Angas, the Māgadhas, (without themselves knowing what virtue is) follow the practices of the pious.[30] Many gods, headed by Agni, dwell in the East. The *Pitris* dwell in the South that is presided over by Yama of righteous

* The sense seems to be that a Kshatriya subsisting on eleemosynary alms is the dirt of all his order; so a Brāhmana living without observing any vows is the dirt of his order.—T.

deeds.[31] The West is protected by the mighty Varuna who overlooks the other gods there. The North is protected by the divine Soma along with the Brāhmanas.[32] So *Rākshasas* and *Piçāchas* protect Himavat, that best of mountains. The *Guhyakas*, O great king, protect the mountains of Gandhamādana. Without doubt, Vishnu, otherwise called Janārddana, protects all creatures. (For all that, the Vāhikas have no especial protectors among the gods).[33] The Māgadhas are comprehenders of signs; the Koçalas comprehend from what they see; the Kurus and the Pānchālas comprehend from a half-uttered speech; the Cālwas cannot comprehend till the whole speech is uttered[34] The Mountaineers, like the Civis, are very stupid.* The Yavanas, O king, are omniscient; the Curas are particularly so.†[35] The *Mlecchas* are wedded to the creations of their own fancy. Other peoples cannot understand. The Vāhikas resent beneficial counsels; as regards the Madrakas, they are none amongst those (mentioned above.) Thou, O Calya, art so! Thou shouldst not reply to me.[36] The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex.[37] They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not! Fie on the Arattas and the people of the country of the five rivers![38] Knowing this, be silent! Do not seek to oppose me! Do not let me slay Keçava and Arjuna, having slain thee first![39]—

"'Calya said,—The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art![40] Recollecting those faults of thine that Bhishma recited on the occasion of the tale of *Rathas* and *Atirathas*, drive away thy wrath! Do not be

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* Literally,—'can with difficulty be made to understand the meaning.'—T.

† A high compliment to the Yavanas and the Curas, probably the Greeks. Nilakantha makes a desperate attempt to explain away the force of the passage, but fails miserably.—T.

angry![41] Brāhmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaiçyas and Cudras, O Karna! Women of chastity and excellent vows may also be found everywhere![42] Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere.[43] Every one on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame.[44] Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men.[45] It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour!—'[46]

"Sanjaya continued,—'Then king Duryodhana stopped Karna and Calya (from going on with their wordy warfare), addressing the son of Rādhā as a friend, and beseeching Calya with joined hands.[47] Karna, O sire, was quieted by thy son and forebore saying anything more. Calya also then faced the enemy.[48] Then Rādhā's son, smiling, once more urged Calya, saying,—Proceed!—' "[49]

SECTION XLVI.

"Sanjaya said,—'Beholding then that unrivalled array of the Pārthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna[1] proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments.[2] And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy[3] made a great slaughter of the Pāndava forces like Maghavat slaughtering the *Asura* host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pāndu to his right.'[4]

"Dhritarāshtra said,—'How, O Sanjaya, did the son of Rādhā dispose his forces in counter-array to all the Pāndavas headed by Dhrishtadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods?[5] Who,

O Sanjaya, stood in the wings and the further wings of our army? Dividing themselves properly, how were the warriors stationed?[6] How also did the sons of Pāndu dispose their army in counter-array to mine? How also did that great and awful battle commence?[7] Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna?[8] That Arjuna who had vanquished, single-handed, in former days, all creatures at Khāndava,—who else that is desirous of life, save the son of Rādhā, would fight with him?'[9]

"Sanjaya said,—'Hear now of the formation of the arrays, the manner in which Arjuna came, and how the battle was fought by both sides surrounding their respective kings![10] Caradwat's son Kripa, O king, and the Māgadhas endued with great activity, and Kritavarman of the Sātwata race, took up their position in the right wing.[11] Cakuni, and the mighty car-warrior Uluka, standing on the right of these, and accompanied by many fearless Gāndhāra horsemen armed with bright lances, and many mountaineers difficult of defeat, numerous as flights of locusts, and grim-looking as *Piçachas*, protected the (Kaurava) army.[12-13] Four and thirty thousand unreturning cars of the *Samsaptakas*, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army).[14] On their left, the Kāmvojas, the Cakas, and the Yavanas, with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keçava.[15] In the centre, at the head of that host, stood Karna, clad in armour, with beatiful coat of mail and adorned with *Angadas* and garlands, for protecting that point.[16] Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly.[17] The mighty-armed Dusçāsana, possessed of the effulgence of the Sun or fire, with twany eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army, gradually approached for fight. Behind him came king Duryodhana himself, O monarch, protected by his uterine

brothers riding on beautiful steeds and cased in beautiful mail.[18-19] Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Him of a hundred sacrifices when surrounded by the celestials.[20] Aswatthāman and the other foremost of mighty car-warriors, and many ever-infuriate elephants shedding temporal secretions like the very clouds and ridden by brave *Mlecchas*, followed behind that car force.[21] Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees.[22] Many thousands of brave and unreturning warriors, armed with axes and swords, became the foot-guards of those elephants.[23] Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the *Asuras*.[24] That great array, formed according to the scheme of Vrihaspati by its commander well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes.[25] Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and car-warriors and elephants, longing for battle, began to issue from the wings and further wings of that array.[26] Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words:[27]—Behold, O Arjuna, the mighty array formed by Karna in battle! The hostile force looks resplendent with its wings and further wings![28] At sight of this vast hostile force, let such measures be adopted that it may not vanquish us![29]—Thus addressed by the king, Arjuna replied with joined hands,—Everything will be done as thou sayest. Nothing will be otherwise![30] I will, O Bhārata, do that by which the destruction of the enemy may be compassed! By slaying their foremost of warriors, I will achieve their destruction![31]—

"'Yudhishthira said,—With that view, do thou proceed against the son of Rādhā, and let Bhimasena proceed against Suyodhana, Nakula against Vrishasena, Sahadeva, against the son of Suvala, Cataṇika against Dusçāsana, that bull

amongst the Cinis, viz., Sātyaki, against the son of Hridikā, and Pāndya against the son of Drona! I myself will fight with Kripa.[32-33] Let the sons of Draupadi, with Cikhandin amongst them, proceed against the rest of the Dhārtarāshtras. Let the other warriors of our army encounter our other foes![34]—'

"Sanjaya cotninued,—'Thus addressed by Yudhishthira the just, Dhananjaya said,—So be it!—and ordered his troops (to do the needful) and himself proceeded to the head of the army.[35] That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brāhman, became the steeds, that car which was known amongst the gods as belonging to Brāhman because it sprang first from Brahman himself,[36] that car which in days of old had successively borne Brahman and Içāna and Indra and Varuna one after another, riding on that primeval car, Keçava and Arjuna now proceeded to battle.[37] Beholding that advancing car of wonderful aspect, Calya once more said unto Adhiratha's son, that warrior of great energy in battle, these words:[38]—Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work!* There comes the son of Kunti, slaughtering his foes along the way,—he, that is, about whom thou hadst been enquiring![39] Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vāsudeva and Dhananjaya![40] Yonder ascends a cloud of dust that overspreads the welkin like a canopy! The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Arjuna's wheels![41] These violent winds are blowing on both sides of thy army! These carnivorous creatures are yelling aloud, and these animals are uttering fearful cries![42] Behold, O Karna, the terrible and portentuous *Ketu* of vapoury form, making the hair to stand on end, hath appeared, covering the Sun![†43] Behold, diverse kinds of animals, all around in large

* Work must be followed by fruit.—T.

† The malignant planet know by that name.—T.

packs, and many mighty wolves and tigers, are looking at the Sun![44] Behold those terrible *Kankas* and those vultures, assembled together in thousands, sitting with faces towards one another, in seeming discourse![45] Those colored yak-tails attached to thy great car are waving unquietly![*] Thy standard also is trembling![46] Behold, these thy beautiful steeds, of huge limbs, and great speed resembling that of soaring birds, are also quivering![47] From these portents, it is certain that kings, in hundreds and thousands, O Karna, deprived of life, will lie down on the ground for eternal sleep![48] The loud uproar of conchs, making the hair to stand on end, is being heard! The sound also of drums and cymbals, O son of Rādhā, is being heard on all sides,[49] as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men! Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors![50] Behold, O Karna, those banners of Arjuna, that are equipt with rows of bells, and decked with golden moons and stars! Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds![51-52] Behold those (other) banners producing sharp sounds as they wave in the air! Those car-warriors of the high-souled Pānchālas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars![53] Behold the heroic son of Kunti, the unvanquished Vibhatsu, with that foremost of apes on his standard, advancing for the destruction of the foe![54] There, on the top of Pārtha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side![55] The discus, the mace, the bow called *Çārnga* and the conch (called *Pānchajannya)* of the intelligent Krishna, as also his gem *Kaustubha*, look exceedingly beautiful in him![56] The wielder of *Çārnga* and the mace, viz., Vāsudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind![57] Yonder twangs *Gāndiva*, drawn by Savya-

* Another reading is, "are blazing."—T.

sāchin! Those wheeled shafts, sped by that strong-armed hero, are destroying his enemies![58] The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue![59] There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling![60] Steeds with eyes, tongues, and entrails drawn out, along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth![61] Those lifeless elephants, huge as mountain summits, torn, mangled, and pierced by Pārtha, are falling down like veritable hills![62] Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latters' merits![63] Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion![64] There the Pāndava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle![65] There, Pārtha, shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds! Only the top of his standard may be seen and the twang of his bowstring may be heard![66] Thou art sure, O Karna, to behold today that hero of white steeds and with Krishna for his driver, engaged in slaughtering his foes in battle! Thou art sure of beholding him about whom thou hadst been enquiring![67] Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vāsudeva and Arjuna, stationed on the same car![68] If, O son of Rādhā, thou succeedest in slaying him that hath Keçava for his driver and *Gāndiva* for his bow, then thou shalt be our king![69] Challenged by the *Samsaptakas*, Pārtha now proceedeth against them! That mighty warrior is engaged in making a great slaughter of his foes in battle![70]—Unto the ruler of the Madras who was saying so, Karna, in rage, said,—Behold, Pārtha is assailed on all sides by the angry *Samsaptakas*![71] Like the Sun shrouded by the

clouds, Pārtha is no longer visible! Plunged into that ocean of warriors, O Calya, Arjuna is sure to perish![72]—

"'Calya said,—Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean?[73] I regard the act of afflicting Pārtha to be even such! Arjuna is incapable of being vanquished in battle by the very gods and the *Asuras* united together and having Indra himself at their head?[74] Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Pārtha)! Pārtha cannot be conquered in battle! Accomplish some other purpose thou mayst have in thy mind.[75] He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle![76] Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru![77] With wrath ever kindled, and longing for revenge, Bhima of great energy stands there, desirous of victory in battle, and remembering all his injuries![78] There that foremost of virtuous men, viz., king Yudhisthira the just, that subjugator of hostile towns, stands, difficult of being resisted by foes in battle![79] There stand those two tigers among men, the twin Açwins, the two uterine brothers Nakula and Sahadeva, both invincible in battle![80] Yonder may be seen the five sons of Krishnā, that have the features of Pānchāla princes! All of them, equal to Arjuna in battle, are standing, desirous of fight![81] There the sons of Drupada, headed by Dhrishtadyumna, swelling with pride and energy,—heroes endued with great energy,—have taken up their stand![82] There, that foremost one among the Sātwatas, viz., Sātyaki, irresistible like Indra, advanceth against us, from desire of fight, like the Destroyer himself in wrath before our eyes![83]—While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of Gangā and Yamunā.'"[84]

Section XLVII.

"Dhritarāshtra said,—When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Pārtha assail the *Samsaptakas*, and how Karna, the Pāndavas?[1] Tell me the incidents of the battle in detail, for thou art skilled in narration! Listening to the accounts of the prowess of heroes in battle, I am never satiated!"[2]

"Sanjaya said,—'Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son.[3] The vast Pāndava force then, teeming with horsemen and elephants and foot-soldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificient.[4] With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form.[5] The sons of Draupadi, desirous of battle, stood by the side of Pārshata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon.[6] Beholding the *Samsaptakas* standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow *Gāndiva*.[7] The *Samsaptakas* then, desirous of slaying Arjuna, rushed against Pārtha, firmly resolved on victory, and making death their goal.[8] That brave host of heroes, teeming with men, steeds, infuriato elephants, and cars, began very quickly to afflict Arjuna.[9] Their encounter with Kiritin became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivātakavachas as we have heard.[10] Pārtha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, and shafts and bows and swords and discs and battle-axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands.[11-12] The *Samsaptakas*, regarding the car of Pārtha sunk in that deep vortex of warriors, uttered loud roars.[13] Pārtha, however, slaying all his foes in front, slew those that stood further

off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all created things endued with life.[14] The encounter that took place between the Pānchālas, the Chedis, and the Srinjayas, with thy troops, was exceedingly fierce.[15] Kripa, and Kritavarman, and Cakuni the son of Suvala,—those heroes difficult of defeat in battle,—accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koçalas, the Kāçis, the Matsyas, the Kārushas, the Kaikayas, and the Curasenas, all of whom were possessed of great courage.[16-17] That battle, fraught with great slaughter, and destructive of body, life, and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaiçya, and the Cudra heroes that engaged in it.[18] Meanwhile the Kuru king Duryodhana, with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pāndavas, the Pānchālas, the Chedis, and Sātyaki.[19-20] Destroying that vast division with his sharp arrows, and causing many foremost of car-warriors, Karna succeeded in afflicting Yudhishthira.[21] Cutting off the armour, the weapons, and the bodies of thousands of foes and slaying his foes by thousands, and sending them to heaven and making them earn great fame, Karna caused his friends great joy.[22] Thus, O sire, that battle, destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the *Asuras* of old.'"[23]

Section XLVIII.

"Dhritarāshtra said,—Tell me, O Sanjaya, how Karna, having caused a great slaughter after penetrating into the midst of the Pāndava troops, struck and afflicted king Yudhishthira.[1] Who were those foremost of heroes among the Pārthas that resisted Karna? Who were they whom Karna crushed before the son of Adhiratha could succeed in afflicting Yudhishthira?'[2]

"Sanjaya said,—'Beholding the Pārthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna,

rushed impetuously against the Pānchālas.[3] Like swans rushing towards the sea, the Pānchālas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter.[4] Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums.[5] The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful.[6] It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound.[7] Even such all creatures regarded that noise to be and became agitated. Those amongst them that were endued with little strength fell dead.[8] Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pāndava army like Maghavat smiting the army of the *Asuras*.[9] Penetrating then into the Pāndava host and shooting his arrows, Karna slew seven and seventy foremost of warriors among the Prabhadrakas.[10] Then that foremost of car-warriors, with five and twenty sharp shafts equipt with goodly wings, slew five and twenty Pānchālas.[11] With many cloth-yard shafts equipt with wings of gold and capable of piercing the bodies of all foes, that hero slew the Chedis by hundreds and thousands.[12] While he was employed in achieving those superhuman feats in battle, large throngs of Pānchāla cars, O king, quickly surrounded him on all sides.[13] Aiming then, O Bhārata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pānchāla warriors.[14] The five Pānchālas, O Bhārata, that he slew in that battle were Bhānudeva and Chitrasena and Senāvindu and Tapana and Curasena.[15] While the Pānchāla heroes were thus being slaughtered with arrows in that great battle, loud cries of *Oh* and *Alas* arose from among the Pānchāla host.[16] Then ten car-warriors among the Pānchālas, O monarch, surrounded Karna. Them too, Karna speedily slew with his shafts.[17] The two protectors of Karna's car-wheels, viz., his two invincible sons, O sire, that were named Sushena and Satyasena, began to fight, reckless of

their very lives.[18] The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear.[19] Then Dhrishtadyumna, and Sātyaki, and the five sons of Draupadi, and Vrikodara, and Janamejaya, and Cikhandin, and many foremost warriors among the Prabhadrakas,[20] and many amongst the Chedis, the Kaikayas, and the Pānchālas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Rādhā's son skilled in smiting, from desire of slaying him.[21] Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him, like the clouds afflicting the mountain-breast in the season of rains.[22] Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pāndava) heroes.[23] Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar.[24] Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut off Sushena's bow.[25] Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts.[26] With ten other shafts, Bhima then felled Bhānusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends.[27] The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk.[28] Having slain Karna's son, Bhīma began to afflict thy troops once more. Cuting off the bows then of Kripa and Hridikā's son, he began to afflict those two also.[29] Piercing Dusçāsana with three arrows made wholly of iron, and Cakuni with six, he deprived both Uluka and (his brother) Patatri of their cars.[30] Addressing Sushena next in these words, viz.,—*Thou art slain!* —Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts.[31] Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also.[32] Then Karna, desirous of rescuing his son, and wishing to make

an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows.[33] Then Sushena, taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest.[34] Nakula, then, piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright.[35] The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow.[36] Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts.[37] That slayer of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments.[38] Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven.[39] The battle raged fiercely, like that of the gods and the *Asuras*, between those heroes striking one another.[40] Sātyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad headed shaft and struck his steeds with seven arrows.[41] Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again.[42] Deprived of his driver and steeds and car and standard by Yuyudhāna, Vrishasena then, armed with sword and shield, rushed against Yuyudhāna from desire of slaying him.[43] Sātyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipt with heads like a boar's ear.[44] Then Duṣçāsana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle.[45] The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuyudhāna with five,[46] and Bhimasena with four and sixty, and Sahadeva with five, Nakula with thirty, and Catānika with seven arrows,[47] and

Cikhandin with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory,[48] that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna.[49] The grandson of Cini, having made Dusçāsana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Dusçāsana himself with ten shafts in the forehead.[50] The Kuru prince then, riding on another car that was duly equipt (with every necessary implement), once more began to fight with the Pāndavas, from within the division of Karna.[51] Then Dhrishtadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy, and Yuyudhāna with seven.[52] And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and Catānika with seven. And the heroic Cikhandin pierced him with ten, and king Yudhishthira with a hundred.[53] These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle.[54] That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows.[55] We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the energy of his weapons. Indeed, what we saw appeared to be highly wonderful.[56] People could not notice when he took up his arrows, when he aimed them, and when he let them off They only beheld his enemies dying fast in consequence of his wrath.[57] The sky, the firmament, the Earth, and all the quarters, seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds.[58] The valiant son of Rādhā, armed with the bow, and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with.[59] And once more piercing each of them, and his steeds, driver, car, and standard, with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out).[60]

Having crushed those mighty bowmen with showers of arrows, the son of Rādhā, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded the Pāndava king.[61] Having destroyed thirty cars of the unreturning Chedis, the son of Rādhā struck Yudhishthira with many sharp arrows.[62] Then many Pāndava warriors, O king, with Cikhandin and Sātyaki, desirous of rescuing the king from the son of Rādhā, surrounded the former.[63] Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle.[64] The noise of diverse musical instruments arose then, O king, and the leonine shouts of brave warriors rent the sky.[65] And the Kurus and the Pāndavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira.'"[66]

Section XLIX.

'Sanjaya said,—'Piercing through the Pāndava host, Karna, surrounded by thousands of cars and elephants and steeds and foot soldiers, rushed towards king Yudhishthira the just.[1] Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host.[2] Indeed, the Suta's son cut off the heads, the arms, and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away.[3] The Drāvida, the Andhaka, and the Nishāda foot-soldiers, urged on by Sātyaki, once more rushed towards Karna in that battle, from desire of slaying him. Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of *Cāla* trees cut down (with the axe).[5] Thus hundreds, thousands, and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth.[6] The Pāndus and the Pānchālas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs.[7] Crushing all those assailants, Karna once more rushed towards Yudhishthira, like

an irresistible disease unchecked by incantations and drugs and (propitiatory) rites.[8] At last checked by the Pāndus, the Pānchālas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over like Death that is unable to vanquish persons conversant with *Brahma*.[9] Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a little distance from him, and said these words:[10]—O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words! Thou always challengest the active Phālguna in battle![11] Obedient to the counsels of Dhritarāshtra's son, thou always seekest to oppose us! Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pāndu![12] Today, in dreadful encounter, I will purge thee of thy desire for battle![13] —Having said these words, the son of Pāndu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold.[14] That chastiser of foes, and great bowman, viz., the Suta's son, O Bhārata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipt with heads like the calf's tooth.[15] Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira blazed up with wrath like a fire upon receiving butter.[16] Bending his formidable bow decked with gold, the son of Pāndu placed on his bowstring a whetted arrow capable of piercing the very hills.[17] Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of check at a little distance from him, and said these words:[10]—O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words! Thou always challengest the active Phālguna in battle![11] Obedient to the counsels of Dhritarāshtra's son, thou always seekest to oppose us! Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pāndu![12] Today, in dreadful encounter, I will purge thee of thy desire for battle![13] —Having said these words, the son of Pāndu, O king, pierced Karna with ten shafts made entirely of iron and equipt with wings of gold.[14] That chastiser of foes, and great bowman,

The son of Rādhā, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira.[23] Drawing his formidable bow called *Vijaya* that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pāndu with his sharp shafts.[24] With a couple of razor-headed arrows he slew in that encounter Chandradeva and Dandadhāra, the two Pānchāla princes, that protected the two car wheels of the high-souled Yudhishthira.[25] Each of those heroes, standing by the side of Yudhishthira's car, had looked resplendent like the constellation *Punarvasu* by the side of the Moon.[26] Yudhishthira, however, once more pierced Karna with thirty arrows. And he struck Sushena and Satyasena, each with three arrows.[27] And he pierced every one of the protectors of Karna with three straight arrows.[28] The son of Adhiratha then, laughing and shaking his bow, inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout.[29] Then many foremost heroes amongst the Pāndavas, desirous of rescuing the king, rushed in wrath towards Karna and began to grind him with their arrows.[30] Sātyaki and Chekitāna and Yuyutsu and Cikhandin and the sons of Draupadi, and the Prabhadrakas,[31] and the twins (Nakula and Sahadeva) and Bhimasena and Ciçupāla, and the Kārushas, the Matsyas, the Curas, the Kaikayas, the Kāçis, and the Koçalas,[32] all these brave heroes, endued with great activity, assailed Vasushena. The Pānchāla prince Janamejaya then pierced Karna with many arrows.[33] The Pāndava heroes, armed with diverse kinds of arrows* and diverse weapons, and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him.[34-35] Thus assailed on all sides by the foremost of Pāndava warriors, Karna invoked into existence the *Brāhma* weapon and filled all the points of the compass with arrows.[36] The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of

* I do not render the names of the several kinds of arrows mentioned here as those names have in several instances been rendered before.—T.

Pāndava troops.[37] The high-souled Karna, that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, viz., Yudhishthira.[38] Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist.[39] That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun.[40] Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars.[41] His armour cut off with those arrows, the son of Prithā, covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron.[42] Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of that great bowman, fell down on the Earth.[43] Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts.[44] Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pāndava himself with three broad-headed arrows.[45] And he also cut off the couple of quivers (that is foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were yoked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira begin to retreat. His *Pārshni* driver had been slain.[46-47] He became exceedingly cheerless and unable to stay before Karna. The son of Rādhā then, pursuing Yudhishthira the son of Pāndu,[48] cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunder-bolt, the umbrella, the hook, the fish, the flag, the tortoise, and the conch-shell, and desired to seize him by force. He then remembered the words of Kunti.[49-50] Then Calya addressed him and said,—Do not, O Karna, seize this best of kings! As soon as thou seizest him, he will reduce both thee and me to ashes![51]—

Then Karna, O king, laughing in mockery, addressed the son of Pāndu and thus spoke unto him disparagingly:—How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties,[52] wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas![53] Endued with *Brahma* force, thou art, indeed, devoted to the study of the *Vedas* and the performance of sacrificial rites! Do not, O son of Kunti, fight again, and do not again approach brave warriors![54] Do not use harsh language towards heroes and do not come to great battles! Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way![55] By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour! Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keçava and Arjuna, are![56] Indeed, O king, Karna will never slay one like thee!—Having said these words unto the son of Prithā, the mighty Karna, setting Yudhishthira free,[57] began to slaughter the Pāndava host like the wielder of the thunder-bolt slaughtering the *Asura* host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away.[58] Beholding the king flying away, the Chedis, the Pāndavas, the Pānchālas, and the mighty car-warrior Sātyaki, all followed that monarch of unfading glory.[59] And the sons of Draupadi, and the Curas, and the twin sons of Mādri by Pāndu, also followed the king. Beholding the division of Yudishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of kettle-drums and conchs and cymbals and bows,[60-61] and leonine shouts, arose from among the Dhārtarāshtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Crutakirti, began to behold the prowess of Karna. Then king Yudhishthira the just, seeing his troops fast slaughtered,[64-68] became filled with rage, and addressing his warriors, commanded them, saying,—Slay these enemies! Why are ye inactive?—Then the mighty car-warriors of the Pāndavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts

then, O Bhārata, of the warriors (of both hosts), and the noise made by cars and elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous.—*Exert, Strike, Face the foe,*[64-66]—were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them, a shadow as that of the clouds seemed to spread over the field.[67] And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle.[68] Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like mountain summits in consequence of their uneven backs, huge elephants,[69] with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle,—heads, that is, that were adorned with large and expansive eyes of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth,[70-73] in consequence of the sound of music and song proceeding from large bands of *Apsaras* on their celestial cars, with which those bands of heavenly chorristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven,[74-75] heroes, with cheerful hearts, speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle,[76] and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged

in this way,[77] the field became covered with the dust raised by the troops. Then enemies slew enemies, and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails,[78] and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely,[79] a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men.[80] Indeed, in that vast host teeming with men and steeds and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible.[81] And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side.[82] And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes all became bloody.[83] Some bathed in it, and some drank the liquid, and some became strengthless, O bull of Bharata's race! Cars and steeds and men and elephants and weapons and ornaments,[84] and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red.[85] With the odor, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound,[86] almost all the combatants, O Bhārata, became very cheerless. The Pāndava heroes then, headed by Bhimasena and Sātyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pāndava heroes to be irresistible,[87-88] the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by

the enemy, even like a herd of elephants in the forest afflicted by lions.'"[89-90]

Section L.

"Sanjaya said,—'Beholding the Pāndava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata's race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop.[1-2] Then one of the wings of the army and its further wing, and Cakuni the son of Suvala, and the Kauravas, well-armed, rushed against Bhimasena in that battle.[3] Karna also, beholding the Dhārtarāshtra force with all its kings flying away, addressed the ruler of the Madras, saying,—Proceed towards the car of Bhima![4]—Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was.[5] Thus urged by Calya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle.[6] Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race.[7] Addressing the heroic Sātyaki and Dhrishtadyumna the son of Prishata, he said,—Do you two protect king Yudhishthira of virtuous soul! With difficulty he escaped from a situation of great peril before my very eyes![8] In my sight have the armour and robes of the king been cut off and torn, for Duryodhana's gratification, by Rādhā's son of wicked soul![9] I shall today reach the end of that woe, O son of Prishata! Today, either I shall slay Karna in battle, or he will slay me in dreadful battle! I tell thee truly![10] Today I make over the king to you as a sacred pledge! With cheerful hearts exert ye today for protecting the king![11]—Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout.[12] Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words.[13]

"'Calya said,—Behold, O Karna, the mighty-armed son of Pāndu, who is filled with rage! Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years![14] Never before did I see him assume such a form, no, not even when Abhimanyu was slain and the *Rākshasa* Ghatotkacha![15] Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the *Yuga*, is such that it seems he is capable of resisting the three worlds united together'—"[16]

"Sanjaya continued,—'While the ruler of the Madras was saying these words unto the son of Rādhā, Vrikodara, excited with rage, came upon Karna.[17] Beholding Bhima, that delighter in battle, approach him in that way, the son of Rādhā laughingly said unto Calya these words.[18]—The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true![19] This Vrikodara is brave and is a hero full of wrath! He is reckless in protecting his body, and in strength of limbs is superior to all![20] While leading a life of concealment in the city of Virāta, relying then on the mighty of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives![21] Even he stands today at the head of battle, clad in mail and insensate with wrath! He is ready to engage in battle with the Destroyer armed with uplifted mace![22] This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me![23] That desire of mine may be fulfilled today in consequence of my encounter with Bhima! If I slay Bhima or make him carless,[24] Pārtha may come against me. That will be well for me! Settle that without delay which thou thinkest to be suitable to the hour![25]—Hearing these words of Rādhā's son of immeasurable energy Calya replied, saying,[26]—O thou of mighty-arms, proceed against Bhimasena of great might! Having checked Bhimasena, thou mayst then obtain Phālguna![27] That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna! I tell thee the truth![28]—Thus addressed, Karna once more said unto Calya,—Either I shall slay Arjuna in

battle, or he will slay me! Setting thy heart on battle proceed to the spot where Vrikodara is!—'[39]

"Sanjaya continued,—'Then, O king, Calya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army.[50] There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met.[51] The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides.[52] That collision in battle, O monarch, between Karna and the son of Pāndu became, O king, fierce and awful, and the noise that arose was tremendous.[53] Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest.[54] And once more, Karna of immeasurable soul covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows.[55] And he once more pierced Karna with nine straight and keen shafts. Then Karna, with a number of arrows, cut in twain Bhima's bow at the handle.[56] And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour.[57] Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows.[58] Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands.[59] His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pāndu, insensate with wrath, and impelled by the desire of slaying the Suta's son,[60] fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains.[61] Forcibly drawing the bowstring to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft.[62] Thus sped by the mighty Bhima, that shaft, making a noise loud as that of the thunder, pierced through Karna in that battle, like the thunder-bolt itself piercing through a moun-

tain.[43] Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car.[44] The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight.[45] Then after Karna's defeat, Bhimasena began to rout the vast Dhārtarāshtra host like Indra routing the *Dānavas*.'"[46]

SECTION LI.

"Dhritarāshtra said,—'Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car![1]—*There is only one person, viz., Karna, who will slay the Pāndavas along with the Srinjayas!*—Even this is what Duryodhana, O Suta, used very often to say unto me![2] Beholding, however, that son of Rādhā now defeated by Bhima in battle, what did my son Duryodhana next do?'[3]

"Sanjaya said,—'Beholding Rādhā's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saying,[4]—Go ye quickly, blessed be ye, and protect the son of Rādhā who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena![5]—Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire.[6] They were Crutarvan and Durddhara and Krātha and Vivitsu and Vikata and Soma, and Nishangin and Kavachin and Pāçin and Nanda and Upanandaka,[7] and Duspradharsha and Suvāhu and Vātavega and Suvarchasas, and Dhanurgrāha and Durmada and Jalasandha and Cala and Saha.[8] Surrounded by a large car force, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides.[9] They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength,[10] O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that

advanced against him.[11] Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu, adorned with ear-rings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth.[12] Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess.[13] With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle.[14] Those two, viz., Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest.[15] Then Bhima, without losing a moment, despatched Krātha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth.[16] Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered.[17] When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode.[18] Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the *Yuga*.[19] Beholding those sons of thine slain, the Suta's son, with a cheerless heart, once more urged his steeds of the hue of swans to that place where the son of Pāndu was.[20] Those steeds, O king, urged on by the ruler of the Madras, approached with great speed the car of Bhimasena and mingled in battle.[21] The collision, O monarch, that once more took place between Karna and the son of Pāndu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din.[22] Beholding, O king, those two mighty car-wrariors close with each other, I became very curious to observe the course of that battle.[23] Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons.[24] Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad headed and straight arrows made entirely of iron.[25] Thereupon the mighty-armed

Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bowstring drawn to his ear.[26] Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pāndu with a thick shower of arrows.[27] The mighty Bhima also, shrouding that mighty car-warrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout.[28] Then Karna, filled with rage, grasped his bow strongly and pierced Bhima with ten arrows whetted on stone and equipt with *Kanka* feathers.[29] With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible *Parigha*, twined round with hempen chords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar.[30-31] Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder.[32] Then Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts.[33] The battle that took place between Karna and the son of Pāndu in that meeting, became awful for a moment, like that of a couple of huge lions desirous of slaying each other.[34] Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows.[35] Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist.[36] That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into an anthill.[37] In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake.[38] Then Karna, O king, filled with rage and the desire to rataliate, struck Bhima with five and twenty shafts, and then with many more.[39] With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama.[40]

Next, quickly cutting off the bow of Pāndu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car.[41] Deprived of his car, O chief of Bharata's race, the mighty-armed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle.[42] Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn.[43] Suddenly the son of Pāndu, that schorcher of foes, filled with wrath, routed seven hundred elephants, O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops.[44] Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums.[45] Thereupon those animals, inspired with fear, ran away. But urged again by their drivers, they surrounded Bhimasena once more, like the clouds covering the Sun.[46] Like Indra felling mountains with his thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards.[47] That chastiser of foes, viz., the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Suvala.[48] Scorching thy army, the son of Pāndu then destroyed a century of foremost cars and several hundreds of foot-soldiers in that battle.[49] Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire.[50] Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that battle and fled away in all directions.[51] Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides.[52] Like Vishnu destroying the *Asuras*, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons.[53] Then three thousand horsemen, despatched by Cakuni, respected by all brave men and armed with darts and swords and lances, rushed towards Bhima.[54] That slayer of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace.[55] Loud sounds arose from among them while

they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks.[56] Having slain those three thousand excellent horse of Suvala's son in that way, he rode upon another car, and filled with rage proceeded against the son Rādhā.[57] Meanwhile, Karna also, O king, covered Dharma's son, that chastiser of foes, with thick showers of arrows, and felled his driver.[58] Then that mighty car-warrior, beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipt with *Kanka* feathers.[59] The son of the Wind-god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind.[60] The son of Rādhā then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side.[61] Then Sātyaki, of immeasurable soul, O Bhārata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima.[62] Though exceedingly afflicted by Sātyaki, Karna still approached Bhima. Approaching each other, those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other.[63] Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible.[64] In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy.[65] Indeed, the blazing effulgence of the Sun shining at midday was dispelled by those dense showers of arrows shot by Karna and the son of Pāndu.[66] Beholding the son of Suvala, and Kritavarman, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pāndavas, the Kauravas rallied and came back to the fight.[67] Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that terrible noise that is made by many oceans swollen with rains.[68] Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee.[69] The battle that commenced at that hour

when the Sun had reached the meridian was such that its like had never been heard or seen by us.[70] One vast host rushed against another, like a vast reservior of water rushing towards the ocean.[71] The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another.[72] Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.[73]

"'The battle then commenced, awful and terrible, between the Kurus and the Pāndavas, both of whom were inspired with the desire of winning great fame.[74] A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bhārata, as they addressed one another by name.[75] He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist.[76] Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run over.[77] Beholding the bodies of those angry heroes of immeasurable energy, a great fear entered my heart, respecting the dire consequences that would ensue.[78] Then the Pāndavas, O king, and the Kauravas also,—mighty car-warriors all,—striking one another, began to mangle one another with their keen shafts.'"[79]

Section LII.

"Sanjaya said,—'Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle.[1] Throngs of cars, and large bodies of horses, and teeming divisions of infantry, and elephants in large numbers, mingled with one another, O king, for battle.[2] We beheld the falling of maces and spiked bludgeons and *Kunapas* and lances and short arrows and rockets hurled at one another in that dreadful engagement.[3] Arrowy showers, terrible to look at, coursed like flights of locusts. Elephants, approaching elephants, routed one an-

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* A triplet.—T.

other.[4] Horsemen encountering horsemen in that battle, and car-warriors encountering car-warriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen,[5] and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another.[6] In consequence of those brave combatants, striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself).[7] The Earth, O Bhārata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella.[8] Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep-red.[9] Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks, and arms, and thighs, and ear-rings, and other ornaments displaced from the bodies of warriors, O Bhārata,[10] and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground.[11] Elephants, coming against elephants, tore one another with their tusks, O king! Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful.[12] Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals adown whose breasts run streams of liquid chalk.[13] Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons.[14] Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter.[15] Many foremost of elephants, pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands.[16] Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipt of their wings).[17] Others, afflicted with arrows and much pained by their wounds, fell down, touching the Earth, in that dreadful battle, with their frontal globes or the parts between their

tusks.[18] Other roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain.[19] Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions.[20] Others, struck with arrows and lances, or dragged down, fell on the Earth and writhed in angony, making diverse kinds of motion.[21] Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire! Others, beholding their relatives and sires and grandsires,[22] and others, seeing their retreating foes, shouted to one another their well known names and the names of their races.[23] The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motion.[24] Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes.[25] Those arms, looking like the tapering bodies of snakes, and smeared with sandal-paste, O king, looked beautiful, when drenched with blood, like little standards of gold.[26] When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck.[27] A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes.[28] Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of bloody currents.[29] And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them.[30] Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there,[31] enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished.[32] And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead.[33] And

innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and blood, and drinking blood and drinking fat, O Bhārata, began to dance around.[34] And crows and vultures and cranes, gratified with fat and marrow and other animal humours and flesh, were seen to move about in glee.[35] Thy, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty.[36] Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors earcered fearlessly, displaying their prowess.[37] Addressing one another, O Bhārata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes.[38-39] During the progess of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.'"[40]

Section LIII.

"Sanjaya said,—'During the progress of that battle in which so many Kshatriyas sank down, the loud twang of *Gāndiva*, O sire, was heard above the din,[1] on that spot, O king, where the son of Pāndu was engaged in slaughtering the *Samsaptakas*, the Koçalas, and the Nārāyana forces.[2] Filled with rage and longing for victory, the *Samsaptakas*, in that battle, began to pour showers of arrows on Arjuna's head.[3] The puissant Pārtha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors.[4] Plunging into the midst of that division of cars with the aid of his whetted shafts equipt with *Kanka* feathers, Pārtha came upon Suçarman of excellent weapons.[5] That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the *Samsaptaka*ss also covered Pārtha with their shafts.[6] Then Suçarman, piercing Pārtha with ten shafts, struck Janārddana with three in the right arm. With a broad-headed arrow then, O sire, he

pierced the standard of Arjuna.[7] Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roar very fiercely, affrighting thy troops.[8] Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive.[9] That army then, as it stood inactive, O king, looked beautiful like the *Chaitraratha* forest with its flowery burthen of diverse kinds.[10] Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains.[11] Then all of them encompassed the great car of the Pāndava. Assailing him, they uttered loud roars, although all the while they were being struck and slaughtered with sharp shafts.[12] Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars.[13] Some among them seized the massive arms of Keçava, and some among them, O king, seized Pārtha himself with great joy as he stood on his car.[14] Then Keçava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back.[15] Then Pārtha, encompassed by those great car-warriors, and beholding his car assailed and Keçava attacked in that manner, became filled with rage, and overthrew a large number of car-warriors and foot-soldiers.[16] And he covered all the combatants that were close to him with many arrows that were fit for close encounters. Addressing Keçava then, he said,[17]—Behold, O Krishna, O thou of mighty arms, these countless *Samsaptakas* engaged in accomplishing a fearful task although slaughtered in thousands![18] O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car.[19]—Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare.[20] Hearing that blare, the army of the *Samsaptakas* began to waver, O king, and became inspired with great fright.[21] Then that slayer of hostile heroes, viz., the son of Pāndu, paralysed the legs of the *Samsaptakas* by repeatedly invoking, O monarch, the weapon called *Nāga*.[22] Thus tied

with those foot-tying bands by the high-souled son of Pāndu, all of them stood motionless, O king as if they had been petrified.[23] The son of Pāndu then began to slay those motionless warriors like Indra in days of yore slaying the *Daityas* in the battle with Tāraka.[24] Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons.[25] Their legs being paralysed, they could not, O king, move a step. Then Pārtha slew them with his straight arrows.[26] Indeed, all those warriors, in that battle, aiming at whom Pārtha had invoked that foot-tying weapon, had their lower limbs encircled with snakes.[27] Then the mighty car-warrior Suçarman, O monarch, beholding his army thus paralysed, quickly invoked the weapon called *Sauparna*.[28] Thereupon numerous birds began to come down and devour those snakes. The latter again, at sight of those rangers of the sky, began, O king, to fly away.[29] Freed from that foot-tying weapon, the *Samsaptaka* force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds.[30] Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Pārtha with numerous weapons.[31] Cutting off with his own arrowy downpour that shower of mighty weapons, Vāsava's son, that slayer of hostile heroes, began to slaughter those warriors.[32] Then Suçarman, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts.[33] Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying,—*Pārtha is slain!*[34]—At this, the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts, arose there.[35] Recovering his senses, Pārtha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the *Aindra* weapon.[36] Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants.[37] And steeds and cars, in hundreds and thousands, were also seen to be slaughtered in that battle, with those weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all[38] the *Samsapta-*

kas and the *Gopālas*. O Bhārata! There was no man amongst them that could fight with Arjuna.[39] There, in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess.[40] Then the son of Pāndu, having slain full ten thousand combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke.[41] And then he slew full fourteen thousand warriors, and three thousand elephants.[42] Then the *Samsaptakas* once more encompassed Dhananjaya, making death or victory their goal.[43] The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pāndu, became awful."[44]

Section LIV.

"Sanjaya said,—'Then Kritavarman, and Kripa, and the son of Drona, and the Suta's son, O sire, and Uluka, and Suvala's son (Cakuni), and the king himself, with his uterine brothers,[1] beholding the (Kuru) army, afflicted with the fear of Pāndu's son, unable to stand together like a vessel wrecked on the ocean, endeavoured to rescue it with great speed.[2] For a short space of time, O Bhārata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of the timid and the joy of the brave.[3] The dense showers of arrows shot in that battle by Kripa, thick as flights of locusts, covered the Srinjayas.[4] Then Cikhandin, filled with rage, speedily proceeded against the son of Gotama and poured upon that bull amongst Brāhmanas his arrowy downpours from all sides.[5] Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Cikhandin with ten arrows in that battle.[6] Then Cikhandin, filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipt with *Kanka* feathers.[7] The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Cikhandin of his steeds, driver, and car.[8] Jumping down from his steedless vehicle, the mighty car-warrior (Cikhandin) rushed impetu-

ously at the Brāhman, having taken up a sword and a shield.[9] As the Pānchāla prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful.[10] Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Cikhandin, O king, (thus assailed), remained perfectly inactive in that battle.[11] Beholding Cikhandin covered (with arrows) by Kripa, O best of kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa.[12] The great car-warrior Kritavarman, however, rushing impetuously, received Dhrishtadyumna as the latter proceeded against the son Caradwat.[13] Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Caradwat's son.[14] Thy son Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity.[15] Karna, too, otherwise called Vaikartana, O Bhārata, in that battle, resisted Bhimasena, and the Kārushas, the Kaikayas, and the Srinjayas.[16] Meanwhile Caradwat's son, in that battle, O sire, with great activity, sped many arrows at Cikhandin, as if for the purpose of burning him outright.[17] The Pānchāla prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides.[18] The son of Gotama then quickly cut off with his arrows the shield of Prishata's son, that was decked with a hundred moons. At this feat of his, the troops made a loud uproar.[19] Deprived of his shield, O monarch, and placed under Kripa's power, Cikhandin still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death.[20] Then Suketu the son of Chitraketu, O king, quickly proceeded towards the mighty Cikhandin plunged into such distress and assailed in that manner by Kripa with his arrows.[21] Indeed, the young prince of immeasurable soul rushed towards the car of Gotama's son, and poured upon the Brāhmana in that battle innumerable shafts of great keenness.[22] Beholding that Brāhmana observant of vows thus engaged in battle (with another), Cikhandin, O best of kings, retreated hastily from that spot.[23] Meanwhile Suketu, O king, piercing the son of

Gotama with nine arrows, once more pierced him with seventy and again with three.[24] Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb[25]. The son of Gotama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs.[26] All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake.[27] With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing earrings and head-gear and head-protector.[28] That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory![29] Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.[30]

"'Encompassing the mighty Dhrishtadyumna, Kritavarman cheerfully addressed him, saying,—Wait, Wait![31]—The encounter then that took place between the Vrishni and the Pānchāla warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat.[32] Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridikā with nine arrows in the chest, and succeeded in afflicting him greatly.[33] Then Kritavarman, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car, with his shafts.[34] Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible like the Sun shrouded by rain-charged clouds.[35] Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds.[36] The commander of the Pāndava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarman and poured upon him a fierce shower of arrows.[37] The son of Hridikā, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity.[38] Beholding his irresistible shower of arrows checked in that battle by Kritavarman, the son of Prishata, approaching his antagonist, began to resist him.[39] And soon he despatched

Kritavarman's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car.[40] The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with his shafts, without losing a moment.[41] Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this, a battle once more took place between them.' "[42]

Section LV.

"Sanjaya said,—'Meanwhile the son of Drona, beholding Yudhishthira protected by the grandson of Cini and by the heroic sons of the Draupadi, cheerfully advanced against the king,[1] scattering many fierce arrows equipt with wings of gold and whetted on stone, and displaying diverse manœvres of his car and the great skill he had acquired and his exceeding lightness of hands.[2] He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle.[3] The welkin being covered with the shafts of Drona's son, nothing could be seen. The vast space in front of Açwatthāman became one expanse of arrows.[4] The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there.[5] Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occassion.[6] Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky could course through his element.[7] Then Sātyaki, though struggling resolutely, and Pāndu's son king Yudhishthira the just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pāndava army) were filled with wonder. All the kings became incapable of even looking at Açwatthāman, O monarch, who then resembled the scorching Sun himself in the sky.

While the (Pāndava) troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi,[8-10] and Sātyaki, and king Yudhishthira the just, and the Pānchāla warriors, all uniting together, cast off their fears of death and rushed against the son of Drona.[11] Then Sātyaki, piercing the son of Drona with seven and twenty arrows, once more pierced him with seven long shafts decked with gold.[12] And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven; and Crutakarman pierced him with three arrows and Crutakirti with five.[13] And Sutasoma pierced him with nine arrows, and Catānika with seven. And many other heroes pierced him with many arrows from every side.[14] Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Sātyaki in return with five and twenty arrows whetted on stone.[15] And he pierced Crutakirti with nine arrows and Sutasoma with five; and with eight arrows he pierced Crutakarman, and Prativindya with three.[16] And he pierced Catānika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Crutakirti.[17] The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipt with sharp points.[18] Then, O monarch, the son of Drona covered the Pāndava troops, O sire, with thick showers of arrows, O bull of Bharata's race.[19] Of immeasurable soul, the son of Drona, next, smiling the while, cut off the bow of king Yudhishthira the just, and then pierced him with three arrows.[20] The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest.[21] Then Sātyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar.[22] His bow cut off, that foremost of mighty men, viz., the son of Drona, quickly felled Sātyaki's driver from his car with a dart.[23] The valiant son of Drona then, taking up another bow, covered the grandson of Cini, O Bhārata, with a shower of arrows.[24] His driver having been slain, Sātyaki's steeds were seen to run

hither and thither, O Bhārata, in that battle.[25] Then the Pāndava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son, that foremost of all wielders of weapons.[26] That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him, received them all in that dreadful battle.[27] Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pāndava troops in that battle, who resembled a heap of dry grass and straw.[28] That army of Pāndu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale.[29] People then, O monarch, beholding the prowess of Drona's son, regarded all the Pāndavas as already slain by him.[30] Then Yudhishthira, that great car-warrior and disciple of Drona,* filled with rage and the desire to retaliate, addressed Drona's son, saying,[31]—O tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay *me* today![32] The duties of a Brāhmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brāhmana in name only![33] In thy very sight, however, O thou of mighty arms, I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch mongst Brāhmanas![34]—Thus addressed, the son of Drona, smiling, and reflecting upon what was proper and true, gave no reply.[35] Without saying anything, he covered the son of Pāndu in that battle with a shower of arrows, like the Destroyer himself in wrath while engaged in annihilating creatures.[36] Thus covered by Drona's son, O sire, the son of Prithā quickly went away from that spot, leaving that large division of his.[37] After Yudhishthira the son of Dharma had gone away, the high-souled son of Drona also, O king, left that spot.[38] Then Yudhishthira, O king, avoiding the son of Drona in that great battle, proceeded against thy army, resolved to achieve the cruel task of slaughter." "[39]

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* I adopt the Bombay reading.—T.

"Sanjaya said,—"Meanwhile Vikartana himself, resisting Bhimasena supported by the Pānchālas and the Chedis and the Kaikayas, covered him with many arrows.[1] In the very sight of Bhimasena, Karna slew in that battle many mighty car-warriors among the Chedis, the Kārushas, and the Srinjayas.[2] Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass.[3] The Suta's son also, in that battle, began to slay the mighty bowmen amongst the Pānchālas, the Kaikayas, and the Srinjayas, in thousands.[4] Indeed, the three mighty car-warriors, viz., Pārtha and Vrikodara and Karna, began to exterminate the *Samsaptakas*, the Kauravas, and the Pānchālas, respectively.[5] In consequence of thy evil policy, O king, all those Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle.[6] Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows.[7] Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft.[8] Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five.[9] Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows.[10] With a couple of broad-headed arrows then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows.[11] Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle.[12] Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds pouring rain upon a mountain breast.[13] Thereupon thy son, that great car-warrior, O king, filled with rage, resisted those two great bowmen, viz., the twin sons of Pāndu, with showers of winged arrows.[14] The bow of Duryo-

dhana in that battle, O Bhārata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides.[15] Covered with Duryodhana's shafts, the two sons of Pāndu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds.[16] Indeed, those arrows, O king, equipt with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun.[17] When the welkin was thus shrouded and all that was seen was one uniform expanse of arrows, the aspect that each of the twins showed was that of the Destroyer himself at the end of the *Yuga*.[18] Beholding, on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Mādri to be in the presence of Death.[19] The commander, then, O king, of the Pāndava army, viz., the mighty car-warrior Pārshata, proceeded to that spot where Duryodhana was.[20] Transgressing those two great car-warriors, viz., the two brave sons of Mādri, Dhrishtadyumna began to resist thy son with his shafts.[21] Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Pānchāla with five and twenty arrows.[22] Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pānchāla with sixty shafts and once again with five, and uttered a loud roar.[23] Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist.[24] Casting aside that broken bow, the prince of Pānchāla, that crusher of foes quickly took up another bow that was new and capable of bearing a great strain.[25] Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person, looked resplendent on his car.[26] Desirous of slaying Duryodhana, O chief of the Bharatas, the Pānchāla hero sped five and ten clothyard shafts that resembled hissing snakes.[27] Those shafts, whetted on stone and equipt with the feathers of *Kankas* and peacocks, cutting through the armour, decked with gold, of the king, passed through his body and entered the Earth in consequence of the force with which they had been

shot.[28] Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic *Kinçuka* in the season of spring with its flowery weight.[29] His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow with a broad-headed arrow.[30] Having cut off his assailant's bow, the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eye-brows.[31] Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus.[32] Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows.[33] With five he slew the four steeds and the driver of Duryodhana, and he cut off, with another, his bow decked with gold.[34] With the remaining ten shafts, the son of Prishata cut off the ear with the *upashkara*, the umbrella, the dart, the sword, the mace, and the standard of thy son.[35] Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden *Angadhas* and bearing the divice of an elephant worked in jewels, cut off by the prince of the Pānchālas.[36] Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle.[37] In the very sight of Dhrishtadyumna, Drudhara, O monarch, causing that ruler of men to ride upon his car, quickly bore him away from the battle.[38]

"'Meanwhile the mighty Karna, having vanquished Sātyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts.[39] The grandson of Cini, however, quickly pursued him from behind, striking him with his arrows, like an elephant pursuing a rival and striking him at the hinder limbs with his tusks.[40] Then, O Bhārata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata.[41] Not a single combatant of either the Pāndavas or ourselves turned his face from the battle. Then Karna proceeded against the Pānchālas with great speed.[42] At that hour when the Sun had ascended

the meridian, a great slaughter, O best of men, of elephants and steeds and men, took place on both sides.[43] The Pānchālas, O king, inspired with desire of victory, all rushed with speed against Karna like birds towards a tree.[44] The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pānchālas, with the keen points of his shafts, singling out their leaders,[45] viz., Vyāghraketu and Suçarman and Chitra and Ugrāyudha and Jaya and Cukla and Rochamāna and the invincible Singhasena.[46] Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz., Karna, that ornament of battle.[47] That foremost of men, endued with great valour, viz., the son of Rādhā, afflicted those eight heroes engaged in battle with him, with eight keen shafts.[48] The Suta's son, possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight.[49] Filled with rage, the son of Rādhā then slew Jishnu, and Jishnukarman, and Devāpi, O king, in that battle, and Chitra, and Chitrāyudha, and Hari, and Singhaketu, and Rochamāna, and the great car-warrior Calabha, and many car-warriors among the Chedis.[50-51] Bathed in blood, the form of Adhiratha's son, while he was engaged in taking the lives of those heroes, swelled with energy and pride like the gigantic form of Rudra himself.[52] There, O Bhārata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle.[53] Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder.[54] With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car.[55] Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army, had ever achieved such feats as were then achieved by Karna in that battle.[56] Amongst elephants, amongst steeds, amongst cars, and amongst men, the Suta's son caused a very great carnage, O tiger among men.[57] As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pānchālas.[58] As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs

of Pānchāla cars to all sides.[59] As deer that have approached the jaws of a lion, can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives.[60] As people are certainly burnt if they come in contact with a blazing fire, even so the Srinjayas, O Bhārata, were burnt by the Karna-fire when they came in contact with it.[61] Many warriors among the Chedis and the Pānchālas, O Bhārata, that were regarded by heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name in every instance.[62] Beholding the prowess of Karna, O king, I thought that a single Pānchāla even would not, in that battle, escape from the son of Adhiratha.[63] Indeed, the Suta's son, in that battle, repeatedly routed the Pānchālas.[64]

"'Beholding Karna thus slaughtering the Pānchālas in that dreadful battle, king Yudhishthira the just rushed in wrath towards him.[65] Dhrishtadyumna and the sons of Draupadi also, O sire, and hundreds of warriors, encompassed that slayer of foes, viz., the son of Rādhā.[66] And Cikhandin, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Cini, and innumerable Prabhadrakas,[67]—these, endued with immeasurable energy,—advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons.[68] Like Garuda falling upon a large number of snakes, the son of Adhiratha, single-handed, fell upon all those Chedis and Pānchālas and Pāndavas in that encounter.[69] The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the *Dānavas*.[70] Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows.[71] While the son of Rādhā was thus engaged with the Pāndavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts every one of which resembled the rod of Yama.[72] That great bowman, fighting single-handed with the Vālhikas, and the Kaikayas, the Matsayas, the Vasātis, the Madras, and the Saindhavas, looked exceedingly resplendent.[73] There, elephants,

assailed in their vital limbs by Bhima with his clothyard shafts, fell down, with their riders slain, making the Earth tremble with the violence of their fall.[74] Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities.[75] Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with wounds.[76] The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena.[77] The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupified.[78] Indeed, that melancholy host stood motionless in that dreadful battle like the Ocean, O king, during a calm in autumn.[79] Stupified did that host stand even like the Ocean in a calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, that host, whilst thus being slaughtered,*[80-81] became drenched with gore and seemed to bathe in blood. The combatants, O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another.[82] The Suta's son, filled with rage, routed the Pāndava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent.[83] During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of victorious persons, having slain a large number of *Samsaptakas* in the midst of their array, addressed Vāsudeva, saying,—This struggling force of *Samsaptakas*, O Janārddana, is broken![84-85] Those great car-warriors amongst the *Samsaptakas* are flying away with their followers, unable to bear my shafts like deer unable to bear the roar of the lion![86] The vast force of the Srinjayas also seems to break in this great battle! There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna,[87] is seen in the midst of Yudhishthira's division, where he is careering with activity!

* The Bengal reading *Yuddhyamānam* is erroneous. The Bombay reading is *Yudhyamāna.n.*—T.

The other great car-warriors (of our army) are incapable of vanquishing Karna![88] Thou knowest that Karna is possessed of great energy as regards prowess in battle! Proceed thither where Karna is routing our forces![89] Avoiding (other warriors) in battle, proceeded against the Suta's son, that mighty car-warrior! This is what I wish, O Krishna! Do, however, that which thou likest![90]—Hearing these words of his, Govinda smiled, and addressing Arjuna, said,—Slay the Kauravas, O son of Pāndu, without delay![91]—Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pāndu, penetrated thy vast force.[92] Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keçava, penetrated into its midst.[93] That ape-bannered car, the clatter whose wheels resembled the deep roar of the clouds and whose flags waved on the air, penetrated into the host like a celestial car passing through the welkin.[94] Keçava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour.[95] Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Açwins invoked with proper rites in a sacrifice by the officiating priests.[96] Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters.[97] Having penetrated into the midst of that car-force and those bodies of horse, Phālguna careered within those divisions like the Destroyer himself armed with the fatal noose.[98] Beholding him put forth such prowess within his army, thy son, O Bhārata, once more urged the *Samsaptakas* against him.[99] Thereupon, with a thousand cars, and three hundred elephants, and fourteen thousand horse,[100] and two hundred thousands of foot-soldiers armed with the bow, endued with great courage, of sureness of aim, and conversant with all the ways of battle,[101] the leaders of the *Samsaptakas* rushed [from every side]* towards the son of Kunti [in that great battle],† covering the

* This expression occurs in 101.—T.

† This occurs in 100.—T.

Pāndava, O monarch, with showers of arrows from all sides.[103] Thus covered with shafts in that battle, Pārtha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself armed with the noose. While engaged in slaughtering the *Samsaptakas*, Pārtha became a worthier object of sight with all.[103] Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly shot by the diadem-decked Arjuna.[104] Indeed, everything, completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent, O lord, as if covered with snakes.[105] The son of Pāndu, of immeasurable soul, shot on all sides his straight shafts equipt with wings of gold and furnished with keen points.[106] In consequence of the sound of Pārtha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains, seemed to split.[107] Having slain ten thousand Khatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the *Samsaptakas*.[108] Repairing to that further wing which was protected by the Kāmvojas, Pārtha began to grind it forcibly with his arrows like Vāsava grinding the *Dānavas*.[109] With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads, of foes longing to slay him.[110] Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane.[111] While he was engaged in thus slaughtering elephants and steeds and car-warrriors and foot-soldiers, the younger brother of Sudakshin (the chief of the Kāmvojas) began to pour showers of arrows on him.[112] With a couple of crescent-shaped arrows, Arjuna then cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow.[113] Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunder-riven summit of a mountain of red arsenic.[114] Indeed, people saw the tall and exceedingly handsome younger brother of Sudakshina the chief of the Kāmvojas, of eyes resembling lotus petals, slain and fall down like a column of gold or

like a summit of the golden Sumeru.[115] Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly.[116] Each slain with a single arrow, steeds and combatants of the Kāmvoja, the Yavana, and the Caka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch![117] In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place.[118] When the wing and the further wing of the *Samsaptakas* had thus been exterminated by Savyasāchin, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors.[119] Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows, like the Sun himself appearing with his own rays.[120] With mouth wide open from rage and the desire to retaliate, and with red eyes, the mighty Açwatthāman looked formidable like Death himself armed with his mace and filled with wrath as at the end of the *Yuga*.*[121] He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pāndava army.[122] As soon, however, as he beheld him of Daçārha's race on the car, O king, he once more sped at him, O sire, repeated showers of fierce shafts.[123] With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on their car.[124] Then the valiant Açwatthāman, with hundreds of keen arrows, stupified both Mādhava and the son of Pāndu in that battle.[125] Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of *oh* and *alas*.[126] Crowds of *Siddhas* and *Chāranas* began to repair to that spot from every side, mentally uttering this prayer, viz.,—Let good be to all the worlds![127]—Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged

* *Kinkaradandabhrit*,—Nilakatha explains that *Kinkara* was probably the name of the mace or bludgeon that Yama had for his weapon.—T.

in shrouding the two Krishnas with shafts.[128] The sound of Açwatthāman's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion.[129] While careering in that battle and striking on his left and right, the string of his bow looked beautifull like flashes of lightning in the midst of a mass of clouds.[130] Though endued with great firmness and lightness of hand, the son of Pāndu, for all that, beholding the son of Drona then, became greatly stupified.[131] Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Açwatthāman became such in that battle that men could with diffeulty gaze at it.[132] During the progress of that dreadful battle between Drona's son and the Pāndava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath, he drew deep breaths, O king, and seemed to burn with his eyes both Açwatthāman and Phālguna as he looked at them repeatedly. Filled with rage, Krishna addressed Pārtha in an affectionate tone, saying,[133-35]—This, O Pārtha, that I behold in battle regarding thee is exceedingly strange, since Drona's son, O Pārtha, surpasseth thee today![136] Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that *Gāndiva* still in thy hands, and dost thou not stay on thy car now?[137] Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle?[138] Do not, O Pārtha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race! This is not the time for sparing him![139]—Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time when speed was of the highest monument, and with them he cut off Açwatthāman's bow and standard and umbrella and banners and car and dart and mace.[140] With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon, overcome with a deep swoon, Açwatthāman sat down, supporting himself on his flagstaff.[141] The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away

insensible and thus deeply afflicted by the foe.'[142] Meanwhile, that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire![143] Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy.[144] Within a short time Vibhatsu routed the *Samsaptakas*; Vrikodara, the Kurus; and Vasusena, the Pānchālas.[145] During the progress of that battle destructive of great heroes, there rose many headless trunks all around.[146] Meanwhile Yudhishthira, O chief the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.'"[147]

Section LVII.

Sanjaya said,—'Then Duryodhana, O chief of the Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words,[1]—Without seeking hath this occasion arrived, when the gates of heaven have become wide open! Happy are those Kshatriyas, O Karna, that obtain such a battle![2] Brave heroes, fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Rādhā! The occasion that hath come is even such![3] Either let these brave Kshatriyas, slaying the Pāndavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes![4]—Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments.[5] When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further, said,—In the very sight of all the troops, and before the eyes of you all, my father, after he had laid aside his weapons, was slain by Dhrishtadyumna![6-7] By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all! Listen then to that oath of mine![8] *Without slaying Dhrishtadyumna I shall not doff my armour!* If this vow of mine be not fulfiled, let me not go to heaven![9] Be it Arjuna,

be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them! There is no doubt in this![10]—After Açwatthāman had uttered these words, the entire Bharata army, united together, rushed against the Pāndavas, and the latter also rushed against the former.[11] That collision of brave leaders of car-divisions, O Bhārata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution.[12]* Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there, accompanied by the *Apsaras*, for beholding those foremost of men.[13] Filled with joy, the *Apsaras* began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems.[14] Soft winds bore those excellent odors to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth.[15] Strewn with celestial flowers, with beautiful shafts equipt with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars.[16] Then in consequence of cheers coming from the welkin and the noise of musical instruments, the furious passage-at-arms distinguished by twang of bows and clatter of car-wheels and shouts of warriors became exceedingly fierce."[17]

Section LVIII.

"Sanjaya said,—"Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena the son of Pāndu became angry.[1] Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vāsudeva, said,[2]—Behold, O Krishna of mighty arms, the Pāndava army is flying away! Behold, Karna is slaying

* I adopt the Bombay reading. *Kāla-yugānta* is explained as the *Mahāpralaya*.—T.

our great car-warriors in this battle![3] I do not, O thou of Daçārha's race, see king Yudhishthira the just! Nor is the standard of Dharma's son, O foremost of warriors, visible![4] The third part of the day still remaineth, O Janārddana! No one amongst the Dhārtarāshtras cometh against me for fight![5] For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is! Beholding Dharma's son safe and sound with his younger brothers in battle,[6] I will again fight with the foe, O thou of Vrishni's race!—At these words of Vibhatsu, Hari quickly proceeded on that car[7] to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal.[8] During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasāchin, saying,[9]—Behold, O Pārtha, great and awful is this carnage, O Bhārata, of Kshatriyas on Earth for the sake of Duryodhana![10] Behold, O Bhārata, the gold-backed bows of slain warriors, as also their costly quivers displaced from their shoulders![11] Behold those straight shafts equipt with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs![12] Behold, O Bhārata, those scimitars, decked with gold and having ivory handles, and those displaced shields embossed with gold![13] Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold![14] Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles.[15] Behold those iron *Kuntas*, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those disci displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle![16] Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life, as if still alive![17] Behold, thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars.[18] The field of battle is covered with shafts and darts and swords

and axes and scimitars and spiked maces and lances and iron *Kuntas* and battle-axes, and the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes![19-20] The Earth looks beautiful, O Bhārata, with arms smeared with sandal, decked with *Angadas* of gold and with *Keyuras*, and having their ends cased in leathern fences.[21] With hands cased in leathern fences, with displaced ornaments, with severed thighs, looking like elephants' trunks, of many active warriors,[22] with fallen heads, decked with costly gems and ear-rings, of heroes having large expansive eyes, the Earth looks exceedingly beautiful![23] With headless trunks smeared all over with blood, with severed limbs and heads and lips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires![24] Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows yet sticking to their bodies![25] Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field![26] Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners![27] Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets![28] Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of *lapis lazuli*, and those hooks falling upon the ground![29] Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the *Rānku* deer falling on the ground but which had served for seats on horse-back.[30] Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning![31] Behold the Earth, miry with blood, strewn with the faces of heroes, decked with beautiful ear-rings and well-cut beards and possessed of the splendour of the moon and stars![32] Behold those wounded warriors in whom life is

not yet extinct and who, lying all around, are uttering wails of woe! Their relatives, O prince, casting aside their weapons, are tending them, weeping incessantly![33] Having covered many warriors with arrows and deprived them of life, behold, those combatants, endued with activity, longing for victory, and swelling with rage, are once more proceeding for battle against other antagonists![34] Others are running hither and thither on the field! Begged for water by fallen heroes related to them,[35] others have gone in quest of drink! Many, O Arjuna, are breathing their last meanwhile! Returning, their brave relatives, seeing them become senseless,[36] are throwing down the water they have brought and are running wildly, shouting at one another! Behold, many have died after having slaked their thirst, and many, O Bhārata, are dying while drinking![37] Others, though affectionate towards relatives, still deserting their dear relatives, are seen to rush towards foes in great battle![38] Others, again, O best of men, biting their nether lips, and with faces rendered terrible in consequence of the contraction of their bows, are surveying the field all around![39]—While saying these words unto Arjuna, Vāsudeva proceeded towards Yudhishthira. Arjuna also, for beholding the king in that great battle, repeatedly urged Govinda, saying,—*Proceed, Proceed*![40]—Having shown the field of battle to Pārtha, Mādhava, while proceeding quickly, slowly said unto Pārtha once more,[41]—Behold those kings rushing towards king Yudhishthira! Behold Karna, who resembles a blazing fire, on the arena of battle![42] Yonder the mighty-bowman Bhima is proceeding to battle! They that are the foremost among the Pānchālas, the Srinjayas, and the Pāndavas,—they, that is, that have Dhrishtadyumna for their head,—are following Bhima![43] The vast army of the enemy is again broken by the rushing Pārthas! Behold, O Arjuna, Karna is trying to rally the flying Kauravas![44] Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero, viz., who is the foremost of all wielders of weapons![45] The mighty car-warrior Dhrishtadyumna is rushing against that hero! The Srinjayas are following the lead of Dhrishtadyumna! Behold, the Srinjayas are

falling![46]—Thus did the invincible Vāsudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle.[47] Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal.[48] Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy!'"[49]

SECTION LIX.

"Sanjaya said,—"Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Pārthas being headed by Yudhishthira, and ourselves headed by the Suta's son.[1] Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pāndavas, that increased the population of Yama's kingdom.[2] After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave *Samsaptakas*, O Bhārata, were left unslaughtered,[3] Dhrishtadyumna, O monarch, with all the kings (on the Pāndava side), and those mighty car-warriors, the Pāndavas themselves, all rushed against Karna only.[4] Like the mountain receiving a vast body of water, Karna, unaided by any one, received in that battle all those advancing warriors filled with joy and longing for victory.[5] Those mighty car-warriors, encountering Karna, were beat off and broken like a mass of water beat back on all sides when it encounters a mountain.[6] The battle, however, that took place between them and Karna made the hair to stand on end. Then Dhrishtadyumna assailed the son of Rādhā with a straight shaft in that battle, and addressing him said,—Wait, Wait![7]—The mighty car-warrior Karna, filled with rage, shook his foremost of bows called *Vijaya*, and cutting off the bow of Dhrishtadyumna as also his arrows resembling snakes of virulent poison, assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata,[8-9] became bathed in blood and looked beautiful like so many coccinella. The mighty car-warrior Dhrishtadyumna, casting aside that

broken bow,[10] took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna.[11] Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts.[12] Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of Death.[13] That terrible shaft, O monarch, as it coursed impetuously towards Prishata's son, the grandson of Cini, O king, cut off into seven fragments, desplaying great lightness of hand.[14] Beholding his shaft baffled by the arrows of Sātyaki, O king, Karna resisted Sātyaki with showers of arrows from every side.[15] And he pierced Sātyaki in that encounter, with seven clothyard shafts. The grandson of Cini, however, pierced him in return with many arrows decked with gold.[16] The battle then that took place, O king, between those two warriors was such as to fill both spectators and auditors with fear. Though awful, soon it became beautiful and a deserving objects of sight.[17] Beholding the feats, in that encounter, of Karna and the grandson of Cini, the hair of all the creatures there present seemed to stand on end.[18] Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes, and queller of the prowess of all enemies.[19] Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said,—Wait, wait, O slayer of a Brāhmana, thou shalt not escape me today with life![20]—Having said these words, that mighty car-warrior of great lightness of hand, striving resolutely, deeply pierced the brave son of Prishata, who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so that slayer of hostile heroes, the son of Prishata, beholding Drona's son in that battle, now regarded him as his death.[21-23] Soon, however, remembering that he was unslayable in battle by means of weapons, rushed with great speed against Drona's son, like the Destroyer

rushing against the Destroyer at the time of the universal dissolution.[24] Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths in wrath and rushed towards him.[25] Both of them were filled with great rage at sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him:—O wretch amongst the Pānchālas, I shall today despatch thee to Yama![26-27] The sin thou hast committed by slaying Drona before will fill thee today with regret, to thy great evil,[28] if thou stayest in battle without being protected by Pārtha, or if thou dost not fly away, O fool! I tell thee truly![29]—Thus addressed, the valiant Dhrishtadyumna replied, saying,—That same sword of mine which answered thy sire resolutely engaged in battle, will today answer this speech of thine![30] If Drona could be slain by me, O thou that art a Brāhmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?[31]—Having said these words, the wrathful commander of the Pāndava forces, viz., the son of Prishata, pierced Drona's son with a keen arrow.[32] Then Drona's son, filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows.[33] Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen.[34] Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna.[35] The son of Rādhā, too, O monarch, singly resisted the Pānchālas and the Pāndavas and the (five) sons of Draupadi and Yudhāmanyu and the mighty car-warrior Sātyaki, in consequence of which feat he became the cynosure of all eyes.[36] Then Dhrishtadyumna, in that battle, cut off the very tough and formidable bow of Drona's son as also all his arrows resembling snakes of virulent poison.[37] Drona's son, however, with his arrows, destroyed, within the twinkling of an eye, the bow, the dart, the mace, the standard, the steeds, the driver, and the ear of Prishata's son.[38] Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a

blazing shield decked with a hundred moons.[39] Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also[40] of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Açwatthāman, however, though struggling vigorously, could not, O chief of the Bharatas, slay the carless and steedless and bowless Dhrishtadyumna although pierced and exceedingly mangled with many arrows.[41-42] When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata.[43] The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake.[44] Meanwhile Mādhava, addressing Arjuna, said,—Behold, O Pārtha, how the son of Drona is rushing with great speed towards the car of Prishata's son! Without doubt, he will slay the prince![45] O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself![46]—Having said these words, the valiant Vāsudeva urged the steeds towards that spot where Drona's son was.[47] Those steeds, of the splendour of the moon, urged by Keçava, proceeded towards the car of Drona's son, devouring the very skies.[48] Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Açwatthāman made great efforts for slaying Dhrishtadyumna soon.[49] Seeing Dhrishtadyumna dragged, O ruler of men, by his enemy, the mighty Pārtha sped many arrows at the son of Drona.[50] Those arrows, decked with gold and sped from *Gāndiva*, approached the son of Drona and pierced him deeply like snakes penetrating into an anthill.[51] Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pānchāla prince of immeasurable energy.[52] Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Pārtha with many shafts.[53] Meanwhile, the heroic Sahadeva, O ruler of men, bore away

on his own car the son of Prishata, that scorcher of foes.[54] Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage, Drona's son struck Arjuna in the arms and the chest.[55] Thus provoked, Pārtha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death or, rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brāhmana hero.[56] Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away.[57] Then Karna, O monarch, shook his bow *Vijaya* and, filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him.[58] Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle.[59] Beholding Prishata's son rescued and Drona's son afflicted, the Pānchālas, O king, expectant of victory, began to utter loud shouts.[60] Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars.[61] Having achieved that feat, Pārtha addressed Vāsudeva, saying, —Proceed, O Krishna, towards the *Samsaptakas*, for this is greatly desired by me![62]—Hearing those words of Pāndu's son, he of Daçārha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.[63]' "

Section LX.

"Sanjaya—'Meanwhile Krishna, pointing out king Yudhishthira the just unto Kunti's son Pārtha, addressed him in these words:'[1]—Yonder, O son of Pāndu, thy brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhārtarāshtras, all inspired with the desire of slaughtering him![2] The mighty Pānchālas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him![3] Yonder, Duryodhana, O Pārtha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pāndava king![4] Impelled by the

desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare.[5] Those Dhārtarāshtra elephants and horse and car-warriors and foot are coming for seizing Yudhishthira like poor men for seizing a precious gem.[6] Behold, checked by Sātyaki and Bhima, they have again been stupified, like the *Daityas*, that desired to take away the *Amrita*, made motionless by Cakra and Agni![7] The mighty car-warriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean.[8] Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows.[9] I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire.[10] The army of Dhritarāshtra's son, O Pāndava, is arrayed and equipt duly. Cakra himself, coming within the range of its arrows, can scarcely escape.[11] Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself?[12] The force of the heroic Duryodhana's shafts, or Drona's son's, or Kripa's, or Karna's, would break down the very mountains![13] That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Rādhā is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pāndu in fight, especially when he is united with the mighty and brave sons of Dhritarāshtra![14-15] Of rigid vows, when the son of Prithā had been engaged in battle with all those warriors, other great car warriors had struck him and contributed to his defeat.[16] The king, O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with *Brāhma* force, but the puissant one is not endued with much of Kshatriya might![17] Assailed, however, by Karna, the royal son of Pāndu,

viz., Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril.[18] I think, O Pārtha, that king Yudhishthira hath fallen! Indeed, since that chastiser of foes, viz., the wrathful Bhimasena, coolly beareth the leonine roars of the frequently-shouting Dhārtarāshtras longing for victory and blowing their conchs,[19-20] I think, O bull among men, that Pāndu's son Yudhishthira is dead! Yonder Karna urges forward the mighty car-warriors of the Dhārtarāshtras![21] The mighty (Dhārtarāshtra) car-warriors are surrounding the royal son of Prithā with the weapons called *Sthunākarna*, *Indrajāla*, and *Pāçupata*, and with clouds of other weapons![22] The king, O Bhārata, is deeply afflicted and exceedingly weakened, since the Pānchālas and the Pāndavas, those foremost of all wielders of weapons, are proceeding with great speed towards him at a time when speed is of the highest moment, like strong men rushing to the rescue of a person sinking in a bottomless sea![23-24] The king's standard is no longer visible! It has probably been struck down by Karna with his shafts! In the very sight of the twins, O Pārtha, and of Sātyaki and Cikhandin,[25] and Dhrishtadyumna and Bhima and Catānika, O lord, as also of all the Pānchālas and the Chedis, O Bhārata,[26] yonder Karna is destroying the Pāndava division with his arrows, like an elephant destroying an assemblage of lotuses.[27] There, those car-warriors of thy army, O son of Pāndu, are flying away! See, see, O Pārtha, how those great warriors are retreating![28] Those elephants, O Bhārata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain![29] There, those crowds of car-warriors, routed in battle, O Pārtha, by Karna, that crusher of foes, are flying away in all directions![30] Behold, O Pārtha, that foremost of standards, of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field![31] There, the son of Rādhā is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith![32] There, those mighty car-warriors of the Pānchālas are being routed (by Karna) even as the *Daityas* had been routed by Çakra in dreadful battle![33] There, Karna, having vanquished the Pānchālas, the Pāndus,

and the Srinjayas, is easting his eyes on all sides, I think, for seeking thee![34] Behold, O Pārtha, Karna, as he beautifully draws his foremost of bows, looketh exeeedingly beautiful even as Cakra in the midst of the celestials, after vanquishing his foes![35] There, the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pāndus and the Srinjayas with fear on every side![36] There, Karna himself, terrifying the Pāndus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honors, saying,[37]—[Blessed be ye, advanee, ye Kauravas and rush with such speed that no Srinjaya may, in this battle, escape with life![38] United together, do this all of you! As regards ourselves, we will follow you behind!]—Saying these words, he is advaneing behind (his troops), scattering his shafts.[39] Behold Karna, O Pārtha, adorned with his white umbrella in this battle, and looking like the Udaya hills adorned by the moon![40] With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bhārata, in this battle,[41] Karna, O prince, is casting his glances after thee! Without doubt, he will, in this battle, come hither, with great speed![42] Behold him, O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison![43] There, the son of Rādhā turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Pārtha, an eneounter with thee, O seoreher of foes! Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp![44] Wrathful and brave, he is ever engaged in the good of Dhritarāshtra's son. Of wieked understanding, he is always unable to put up with thee![45] Beholding Karna alone and unsupported, Dhritarāshtra's son, O Bhārata, turneth towards him with great resolution, aecompanied by his car foree, for protecting him.[46] Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigor, from desire of winning fame, kingdom and happiness![47] Both of you are endued with great strength. Both of you are possessed of great celebrity. When eneountering each other in battle, O Pārtha, like a eelestial and a *Dānava* in the great battle between the gods and the *Asuras*, let all the Kauravas be hold

thy prowess![48]* Beholding thee filled with great rage and Karna also excited to fury, O bull of Bharata's race, Duryodhana in wrath will not be able to do anything![49] Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Rādhā harboureth a great animosity for the virtuous Yudhishthira,[50] achieve that, O son of Kunti, which should now be achieved! Righteously setting thy heart on battle, advance against that leader of car-warriors![51] There, five hundred foremost of car-warriors, O thou best of car-warriors, that are endued with great might and fierce energy,[52] and five thousand elephants, and twice as many horse, and innumerable foot-soldiers, all united together, O son of Kunti,[53] and protecting one another, O hero, are advancing against thee! Show thyself, of thy own will, unto that great bowman, viz., the Suta's son! Advance, O bull of Bharata's race, towards him with great speed![54] There, Karna, filled with great wrath, is rushing against the Pānchālas! I see his standard approaching towards the car of Dhrishtadyumna! I think he will exterminate the Pānchālas![55] I will tell thee, O bull of Bharata's race, some good news, O Pārtha! King Yudhishthira the just is living![56]† There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Sātyaki, O Bhārata![57] There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the high-souled Pānchālas![58] The troops of Dhritarāshtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts![59] Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops.[60] Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host![61] Yellow and red and black and white banners, adorned with stars and moons

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* 48 is a triplet; the third line is omitted in certain Bengal texts.—T.

† The Bombay edition reads the second line with a slight variation.—T.

and Suns, as also many umbrellas, O Arjuna, lay scattered about![62] Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field![63] There, those car-warriors are falling from their cars, deprived of life by the unreturning Pānchālas with shafts of diverse kinds.[64] There, the Pānchālas of great speed, O Dhananjaya, are rushing against the riderless Dhārtarāshtra elephants and steeds and cars![65] Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle, aided by the might of Bhimasena, are crushing, O tiger among men, the hostile foree![66] There, the Pānchālas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle![67] Behold their great energy and power! Through sheer valor, the Pānchālas are slaughtering the Dhārtarāshtras like angry lions slaying elephants![68] Unarmed, they are snatching the weapons of their armed foes and with those weapons thus snatched are slaying their foes that are effectual smiters, and uttering loud roars![69] The heads and arms of their foes are being struck off and felled on the field! The Pānchāla cars and elephants and horse are all worthy of the highest praise![70] Like swans of great speed leaving the Mānasa lake and rushing into the Ganges, the Pānchālas are rushing against the Kauravas, and every part of the vast Dhārtarāshtra force is assailed by them![71] Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valor for resisting the Pānchālas![72] The Pānchāla heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhārtarāshtra army already sinking in the ocean of Bhima's weapons![73] Beholding the Pānchālas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars![74] The greater portion of the vast Dhārtarāshtra army has become exceedingly frightened[75] Behold, those elephants, pierced by Bhima with his clothyard shafts, are falling down like mountain summits riven by the thunder-bolt of Indra![76] There, those huge elephants, deeply pierced with the straight shafts of Bhimasena,

are flying away, crushing their own ranks![77] Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle?[78] There, the prince of the Nishādas, filled with rage, is coming against the son of Pāndu, on his foremost of elephants, from desire of slaying him with his lances, even like the Destroyer himself armed with his bludgeon![79] Struck by Bhima with ten keen clothyard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off![80] Slaying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill![81] Behold those riders striking Vrikodara with darts and lances in profusion! Slaying with his keen shafts those elephants seven at a time, their triumphal standards also, O Pārtha, are cut down by thy elder brother! As regards those other elephants, each of them is being slain with ten shafts by him.[82-83] The shouts of the Dhārtarāshtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle![84] Full three *Akshauhinis* of Duryodhana's soldiers had been assembled together (in front of Bhima). They have all been checked by that lion among men, viz., Bhimasena, in wrath!'—[85]

"Sanjaya continued,—'Beholding that feat, difficult of accomplishment, achieved by Bhimasena, Arjuna, with his keen shafts, destroyed the remnant of his foes.[86] The mighty *Samsaptakas*, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear.[87] Many amongst them (that fell), became the guests of Cakra and attained to great happiness. As regards Pārtha, that tiger among men continued, with his straight shafts, to slaughter the Dhārtarāshtra host consisting of four kinds of forces.' "[88]

Section LX.

"Dhritarāshtra said,—'When Bhima and Pāndu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pāndus and the Srinjayas,' when, in-

deed, my vast army was being broken and routed and repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did!'[2]

"Sanjaya said,—'Beholding the mighty-armed Bhima, the Suta's son of great valor, with eyes red in wrath, O king, rushed towards him.[3] Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts.[4] The mighty-armed Karna, having rallied thy son's host, proceeded against the Pāndavas, those heroes difficult of defeat in battle.[5] The great car-warriors of the Pāndavas also, shaking their bows and shooting their shafts, proceeded against the son of Rādhā.[6] Bhimasena, and the grandson of Cini, and Cikhandin, and Janamejaya, and Dhrishtadyumna of great strength, and all the Prabhadrakas,[7] and those tigers among men, viz., the Pānchālas, filled with rage and inspired with desire of victory, rushed in that battle, from every side, against thy army.[8] Similarly the great car-warriors of thy army, O king, quickly proceeded against the Pāndava host, desirous of slaughtering it.[9] Teeming with cars and elephants and horse, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect.[10] Cikshandin proceeded against Karna, and Dhrishtadyumna proceeded against thy son Dusçāsana, accompanied by a large force.[11] Nakula proceeded against Vrishasena, while Yudhishthira against Chitrasena. Sahadeva, O king, in that battle, proceeded against Uluka.[12] Sātyaki proceeded against Cakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Açwatthāman proceeded, with great care, against Arjuna.[13] Gotama's son Kripa proceeded against the mighty bowman Yudhāmanyu, while Kritavarman of great strength proceeded against Uttamaujas.[14] The mighty-armed Bhimasena, O sire, alone and unsupported, resisted all the Kurus and thy sons at the head of their division.[15] The slayer of Bhishma, viz., Cikhandin, then, O monarch, with his winged arrows, resisted Karna careering fearlessly in that battle.[16] Held in check, Karna then, his lips trembling in rage, assailed Cikhandin with three arrows in the midst of his eyebrows.[17] With those three arrows sticking on his fore-head, Cikhandin looked highly

beautiful like a silver mountain with three elevated crests.[18] Deeply pierced by the Suta's son in that encounter, the mighty bowman Cikhandin pierced Karna, in return, with ninety keen shafts.[19] The mighty car-warrior Karna then, slaying Cikhandin's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow.[20] That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna.[21] Cutting off that dart with three shafts in that encounter, Karna then, O Bhārata, pierced Cikhandin with nine keen arrows.[22] Avoiding then the shafts sped from Karna's bow, that best of men, viz., Cikhandin, exceedingly mangled, retreated speedily from that spot.[23] Then Karna, O monarch, began to scatter the troops of the Pāndavas, like a mighty wind scattering a heap of cotton.[24] Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Dusçāsana, in return, with three arrows in the centre of the chest.[25] Then Dusçāsana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipt with wings of gold.[26] Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bhārata, at Dusçāsana.[27] Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him.[28] Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold.[29] Thereat Prishata's son, filled with rage, cut off Dusçāsana's bow, O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout.[30] Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side.[31] Beholding the prowess of that high-souled son of thine, the combatants as also the *Siddhas* and the *Apsaras*, became all filled with wonder.[32] We then saw the mighty Dhrishtadyumna thus assailed by the Dusçāsana to resemble a huge elephant held in check by a lion.[33] Then many Pānchāla car-warriors and elephants and horse, O elder brother of Pāndu, desirous of rescuing the commander (of the Pāndava army), encompassed thy son.[34] The

battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that which may be seen at the destruction of all creatures at the end of the *Yuga*.[35]

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows.[36] The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a clothyard shaft of great keenness.[37] Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five.[38] Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke.[39] Beholding the troops of Dhritarāshtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them.[40] After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula,[41] proceeded quickly, O sire, to where his father the son of Rādhā was, for protecting his car-wheel.

"'The angry Uluka was held in check by Sahadeva.[42] Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama.[43] Uluka then, that delighter of his father, jumping down from his car, O king, quickly proceeded and entered the division of the Trigartas.[44] Sātyaki, having pierced Cakuni with twenty keen arrows, easily cut off the standard of Suvala's son with a broad-headed arrow.[45] The valiant son of Suvala, filled with rage, O king, in that encounter, pierced Sātyaki's armour and then cut off his golden standard.[46] Then Sātyaki pierced him in return with many keen arrows, and struck his driver, O monarch, with three arrows.[47] With great speed then, he despached with other shafts the steeds of Cakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Cakuni,[48] that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Cini's grandson, that warrior skilled in battle.[49] Then Sātyaki, O king, rushed in that battle against thy army with great impetuosity, at which that army broke.[50] Shrouded with

the arrows of Cini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.[51]

"'Thy son resisted Bhimasena in that battle. In a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pāndava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence.[52-53] The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena.[54] Yudhāmanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow,[55] felled Yudhāmanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhāmanyu retreated on his car, driving it himself.[56] Uttamaujas covered the terrible son of Hridika, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain.[57] The battle between them, O scorcher of foes, became so awful that its like, O monarch, I had never seen before.[58] Then Kritavarman, O king, in that encounter, suddenly pierced Uttamaujas in the chest at which the latter sat down on the terrace of his car.[59] His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena.[60] Dusçāsana and Suvala's son, encompassing the son of Pāndu with a large elephant force, began to strike him with small arrows.[61] Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force.[62] Beholding that elephant force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the *Asuras*.[63]* While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire.[64] Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands.[65] Covered all over with

* A triplet in the Bengal texts.—T.

networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning.[66] Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth.[67] With those fallen and falling elephants adorned with gold, the Earth looked beautiful there as if strewn with broken mountains.[68] With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit.[69]* Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena.[70] Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looking, on that account, like mountains with liquid metals running adown their sides.[71] People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandal-paste and other pounded unguents, continually employed in drawing the bow.[72] Hearing the sound of his bowstring and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear.[73] The feats of the single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra himself while engaged in destroying all creatures.'"[74]

Section LXII.

"Sanjaya said,—'The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Nārāyana himself, appeared on the scene.[1] Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen.[2] When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage, and surrounded by half his troops, approached suddenly, and encompassed the

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* The righteous on Earth, after death, become planets and stars. Upon the exhaustion of their merits, they are supposed to fall down.—T.

advancing Yudhishthira inspired with the desire of revenge.[3]* The Kuru king then pierced the son of Pāndu with three and seventy razor-headed arrows. At this, Yudhishthira the son of Kunti became inflamed with sire,[4] and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira.[5] Understanding the wicked intentions of the enemy, the great car-warriors of the Pāndava army, uniting together, rushed towards Yudhishthira the son of Kunti, for rescuing him.[6] Indeed, Nakula, and Sahadeva, and Dhrishtadyumana the son of Prishata, surrounded by a full *Akshauhini* of troops, thus proceeded towards Yudhishthira.[7] Bhimasena also, in that battle, crushing the great car-warriors of thy army, proceeded towards the king surrounded by foes.[8] Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, singlehanded, all those mighty bowmen thus advancing (to the rescue).[9] Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable to even look at the son of Rādhā.[10] Indeed, the son of Rādhā, that master of all weapons offensive and defensive, by shooting dense showers of shafts, checked all those great bowmen.[11] The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows.[12] Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful like a huge elephant of split temples.[13] Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, *viz.*, the son of Rādhā, filled with rage, rushed to that spot.[14] Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son.[15] Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away.[16] Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those

* A triplet in the Bengal texts.—T.

sped before.[17] In consequence of those falling showers of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin.[18] Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts.[19] Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold.[20] Then stupifying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the just.[21] Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts.[22] In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch,[23] whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipt with *Kanka* feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs.[24]* Thither where Pāndu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race![25] Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed, in that battle, against Pāndu's son king Yudhishthira the just, shooting cloth-yard shafts and crescent-shaped arrows and those equipt with heads like the calf's tooth.* Yudhishthira also pierced him with many whetted arrows equipt with wings of gold.[26-27]† As if smiling the while, Karna pierced the royal son of Pāndu in the chest with three broad-headed arrows whetted on stone and equipt with *Kanka* feathers.[28] Deeply afflicted therewith, king Yudhishthira the just, sitting down on the terrace of his car, ordered his driver to retreat.[29] Thereupon all the Dhārtarāshtras, with their king, set up a loud shout, saying,—*Seize,—Seize,* and all them then pursued the

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* A triplet in the Bengal texts.—T.

† 27 is a triplet. The two lines of 26 with the first two lines of 27 form a complete sentence. The construction is pleonastic. In the second line of 27, for *Yudhishthira* read *Pānduputra*.—T.

(Pāndava) king.[50] Then seventeen hundred Kekaya troops skilled in smiting, united with a body of the Pānchāla troops, O king, and checked the Dhārtarāshtras.[51] During the progress of that fierce and terrible battle, Duryodhana and Bhima, those two warriors endued with great might, encountered each other.'"[52]

Section LXIII.

"Sanjaya said,—"Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him.[1] Indeed, the son of Rādhā despatched to Yama's abode full five hundred of those warriors that were employed in checking him in that battle.[2] Beholding the son of Rādhā to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena.[3] Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira[4] who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pāndava encampment with Nakula and Sahadeva on his two sides.[5] Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of Pāndu with three formidable arrows.[6] In return the king pierced Rādhā's son in the centre of the chest and then his driver with three shafts.[7] Then those two scorchers of foes, viz., the twin sons of Mādri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king.[8] Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Rādhā therewith.[9] The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness.[10] The son of Rādhā then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails.[11] Then, smiling the while, the Suta's son, that great bowman, with another broad-headed shaft, felled the head-gear of Kunti's son,[12] Similarly, the valiant Karna,

having slain the steeds of Nakula, cut off the car-shaft and bow of that intelligent son of Mādri.[13] Those two steedless and carless sons of Pāndu,—those two brothers,—thereupon ascended the car of Sahadeva.[14] Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Rādhā and said,[15]—Thou art to fight today with Prithā's son Phālguna! Why dost thou then, with rage [illegible] to such a pitch, battle with Dharma's royal son?[16] Thou art suffering thy weapons to be exhausted. Thy own [illegible] is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Pārtha, O son of Rādhā, thou wilt be an object of derision and mirth![17]—Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in that battle.[18] And he continued to pierce the two sons of Mādri by Pāndu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle.[19] Then Calya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction, stood on his car, these words:[20]—Him for whose sake Dhritarāshtra's son always honors thee, slay that Pārtha, O son of Rādhā! What wouldst thou gain by slaying Yudhishthira?[21] The two Krishnas are blowing their conchs whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains![22] There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops! Behold him, O Karna, in this battle![23] The two that are protecting his rear are Yudhāmanyu and Uttamaujas. The brave Sātyaki is protecting his left wheel,[24] and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarāshtra![25] Act in such way, O son of Rādhā, that Bhima may not be able to slay the king today in the sight of us all,—that the king may, indeed, escape him![26] Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle! Approaching, if thou canst rescue him,

it will, indeed, be a very wonderful feat![27] Going thither, rescue the king, for a great peril has overtaken him! What wilt thou gain by slaying the sons of Mādri or king Yudhishthira?[28]—Hearing these words of Calya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the [valiant]* son of Rādhā,[29] thus urged by the words of Calya and exceedingly desirous of rescuing the king, left Ajātaçatru and the twin sons of Mādri by Pāndu,[30] and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras.[31] After Karna had gone away, Kunti's son Yudhishthira retreated; borne, O sire, by the fleet steeds of Sahadeva.[32] With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pāndava) camp, his body exceedingly mangled with shafts,[33] alighted from the car and hastily sat down on an excellent bed. The arrows then being extracted from his body, the royal son of Pāndu, his heart exceedingly afflicted with sorrow's dart,[34] addressed his two brothers, viz., those two mighty car-warriors, the sons of Mādri, saying,—Repair quickly to the division of Bhimasena![35] Roaring like a cloud, Vrikodara is engaged in battle!—Riding another car, Nakula, that bull among car-warriors,[36] and Sahadeva of great energy,—those two brothers, those two crushers of foes,—both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers, having together repaired to Bhimasena's division, took up their places there.'"[37]

Section LXIV.

"Sanjaya said,—'Meanwhile Drona's son, surrounded by a large car-force, O king, suddenly proceeded to that spot where Pārtha was.[1] Like the continent withstanding the surging ocean, the heroic Pārtha having Caurin for his help-mate withstood as impetuously the impetuously-rushing Açwatthāman.[2] Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vāsudeva with his shafts.[3] Behold-

* This word occurs in 31.—T.

ing the two Krishnas shrouded with arrows, the great car-warriors (of the Pāndava army), as also the Kurus that witnessed it, wondered exceedingly.[4] Then Arjuna, as if smiling, invoked into existence a celestial weapon. The Brāhmana Açwatthāman, however, O Bhārata, baffled that weapon in that battle.[5] Indeed, all those weapons that Arjuna sped from desire of slaying the son of Drona, were baffled by the latter, that great bowman, in that encounter.[6] During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself with gaping mouth.[7] Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vāsudeva with three arrows in the right arm.[8] Then Arjuna, slaying all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood[9] that was exceedingly awful, that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Açwatthāman, slain and destroyed by means of the arrows sped from Pārtha's bow. Açwatthāman also, slaying his enemies, caused a terrible river of blood to flow there that led to Yama's domains.[10-11] During the progress of that fierce and awful battle between Drona's son and Pārtha, the combatants fought, without showing any regard for one another, and rushed hither and thither.[12]* In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Pārtha in that battle.†[13] Car-warriors, deprived of life with shafts sped from Pārtha's bow, fell down. Steeds, freed from their trappings, ran hither and thither.[14] Beholding those feats of Pārtha, that ornament of battle, the valiant son of Drona, quickly approached the former, that foremost of victorious men,[15] shook his formidable bow decked with gold, and then pierced him from every

* I adopt the Bengal reading *itast itas* and not *prishthatas* as read in the Bombay edition.—T.

† A triplet in the Bengal texts.—T.

side with many sharp arrows.[16] Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow.[17] Deeply pierced by Drona's son, O Bhārata, in that encounter, the wielder of *Gāndiva*, that hero of great intelligence, forcibly covered the son of Drona with showers of arrows, and then cut off his bow.[18] His bow cut off, Drona's son then, taking up a spiked mace whose touch resembled that of thunder, hurled it, in that encounter, at the diadem-decked Arjuna.[19] The son of Pāndu, however, O king, as if smiling the while, suddenly cut off that spiked mace, decked with gold, as it advanced towards him.[20] Thus cut off with Pārtha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunder-bolt.[21] Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the *Aindra* weapon.[22] Beholding that shower of arrows spread over the welkin through the *Aindra* weapon, Pārtha, endued with great activity, O king, taking up his bow *Gāndiva*, and fixing on his bow-string a mighty weapon created by Indra, destroyed that *Aindra* shower of arrows.[23] Having baffled that arrowy shower caused by the *Aindra* weapon, Pārtha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Pārtha's shafts,[24] penetrated through that shower of arrows shot by the son of Pāndu and, approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with a hundred shafts and Arjuna with three hundred small arrows.[25] Then Arjuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bow-string of Drona's son in the very sight of thy warriors.[26] Having pierced Drona's son in every vital part, Pāndu's son, that slayer of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow.[27] Drona's son, however, himself taking up the the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful,[28] since he guided his steeds while he fought with Phālguna. That feat of his in battle, O king, was applauded

by all the warriors.[29] Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Açwatthāman's steeds in that battle, with a razor-faced arrow.[30] Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bhārata![31] Meanwhile the Pāndavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them.[32] The vast Dhārtarāshtra host then, O king, was repeatedly broken by the heroic Pāndavas inspired with desire of victory,[33] in the very sight, O monarch, of thy sons conversant with all modes of warfare, and of Cakuni the son of Suvala, and of Karna, O king![34] Though sought to be stopped, O king, by thy sons, that great army, afflicted on all sides, stayed not on the field.[35] Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides.[36] The Suta's son loudly cried out, saying,—*Stay, Stay!*—but thy army, slaughtered by many high-souled warriors, did not stay on the field.[37] Loud shouts were uttered then, O monarch, by the Pāndavas inspired with desire of victory, upon beholding the Dhārtarāshtra host flying away on all sides.[38] Then Duryodhana, addressing Karna from affection, said,—Behold, O Karna, how our army, exceedingly afflicted by the Pāndavas,[39] though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes![40] Thousands of (our) warriors, routed by the Pāndavas, are, O hero, calling after thee only, O best of men![41] —Hearing these grave words of Duryodhana, the son of Rādhā, as if smiling, said these words unto the ruler of the Madras:[42]— Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pānchālas and the Pāndus in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said![43]—Having said these words, the Suta's son of great valour,—that hero,—taking up his ancient and foremost of bows called *Vijaya*,[44] stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured

them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of *Bhārgava*.*[45] From that weapon flowed, O king, millions and millions of keen arrows in that great battle.[46] Entirely shrouded with those blazing and terrible arrows winged with feathers of *Kankas* and peacocks, the Pāndava army could not see anything.[47] Loud wails of woe arose from among the Pānchālas, O king, afflicted, in that battle, with the mighty *Bhārgava* weapon.[48] In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides,[49] deprived of life, the Earth began to tremble. The vast force of the Pāndavas became agitated from one extremity to another.[50] Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire.[51] Thus slaughtered by Karna, the Pānchālas and the Chedis began to lose their senses all over the field like elephants during a forest conflagration.[52] Those foremost of men, O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution, that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear.[53-54] Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear.[55] The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vāsudeva[56] like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts,[57] and beholding the terrible *Bhārgava* weapon invoked into existence, Kunti's son Dhananjaya said unto Vāsudeva these words:[58]—Behold, O Krishna of mighty arms, the prowess of the *Bhārgava* weapon! It cannot, by any means, be baffled in battle![59] Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling

* Called after the name of Rama of Bhrigu's race, the preceptor of Karna.—T.

the Destroyer himself in prowess and employed in achieving such a fierce feat![60] Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle![61]* The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikeça, even death is victory. How can defeat be his that his dead?†[62]—Thus addressed by Pārtha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion:[63]—The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Pārtha, slay Karna![64]—Then Keçava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue![65] Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keçava's command.[66] While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field.[67] The son of Kunti proceeded, O Bhārata, having fought with the son of his preceptor Drona, and having vanquished that hero who is incapable of being resisted by the wielder of the thunder-bolt himself.'"[68]

Section LXV.

Sanjaya said,—Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eyes among his own troops.[1] The brave Savyasāchin, gladdening those warriors of his that were still battling at the head of their divisions, and

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* The Bengal reading is *Karnasya prapalāyitum*, the Bombay reading is *Karnam pratipalāyitum*. The difference in meaning is slight.—T.

† The sense of the passage is that if, being alive, I avoid Karna, defeat will be mine. On the other hand, if, encountering him, I meet with death, defeat will *not* be mine.—T.

applauding those among them that were celebrated for their former achievements, caused the car-warriors of his own army to continue to stand in their posts.[2] Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna, adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying,—Tell me, where is the king ?[3]—Thus asked, Bhima said,—King Yudhishthira the just hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth ![4]—Hearing those words, Arjuna said,—For this reason go thou quickly from this spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp ![5] In that fierce passage-at-arms, though deeply pierced by Drona with keen shafts, the king, endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain ![6] That foremost one among the Pāndavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle ! For ascertaining his condition, quickly go hence, O Bhima ! I will stay here, checking all our foes ![7]—Thus addressed, Bhima said,—O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas ! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle ![8] —Then Arjuna said unto Bhimasena,—The *Samsaptakas* are before my division ! Without slaying those assembled foes first, it is impossilbe for me to stir from this place ![9]—Then Bhimasena said unto Arjuna,—Relying upon my own might, O foremost one among the Kurus, I will fight with all the *Samsaptakas* in battle ! Therefore, O Dhananjaya, do thou go thyself ![10]—'

'Sanjaya continued,—'Hearing, in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying,[11]—Urge the steeds, O Hrishikeça, leaving this sea of troops ! I desire, O Keçava, to see King Ajātaçatru ![12]—'

"Sanjaya continued,—'Just as he was on the point of urging the steeds, Keçava, that foremost one of the Dāçārhas,

addressed Bhima, saying,—This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Pārtha![13]—Then Hrishikeça proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda,[14] having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him, O monarch, to fight (with the *Samsaptakas*).[15] Then those two foremost of men, (viz., Krishna and Arjuna,) proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the just.[16] Beholding that bull or tiger among men safe and sound, the two Krishnas became filled with joy like the twin Açwins on seeing Vāsava.[17] The king then congratulated them both like Vivaswat congratulating the twin Açwins, or like Vrihaspati congratulating Cakra and Vishnu after the slaughter of the mighty *Asura* Jambha.[18] King Yudhishthira the just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight.'"[19]

Section LXVI.

"'Yudhishthira said,—Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Achyuta and O Arjuna, is exceedingly agreeable![1] I see that without being wounded yourselves you two,—his foes,—have slain the mighty car-warrior Karna![2] He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhārtarāshtras, he was their armour and protector![3] While fighting, he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rāma in weapons! He was invincible in battle![4] The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhārtarāshtras, and the proceeder in their van![5] A slayer of hostile troops, he was the crusher of large bands of foes. Ever en-

gaged in Duryodhana's good, he was always prepared to inflict woe on us![6] He was invincible in battle by the very gods with Vāsava at their head. In energy and might he was equal unto the god of fire and the god of wind.[7] In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an *Asura*![8] Today, O Achyuta and Arjuna, a great battle was fought between myself exerting with might and that hero who resembled the Destroyer himself while seeking to exterminate all creatures![9] My standard was cut down, and my two *Pārshni* drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhāna,[10] of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Cikhandin, as also in the very sight of the sons of Draupadi, and all the Pānchālas![11] Having vanquished these his innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle![12] Pursuing me then and, without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches.[13] That I am still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation![14] For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day![15] Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird *Vāddhrinasa* I fled from Karna, knowing that the time for my own destruction had come.*[16] The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle![17] Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever I was, the universe appeared to me to be full of Karna![18] Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes![19] Vanquished, in battle,

* I do not understand the allusion.—T.

with my steeds and car, by that hero who never retreated from battle, alive I was let off by him![20] What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried *fie* on me?[21] That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior![22] It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today![23] In battle Karna was equal unto Cakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rāma. How then hath he been slain?[24] He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men![25] O prince, the son of Rādhā was always worshipped by Dhritarāshtra and his son, for thy sake! How then hath he been slain by thee?[26] In all engagements, Dhritarāshtra's son, O Arjuna, used to regard Karna as thy death, O bull among men![27] How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee![28] How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a *Ruru* deer?[29] That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out,[30] I ask, doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipt with *Kanka* feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me![31] Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee?[32] Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous, for thy sake of giving unto others a magnificent car, made of gold, along with a number of elephants and bulls and steeds?[33] Hast thou really slain today that sinful wight who was exceedingly dea

Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus?[34] Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarāshtra's son been (at last) broken?[35] Have those words been unfulfilled uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying,—*I will slay Phālguna*?[36] O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the vow that he would not wash his feet as long as Pārtha lived?[37] That Karna of wicked understanding who in the assembly, before the Kuru chiefs, had addressed Krishnā, saying,—[Why, O Krishnā, dost thou not abandon the Pāndavas that are divested of might, exceedingly weak, and fallen?][38] —that Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Pārtha,—I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts?[39] Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle, viz., in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today?[40] O Savyasāchin, hast thou today, with blazing shafts sped from *Gāndiva*, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with ear-rings?[41] Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true?[42] In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast thou today destroyed that refuge of Suyodhana?[43] That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly, called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today?[44] That Suta's son of wicked soul who had,

laughing the while, commanded Dusçāsana to forcibly dra Yajnasena's daughter won in gambling by Suvala's son, hath he been slain today by thee?[45] That Karna of little understanding who, having been counted as only half a car-warrior during the tale of *Rathas* and *Atirathas*, had upbraided that foremost of all wielders of weapons on Earth, viz., our grandsire Bhishma, hath he been slain by thee?[46] Extinguish, O Phālguna, this fire in my heart that is born of vindictiveness and is fanned by the wind of humiliation, telling me that thou hast slain Karna today, having encountered him in battle![47] The news of Karna's slaughter is exceedingly agreeable to me. Tell me, therefore, how the Suta's son hath been slain! Like the divine Vishnu waiting for the arrival of Indra with the intelligence of Vritra's slaughter, I had so long waited for thee, O hero!—'"[48]

Section LXVII.

"Sanjaya said,—'Hearing these words of the righteous king who had been filled with anger, that high-souled *Atiratha*, viz., Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying,'—While battling with the *Samsaptakas* today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison.[2]* Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son.[3] Approaching me, O king, that hero, with great resolution, rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me.[4] Then, in that battle, O Bhārata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janārddana with whetted shafts resembling poison or fire.[5]

* The Bengal reading of the last word of 2 is evidently incorrect. The correct reading seems to be *Kurusainyerājan* as given in the Bombay edition.—T.

While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his.[6] He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is chagred.[7] So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off.[8] Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vāsudeva also with five whetted arrows.[9] Within the twinkling of an eye, however, I afflicted him with thirty shafts endued with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a procupine.[10] All his limbs became bathed in blood. Beholding his troops, those foremost of warriors, all covered with blood and overwhelmed by me, he then entered the car-division of the Suta's son.[11] Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna, approached me quickly with fifty great car-warriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee.[12] All the Pānchālas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide-open jaws of Death.[13] Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us.[14] Thou hadst first been engaged with Açwatthāman and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna.[15] I have seen, O son of Pāndu, the great and wonderful *(Bhārgava)*

weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty car-warrior Karna![16] Let Cini's grandson Sātyaki, and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhāmanyu and Uttamaujas protect my rear.[17] O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Cakra encountering Vritra, O foremost of kings,[18] I will, O Bhārata, fight with the Suta's son if he can be found in this battle today! Come and behold me and the Suta's son contending with each other in battle for victory![19] There, the Prabhadrakas are rushing towards Karna like persons rushing towards the face of a mighty bull! There, O Bhārata, six thousand princes are sacrificing themselves in battle for the sake of heaven![20] If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow made by him![21] I beg of thee, bless me, saying that victory will be mine in battle! Yonder, the Dhārtarāshtras are about to devour Bhima! I will, O lion among kings, slay the Suta's son and his troops and all our foes!—'"[22]

SECTION LXVIII.

"Sanjaya said,—'Hearing that Karna of mighty energy was still alive, Prithā's son Yudhishthira of immeasurable energy, exceedingly angry with Phālguna, and burning with the shafts of Karna, said these words unto Dhananjaya:[1]—O sire, thy army is fled and hath been beaten in a way that is scarcely honorable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna![2] Thou hast, by entering her womb, rendered the conception of Kunti abortive! Thou hast acted improperly by deserting Bhima because thou wert unable to slay the Suta's son![3] Thou hadst, O Pārtha, said unto me in the *Dwaita* woods that thou wouldst, on a single car, slay Karna. Why then, through fear of Karna, hast thou come hither, avoiding

Karna and deserting Bhima?[4] If in the Dwaita woods thou hadst said unto me,—[O king, I shall not be able to fight with Karna!]—we would then, O Pārtha, have made other arrangements suitable to the circumstances![5] Having promised to me the slaughter of Karna, thou hast not, O hero, kept that promise! Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil?[6] Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee! All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead a tree burthened only with flowers![7] Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom![8] For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seed sown on Earth in expectation of the showers sent by the gods in season![9] Even these were the words that a voice in the skies had said unto Prithā on the seventh day after thy birth, O thou of foolish understanding!—[This son of thine that is born will have the prowess of Vāsava himself! He will vanquish all his heroic foes![10] Endued with superior energy, he will at Khāndava vanquish all the celestials united together and diverse other creatures! This one will subjugate the Madras, the Kalingas, and the Kaikayas. This one will, in the midst of many kings, slay the Kurus![11] There will be no bowman superior to him, and no creature will ever be able to vanquish him! With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself![12] This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Cakra, and in might of Vishnu! He will be the slayer of all foes like Vishnu the son of Aditi! Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends! He will, besides,

be the founder of a race !][13-14]—Even thus, in the skies, on the summit of the Cataçringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass ! Alas, it shows that the gods even may speak untruths ![15] Hearing also the words of praise always uttered about thee by many foremost of *Rishis*, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna ![16] Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to that belt of gold and silk. This thy bow *Gāndiva* is full six cubits long. Thou hast Keçava for thy driver. Why then, through fear of Karna, hast thou come away from battle, O Pārtha ![17] If, O thou of wicked soul, thou hadst given this bow to Keçava and become his driver, then Keçava would have (by this time) slain the fierce Karna like (Cakra) the lord of the Maruts slaying with his thunder the *Asura* Vritra ![18] If thou art unable to resist the fierce son of Rādhā today as he is careering in battle, give this thy *Gāndiva* today to some other king, that may be thy superior in (the use and knowledge of) weapons ![19] If that be done, the world will not then behold us bereft of sons and wives, deprived of happiness in consequence of the loss of kingdom, and sunk, O son of Pāndu, in an unfathomable hell of great misery ![20] It would have been better for thee if thou hadst never been born in the womb of Kunti, or, having taken thy birth there, if thou hadst come out on the fifth month an abortion, than to have, O prince, thus come away from battle, O thou of wicked soul ![21] Fie on thy *Gāndiva*, fie on the might of thy arms, fie on thy inexhaustible arrows ! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of fire !—' "**

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* The Bombay edition contains about 8 more verses in this section. It is difficult to decide whether they are genuine. I prefer, however, to follow the Bengal texts in such matters.—T.

"Sanjaya said,—'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race.[1] Beholding his wrath, Keçava, conversant with the workings of the (human) heart, said,—Why, O Pārtha, dost thou draw thy sword?[2] I do not, O Dhananjaya, behold any one here with whom thou hast to fight! The Dhārtarāshtras have now been assailed by the intelligent Bhimasena![3] Thou camest from battle, O son of Kunti, for seeing the king! The king has been seen by thee. Indeed, Yudhishthira is well.[4] Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice?[5] I do not see here, O son of Kunti, the person whom thou mayst slay! Why then dost thou desire to strike? What is this delusion of thy mind?[6] Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?'—Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda,[8]—I would cut off the head of that man who would tell me—*Give thy Gāndiva to another person!*—Even this is my secret vow.[9] Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them![10] I will for that slay this king who himself fears the slightest falling off from virtue. Slaying this best of men, I will keep my vow![11] It is for this that I have drawn the sword, O delighter of the Yadus! Even I, slaying Yudhishthira, will pay off my debt to truth![12] By that I will dispel my grief and fever, O Janārddana! I ask thee, what do you think suitable to the circumstances that have arisen?[13] Thou, O sire, knowest the entire past and future of this universe! I will do that which thou wilt tell me![14]—'

"Sanjaya continued,—'Govinda then said—*Fie, Fie*—unto Pārtha and once more continued to say,[15]—I now know, O Pār-

tha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so![16] No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pāndu, that art unacquainted with them are for acting today![17] He, O Pārtha, is the worst of men who achieveth acts that should not be done and acts that are apparently proper but condemned by the scriptures.[18]* Thou knowest not the conclusions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality.[19]† The man that is not acquainted with those conclusions becomes confounded and stupified, O Pārtha, even as thou hast been stupified, in discriminating between what should be done and what should not.[20] What should be done and what should not, cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures.[21] Since (believing thyself) conversant with morality thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Pārtha, that the slaughter of living creatures is a sin.[22] Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill.[23] How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality?[24] The slaughter of a person not engaged in battle, or of a foe, O Bhārata, who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never

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* *Akāryānām Kriyānām* means acts that should not be done. *Kāryānām Akriyānām*, *i. e.*, acts condemned (by the scriptures) but nevertheless appearing as proper, such as the slaughter of the eldest brother for keeping a vow.—T.

† *Samāsavistāravit*, lit., one acquainted with a subject both in detail and in the gross; in other words, a learned person, or a man of great experience. *Upasthitās* is explained by Nilakantha as waited upon by pupils. *Kathayeyus* is, lit., speak or preach.—T

applauded by the righteous. All these attributes are in thy superior.*[25-26] This vow, O Pārtha, was adopted by thee before from foolishness. In consequence of that vow thou art now, from folly, desirous of perpetrating a sinful act.[27] Why, O Pārtha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtile course of morality that is, again, difficult of being understood?[28] I will now tell thee, O son of Pāndu, this mystery connected with morality,—this mystery that was declared by Bhishma, by the righteous Yudhishthira.[29] by Vidura otherwise called *Kshatri*, and by Kunti of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya![30] One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes.[31] Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood.[32] In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable.[33] On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brāhmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless.[34] On these occasions falsehood would become truth and truth would become falsehood.[35] He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood.[36] What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valāka by the slaughter of the blind beast?[37] What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kauçika (living) among the rivers?—[38]

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* *I. e.*, all the attributes that would make slaughter censurable occur in Yudhishthira.—T.

"'Arjuna said,—Tell me, O holy one, this story that I may understand it, viz., this illustration about Valāka and about Kauçika (living) among rivers!—[39]

"'Vāsudeva said,—There was a certain hunter of animals, O Bhārata, of the name of Valāka. He used, for the livelihood of his sons and wives and not from will, to slay animals.[40] Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him.[41] One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prey whose sense of smell supplied the defect of his eyes, employed in drinking water.[42] Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter).[43] A celestial car also, exceedingly delightful and resounding with the songs of *Apsaras* and the music of their instruments, came from heaven for taking away that hunter of animals.[44] That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Self-born.[45] Having slain that animal which had resolved to slay all creatures, Valāka went to heaven. Morality is even so difficult of being understood.[46] There was an ascetic of the name of Kauçika without much knowledge of the scriptures.* He lived on a spot not much removed from a village, at a point where many rivers met.[47] He made a vow, saying,—I must always speak the truth!—He then became celebrated, O Dhananjaya, as a speaker of truth.[48] At that time certain persons, from fear of robbers, entered that wood (where Kauçika dwelt). Thither even, the robbers, filled with rage, searched for them carefully.[49] Approaching Kauçika then, that speaker of truth, they asked him, saying,—[O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth,

* I prefer the reading *tapaswi navahuçrutas*. The other reading, noticed by Nilakantha, is *tapaswinovahuçrutas*, meaning the foremost of ascetics, &c.—T.

[answer us. If thou hast seen them, tell us this.][50]—Thus adjured, Kauçika told them the truth, saying,—[Those men have entered this wood crowded with many trees and creepers and plants.][51] —Even thus, O Pārtha, did Kauçika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all.[52] In consequence of that great sin consisting in the words spoken, Kaucika, ignorant of the subtilities of morality, fell into a grievous hell,[53] even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts.[54] There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason.[55] Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case.[56] For the growth of creatures have precepts of morality been declared.[57] That which is connected with abstention from injury must, for certain, be morality. The precepts of morality were made for making creatures abstain from injury.[58] And because it upholdeth all, therefore is morality called *Dharma*. In fact, morality upholdeth all creatures. Therefore, that is morality, without doubt, which is calculated to uphold (creatures).[59] One should never have any intercourse with those persons that on any occasion hope to acquire virtue by acting according to the precepts of unassisted reason, or to win salvation, as regards situations about which the scriptures are silent, by the same means.[60] (In situations again where neither the scriptures nor wisdom of the reason affords any light), when the necessity to speak arises, one should maintain silence, or, if silence produces any risk (to one's ownself or to others), it is better to speak an untruth. Verily, that untruth is truth.[61] He that, in view of certain purposes, makes a vow which he does not keep by his acts, obtains not the fruit of that vow.[62]* On occasions of danger to life, or

* Verses 60, 61, and 62 are what are called *cruces* or *Vyāsakutas*. I have followed the gloss of Nilakantha in rendering them. *Nyāyena* in

of marriage, or of risk of destruction to one's entire body of relatives and kinsmen, or of jests, that which is said will not be regarded as falsehood.[63] They that are conversant with the truths of morality do not behold sin in all this. There where by even an oath one may escape from the company of thieves and robbers,[64] it is better to swear falsely, for that falsehood would, without doubt, be truth. No one should give his wealth to thieves, if, of course, he can avoid it by any means.[65] The gift of one's wealth to sinful men afflicts the giver himself. Therefore, a falsehood uttered for the sake of a righteous end does not become falsehood.[66] I have now duly declared unto thee the indications by which morality or its reverse) may be ascertained. Having heard all this, tell me, O Pārtha, if Yudhishthira deserves to be slain by thee![67]—

"'Arjuna said,—Thou, O Krishna, art of great wisdom and great intelligence! That which thou hast said for our good is undoubtedly true![68] Thou art as a mother unto us as also a father! Thou, O Krishna, art our great refuge! It is for this that thou givest us excellent counsel![69] There is nothing in the three worlds, O Krishna, that is not known to thee! Therefore, thou knowest high morality in all its details.[70] I certainly regard king Yudhishthira the just to be

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60 alludes to the numerous precepts of a moral character referrible to the human wisdom unassisted by inspiration or the scriptures, such as "the wise man should make others happy. Even that is worship offered to the Deity." *Akujnena* has reference to the silence of the scriptures on any particular matter. Grammatically, *icchanti* is understood after *Mokshan* in the second line of 60. Regarding the morality of what is said in 61, one of the fictions of Sir Walter Scott, viz., *Woodstock*, furnishes an apt illustration in the answer of *Sir Henry Lee* to Oliver Cromwell when the former was asked about the presence or otherwise of *Louis Karnegay* in the house. However casuists may argue, no reader, whatever his principles, would despise the honest cavalier for a lie whose object was the safety of his king. In 62, what is said, perhaps, is that Arjuna, by not keeping his vow, incurred only the loss of the fruits of that vow, and as his vow had been motiveless or had proceeded at best from vanity or self-conceit, his loss would be immaterial. At any rate, he ran no risk of sin by not keeping his foolish vow.—T

unslayable by me. In this, however, that is my present purpose, tell me graciously something that I may do. Listen now to something else in my heart and which I will now declare![71] 'Thou knowest, O thou of Daçārha's race, what my vow is! I would, putting forth my might, slay him among men that would tell me these words, viz.,—[Give thy *Gandiva* to some other person, O Pārtha, who is thy superior in weapons and energy!] —So Bhima also will slay the person that will call him *breadless.** The king hath repeatedly used those very words to me, in thy presence, O hero, viz.,—[Give thy bow!][72-73]—If I slay him, O Keçava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin![74] It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pāndu may live![75]—

"'Vāsudeva said,—The king was fatigued, and under the influence of grief. He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts) while he was retreating from battle.[76]† It was for this that, laboring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightst slay Karna in battle.[77] The son of Pāndu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee)! It was for this, O Pārtha, that the king in great wrath said those harsh words to thy face.[78] The stake in the game of today's battle has been made to lie in the ever alert and always

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* It is difficult for foreigners to catch the sense of this word as a term of abuse or reproach. The fact is, the Indian races believe that a beardless person is more of a woman than a man, the hirsute appendages of manhood are so highly prized by them. In Bengal the word *khosā* (Sanskrit—*Tuvaraka*) is still a term of reproach. No person, in the morning, rising from bed, should see the face of a man that is destitute of the hirsute honors of manhood.—T.

† The Bengal reading *Ayaddhyamānas* seems to be correct.—T.

unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought.[29] For this, the son of Dharma does not deserve death. Thy vow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee,—to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead.[30] As long as one that is deserving of respect continues to receive respect, he is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive.[31] This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect.[32] Therefore, O Pārtha, address this Yudhishthira as *thou* when his usual form of address is *your honor*. A superior, O Bhārata, by being addressed as *thou*, is killed though not deprived of life![33] Bear thyself thus, O son of Kunti, towards king Yudhishthira the just. Adopt this censurable behaviour, O perpetuater of Kuru's race![34] This best audition of all auditions, hath been declared by both Atharvan and Angiras.* Men desiring good should always act in this way without scruples of any kind.[35] Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as *thou*. Conversant with duty as thou art, address king Yudhishthira the just in the manner I have indicated.[36] This death, O son of Pāndu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Prithā and soothe his wounded honor.[37] Thy brother is wise. The royal son of Pāndu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Pārtha, cheerfully slay the Suta's son Karna!—'"[38]

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* *Cruti* is rendered 'audition,' having been first declared by Brahman to a hearer.—T.

Section LXX.

"Sanjaya said,—'Thus addressed by Janārddana, Prithā's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the just in language that was harsh and the like of which he had never used before.[1]

"'Arjuna said,—Do thou not, O king, address these upbraidings to me,—thou that art passing thy time full two miles away from battle! Bhima, however, who is battling with the foremost heroes of the world may upbraid me![2] Having afflicted his foes at the proper time in battle, and slain many brave lords of Earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants,[3] he hath, in addition, slain a thousand elephants and ten thousand Kāmvoja mountaineers, and is uttering loud leonine roars in battle like a lion after slaying innumerable smaller animals![4] That hero achieveth the most difficult feats, the like of which thou canst never achieve! Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle![5] With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants! With the broken limbs of cars, and with his bow also, he consumeth his foes! Endued with the prowess of Indra, with his feet and also his bare arms he slayeth numerous foes.[6] Possessed of great might and resembling Kuvera or Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends![7] Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhārtarāshtras! That chastiser of foes hath the right to upraid me![8] That chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishādas, and the Māgadhas, and large numbers of hostile elephants that are ever infuriate and that look like masses of blue clouds, is competent to upbraid me![9] Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great

battle like the clouds pouring torrents of rain.[10] Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words.[11] The learned say that the strength of foremost of Brāhmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bhārata, art strong in words and very unfeeling! Thou thinkest me to be like thyself![12] I always strive to do thee good with my soul, life, sons, and wives! Since, notwithstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee.[13] Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors! Thou art without any anxiety, O Bhārata, and thou art cruel! I have never obtained any happiness from thee![14] It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and high-souled Cikhandin, the son of Drupada, protected by me![15] I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling! Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid![16] Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which is worshipped by the wicked, thou couldst not abandon! It was for this that all of us have fallen into hell![17] We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pāndu, thyself caused all this calamity, thou art, again, addressing these harsh words to me![18] Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails! It was thou that didst that cruel act in consequence of which the Kauravas have become offenders and are being destroyed![19] Nations from the North, the West, the East, and the South, are being struck, wounded, and slain, after the performance of incomparable feats in battle by great warriors of both sides.[20] It was thou that hadst gambled! It was for thee that we lost

our kingdom! Our calamity arose from thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath![21]—

"Sanjaya said,—'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a small sin, the intelligent Savyasāchin of calm wisdom, who is ever actuated by the fear of falling away from virtue, became very cheerless.[22] The son of the chief of the celestials became filled with repentance, and breathing heavily, drew his sword. Seeing this, Krishna asked him,—What is this? Why dost thou again unsheathe thy sword blue as the sky?[23] Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object!—Thus addressed by that foremost of men, Arjuna in great sorrow answered Keçava, saying,[24]—I shall, putting forth my strength, slay my own self by whom this wicked act hath been done!—Hearing those words of Pārtha, Keçava, that foremost of all righteous persons, said this unto Dhananjaya,[25]—Having said these words unto the king, why hast thou become so cheerless? O slayer of foes, thou desirest now to destroy thy own self. This, however, O Kiritin, is not approved by the righteous![26] If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done?[27] Morality is subtile, O Bhārata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee! By destroying thy own self thou wouldst sink into a more terrible hell than if thou hadst slain thy brother![28] Declare now, in words, thy own merits. Thou shalt then, O Pārtha, have slain thy own self![29]—Applauding these words, saying,—Let it be so, O Krishna!—Dhananjaya, the son of Cakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons,—Listen, O king![30] There is no other bowman, O ruler of men, like unto myself, except the deity that bears *Pināka!* I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures![31] It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection! The

Rājasuya (performed by thee), brought to completion by gift of *Dakshinā*, and the celestial palace owned by thee, were both due to my prowess![32] In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle![33] Nations from the North, the West, the East and the South, have been struck down, slain, exterminated, and destroyed. A small remnant only of the *Samsaptakas* is alive. I alone have slain half of the entire (hostile) army![34] Slaughtered by me, the Bharata host that resembled, O king, the very host of the celestials, is lying dead on the field. I slay those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes.[35*] Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son! Let this king become cheerful now. I will surely slay Karna in battle, with my arrows![36] Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna! Truly do I say it that I will not put off my armour without having slain Karna with my arrows in battle![37]—'

"Sanjaya said,—'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Pārtha threw down his weapons and cast aside his bow and quickly thrust his sword into the sheath.[38] Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira and said,—Be cheerful, O king, forgiving me! What I have said, you will understand a little while after! I bow to thee![39] —Thus seeking to cheer that royal hero capable of bearing all foes, Arjuna, that foremost of men, standing there, once more said,—This task will not be delayed! It will be accomplished soon! Karna cometh towards me. I shall proceed against

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* The meaning is that if I wished to destroy persons unconversant with (superior) weapons by means of the (superior) weapons I have, then, by this time, I could consume the universe. It is, however, a rule with me that I never use my superior weapons against any one who is unacquainted with superior weapons.—T.

him![40] I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son! I tell thee that I hold my life for thy good! Know this for the truth, O king![41]—Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field.[42] Hearing, however, those harsh words of his brother Phālguna, Pāndu's son, king Yudhishthira the just, rising up from that bed (on which he had been sitting), said these words unto Pārtha, with his heart filled with sorrow![43]—O Pārtha, I have acted wickedly! For that, ye have been overwhelmed with terrible calamity! Do thou strike off, therefore, this my head today! I am the worst of men, and the exterminater of my race![44] I am a wretch! I am addicted to wicked courses. I am of foolish understanding! I am idle and a coward! I am an insulter of the old! I am cruel! What wouldst thou gain by always being obedient to a cruel person like me?[45] A wretch that I am, I shall this very day retire into the woods! Live you happily without me! The high-souled Bhimasena is fit to be king! A eunuch that I am, what shall I do with sovereignty?[46] I am incapable of bearing these harsh speeches of thyself excited with wrath! Let Bhima become king! Having been insulted thus, O hero, what use have I with life?[47]—Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vāsudeva, bowing down, said unto him,[48]—O king, the celebrated vow of the wielder of *Gāndiva* who is ever devoted to truth, about his *Gāndiva*, is known to thee![49] That man in the world who would tell him—[Give thy *Gāndiva* to another]—would be slain by him. Even those very words were addressed to him by you.[50] Therefore, for keeping that earnest vow, Pārtha, acting also at my instance, offered you this insult, O lord of Earth! Insult to superiors is said to be their death.[51] For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna committed for maintaining the truth! Both of us, O great king, throw ourselves on thy mercy![52-53] The Earth shall today drink the blood of the wretched son of Rādhā! I swear truly to thee! Know the Suta's son as slain today! He whose

slaughter thou desirest hath today lost his life![54]—Hearing those words of Krishna, king Yudhishthira the just, in a great flurry, raised the prostrate Hrishikeça,[55] and joining his hands, said in haste,—It is even so as thou hast said! I have been guilty of a transgression![56] I have now been awakened by thee, O Govinda! I am saved by thee, O Mādhava! By thee, O Achyuta, we have today been rescued from a great calamity![57] Both of us stupified by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord![58] Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief! Having obtained thee, O Achyuta, we are not masterless!—'"[59]

Section LXXI.

"Sanjaya said,—'Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Pārtha.[1] The lattter, however, having at the instance of Krishna, addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a little sin.[2] Then Vāsudeva, as if smiling, said unto the son of Pāndu, —What would have been thy condition, O Pārtha, if, observant of virtue, thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as *thou*, such cheerlessness hath possessed thy heart![3-4] If thou hadst slain the king, O Pārtha, what wouldst thou have done after that? Morality is so unknowable, especially by persons of foolish understanding![5] Without doubt, great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother![6] Gratify now this king of virtuous behaviour, this foremost of all practicers of virtue, this chief of Kuru's race! Even this is my wish.[7] Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him.[8] Slaying Karna today with thy keen shafts in battle, do thou, O giver of honors, give great happiness to Dharma's

son![9] Even this, O mighty-armed one, is what I think to be suitable to this hour! Having done this, thy purpose will be achieved![10]—Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head.[11] And he repeatedly said unto that chief of the Bharatas,—Be gratified with me! Forgive, O king, all that I have said from desire of observing virtue and from fear of sin![12]—'*

"Sanjaya said,—Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the just[13] raised his brother. And king Yudhishthira, that lord of Earth, then embraced his brother affectionately and wept aloud.[14] The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before.[15] Then embracing him once more with affection and smelling his head, the son of Pāndu, exceedingly gratified, applauded his brother Jaya and said,[16]—O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle, O great bowman, by Karna with his shafts, although I exerted myself with care![17] Thinking of and seeing his feats in battle, O Phālguna, I lose my energies in grief. Life itself is no longer dear to me![18] If thou dost not slay that hero in battle today, I will cast away my life-breaths! What use have I with life?[19]—Thus addressed, Vijaya replied, O bull of Bharata's race, saying,—I swear by Truth, O king, and by thy grace,[20] by Bhima, O best of men, and by the twins, O lord of Earth, that today I shall slay Karna, in battle, or, being myself slain by him,[21] fall down on the Earth! Swearing truly, I touch my weapons!—Having said these words unto the king, he addressed Mādhava, saying,[22]—Without doubt, O Krishna, I will slay Karna in battle today! Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain![23]—Thus addressed, Keçava, O best of kings, said unto Pārtha,—Thou art competent, O best of the Bharatas, to slay the mighty Karna![24] Even this hath ever been

* Nilakantha believes these verses (1-12) to be interpolations. Nothing more likely. They are evidently repetitions.—T.

my thought, O mighty car-warrior, as to how, O best of men, thou wouldst slay Karna in battle![25]—Endued with great intelligence, Mādhava once more addressed the son of Dharma, saying,—O Yudhishthira, it behoveth thee to comfort Vibhatsu,[26] and command him to slaughter Karna of wicked soul![*] Having heard that thou hadst been afflicted with the shafts of Karna, myself and this one came hither, O son of Pāndu, for ascertaining thy plight![27] By good luck, O king, thou wert not slain! By good luck, thou wert not seized! Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory![28]—

"'Yudhishthira said,—Come, come, O Pārtha, O Vibhatsu, and embrace me, O son of Pāndu! Thou hast told me beneficial words that deserved to be said, and I have forgiven thee![29] I command thee, O Dhananjaya, go and slay Karna! Do not, O Pārtha, be angry for the harsh words I said unto thee![30]—'

"Sanjaya continued,—Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother![31] Raising him and embracing him closely, the king smelt his head and once more said these words unto him,[32]—O Dhananjaya, O thou of mighty arms, I have been greatly honored by thee! Do thou ever win greatness and victory![33]—

"'Arjuna said,—Approaching Rādhā's son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers![34] He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna will obtain today the bitter fruit of that act of his![35] Having slain Karna, O lord of Earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee! I tell thee this truly![36] Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe![37]—'

"Sanjaya continued,—'Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful

* The command of a superior is the sure means of success.—T.

heart, said these words of graver import:[31]—Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes! Let the gods grant thee prosperity! Obtain thou all these to the measure desired by me! Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement!—"[32]

SECTION LXXII.

"Sanjaya said,—'Having with a cheerful heart gratified king Yudhishthira the just, Pārtha, prepared to slay the Suta's son, addressed Govinda, saying,[1]—Let my car be once more equipt, and let my foremost of steeds be yoked thereto! Let all kinds of weapons be placed upon that great vehicle![2] The steeds have rolled on the ground. They have been trained by persons skilled in horse-lore. Along with the other equipments of the car, let them be quickly brought and decked in their trappings![3] Proceed quickly, O Govinda, for the slaughter of the Suta's son!—Thus addressed, O monarch, by the high-souled Phālguna,[4] Krishna commanded Dāruka, saying,—Do all that Arjuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said![5]—Thus ordered by Krishna, Dāruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes.[6] He then represented unto the high-souled son of Pāndu the fact of having equipt his vehicle. Beholding the car equipt by the high-souled Dāruka,[7] Phālguna, obtaining Yudhishthira's leave and causing the Brāhmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle.[8] King Yudhishthira the just, of great wisdom, also blessed him. After this, Phālguna proceeded towards Karna's car.[9] Beholding that great bowman thus proceeding, all creatures, O Bhārata, regarded Karna as already slain by the high-souled Pāndava.[10] All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king,[11] wheeled around the son of Pāndu. A large number of beautiful and auspicious birds, O king, called *Puṇy*,[12] causing Arjuna

(by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible *Kankas* and vultures, and cranes and hawks and ravens, O king,[13] tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens[14] foreboding the destruction of the hostile host and the slaughter of Karna. And while Pārtha proceeded, a copious perspiration covered his body.[15] His anxiety also became very great as to how he would achieve his vow. The slayer of Madhu then, beholding Pārtha filled with anxiety as he proceeded, addressed the wielder of *Gāndiva* and said these words."[16]

"'Vāsudeva said,—O wielder of *Gāndiva*, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine![17] We have seen many heroes, who, endued with prowess like that of Cakra, have attained to the highest regions, encountering thy heroic self in battle![18] Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina the chief of the Kāmvojas and Crutāyudha of mighty energy and Achyutayudha as well?[19-20] Thou hast celestial weapons, and lightness of hand, and might, and thou art never stupified in battle! Thou hast also that humility which is due to knowledge![21] Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the *Gandharvas*![22] On Earth, O Pārtha, there is no human warrior who is equal to thee in battle! Amongst all Kshatriyas, invincible in battle, that wield the bow,[23] amongst the very gods, I have not seen or heard of even one that is equal to thee! The Creator of all beings, viz., Brahman, himself created the great bow *Gāndiva*[24] with which thou fightest, O Pārtha! For this reason there is no one that is equal to thee! I must, however, O son of Pāndu, say that which is beneficial to thee![25] Do not, O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weap-

ons. He is a *Mahārātha*.[26] He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pāndu![27] I regard the mighty car-warrior Karna as thy equal, or, perhaps, thy superior! With the greatest care and resolution shouldst thou slay him in great battle![28] In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body.[29] He is eight *Ratnis** in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome.[30] Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarāshtra's son, he always hates the sons of Pāndu.[31] No one, not even the gods with Vāsava at their head, can slay the son of Rādhā, save thee, as I think! Slay, therefore, the Suta's son today![32] No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together, can vanquish that car-warrior![33] Towards the Pāndavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pāndu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today![34] Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors, whose death is near! Indeed, slaying that Suta's son, that first of car-warriors, show thy love for Yudhishthira the just![35] I know thy prowess truly, O Pārtha, which is incapable of being resisted by the gods and *Asuras!* The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pāndu![36] O Dhananjaya, slay that man today for whose sake the wretched Duryodhana regardeth him-

* A *Ratni* is a sort of cubit measured from the elbow to the end of the closed fist; it is supposed to be equal to the breadth of 21 fingers, making the thumb as the finger of measurement.—T.

self a hero, that root of all (those) sinful persons, that son of a Suta![37] Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath the sword for his tongue, the bow for his mouth, and arrows for his teeth![38] I know thee well as regards the energy and the might that are in thee! Slay the brave Karna in battle, like a lion slaying an elophant![39] Slay in battle today, O Pārtha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarāshtra's son disregards thine!—'"[40]

Section LXXIII.

"Sanjaya said,—'Once more Keçava of immeasurable soul said these words unto Arjuna who, O Bhārata, was advancing (to battle), firmly resolved upon slaying Karna.[1]—Today is the seventeenth day, O Bhārata, of this terrible massacre of men and elephants and steeds![2] At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king![3] The Kauravas also, O Pārtha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle![4] These lords of Earth and these Srinjayas, united together, and these Pāndava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field![5] Protected by thee, O slayer of foes, the Pānchālas, the Matsyas, the Kārushas, and the Chedis, have caused a great destruction of thy foes![6] Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pāndavas protected by thee?[7] Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the *Asuras*, and human beings, united together! What need I say then of the Kaurava host?[8] Save thee, O tiger among men, who else is there, even if he resemble Vāsava himself in prowess, that could vanquish king Bhagadatta?[9] So also, O sinless one, all the lords of Earth, united together, are incapable, O Pārtha, of even gazing at this vast force that is protected by thee![10]

So also, O Pārtha, owing to their having been always protected by thee that Dhrishtadyumna and Cikhandin succeeded in slaying Drona and Bhishma![11] Who, indeed, O Pārtha, could vanquish in battle those two mighty car-warriors of the Bharatas, viz., Bhishma and Drona, both of whom were endued with prowess equal that of Cakra himself?[12] Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of *Akshauhinis*, those unreturning and invincible heroes, all accomplished in weapons and united together, viz., Cāntanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself?[13-15] Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts)! Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee![16] Teeming with horse and elephants, large bodies of combatants of diverse Kshatriya clans, such as the Govāsas, the Dāsamiyas, the Vasātis, O Bhārata, and the Easterners, the Vātadhānas, and the Bhojas that are very sensitive of their honor, approaching thee and Bhima, O Bhārata, have met with destruction![17-18] Of terrible deeds and exceedingly fierce, the Tushāras, the Yavanas, the Khaças, the Dārvābhisāras, the Daradas, the Cakas, the Kamathas, the Ramathas, the Tanganas,[19] the Andhrakas, the Pulindas, the Kirātas of fierce prowess, the *Mlecchas*, the Mountaineers, and the races hailing from the sea-side,[20] all endued with great wrath and great might, delighting in battle and armed with maces,—these all,—united with the Kurus and fighting wrathfully for Duryodhana's sake, were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes![21]* What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhārtarāshtras arrayed in order of battle?[22] Protected by thee, O puissant one, the Pāndavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea![23] Seven days have elapsed since the mighty Jayat-

* This is a triplet.—T.

sena the ruler of the Māgadhas was slain in battle by Abhimanyu.[24] After that, ten thousand elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace.[25] After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in the exercise of his might.[26] Even thus, O Pārtha, during the progress of this awful battle, the Kauravas, with their steeds and car-warriors and elephants, encountering Bhimasena and thee, O son of Pāndu, have from hence repaired to the region of Death![27] The van of the Kaurava army, O Pārtha, having been struck down by the Pāndavas, Bhishma shot showers of fierce shafts, O sire![28] Conversant with the highest weapons, he shrouded the Chedis, the Pānchālas, the Kārushas, the Matsyas, and the Kaikayas, with his shafts, and deprived them of life![29] The welkin became filled with gold-winged and straight-coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow.[30] He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a hundred thousand men and elephants of great might.[31] Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle.[32] Slaughtering the Pāndava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life.[33] Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pāndava divisions and caused a great carnage amongst them.[34] Desirous of rescuing the wicked Suyodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Chedis, the Pānchālas, and the Kaikayas, and caused a great massacre of the Pāndava army teeming with cars and steeds and elephants. Innumerable foot-soldiers amongst the Srinjayas, all well armed, and other lords of Earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour.[35-37] At last the Pāndavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way![38]

Without availing of any aid, he routed, however, the Pāndavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world.[39] Encountering him, Cikhandin, protected by thee, slew that tiger among men, with his straight shafts.[40] Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vāsava for his foe.[41] The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain,[42] that great car-warrior had protected Jayadratha (for some time). Fierce as the Destroyer himself, he caused a great carnage in the nocturnal battle.[43] Endued with great valour, the heroic son of Bharadwāja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end.[44]* If, on that day, thou hadst not checked in battle all the (Dhārtarāshtra) car-warriors headed by the Suta's son, Drona then would never have been slain.[45] Thou holdst in check the whole Dhārtarāshtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata.[46] What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha?[47] Checking the vast (Kaurava) army and slaying many brave kings, thou killedst king Jayadratha, aided by the might and energy of thy weapons![48] All the kings regard the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so, since it is thou that didst it and thou art a great car-warrior![49] If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty![50]† When Bhishma and Drona have been slain, the terrible Dhārtarāshtra host,

* 42, 43, 44, constitute one sentence. To avoid a long and cumberous structure, I have split it into three parts.—T.

† The sense is this,—since thou art able to destroy the three worlds in a moment, I would regard these Kshatriyas truly mighty if it takes thee a whole day to exterminate them.—T.

O Pārtha, may be regarded to have lost all its heroes![51] Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament reft of Sun, Moon, and stars.[52] Yonder host of fierce prowess, O Pārtha, hath been shorn of its splendours today like the *Asura* host in days of yore shorn of its splendours by Cakra's prowess![53] The remnant of that grand muster now consists of only five great car-warriors, viz., Açwatthāman and Kritavarman and Karna and Calya and Kripa.[54] Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira![56] Let Prithā's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole Earth with the welkin above it, the waters on it, and the nether regions below it![56] Slaying this host like Vishnu in days of yore slay the *Daityas* and the *Dānavas*, bestow the Earth on the king, like Hari bestowing (the three worlds) on Cakra![57] Let the Pānchālas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the *Dānavas* by Vishnu![58] If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Açwatthāman, if, again, thou hast any kindness for Kripa for the sake of the respect that is due to a preceptor,[59] if, approaching Kritavarman thou dost not despatch him today to Yama's abode in consequence of the honor that is due to one's kinsmen by the mother's side,[60] if, O lotus-eyed one, approaching thy mother's brother, viz., Calya the ruler of the Madras, thou dost not from compassion slay him,[61] I ask thee, do thou, with keen shafts, O foremost of men, slay Karna today with speed, that vile wretch of sinful heart who cherishes the fiercest hate for the sons of Pāndu![62] This is thy noblest duty! There is nothing in it that would be improper. We approve of it, and there is no fault in the act![63] The wicked-souled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice![64] Suyodhana

always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support)![66] It is the firm belief of Dhritarāshtra's royal son, O giver of honors, that Karna, without doubt, will slay all the Pārthas in battle.[66] Though fully acquainted with thy might, still, O son of Kunti, Dhritarāshtra's son hath selected war with you in consequence of his reliance on Karna.[67] Karna also always says,—[I will vanquish the assembled Pārthas and that mighty car-warrior, viz., Vāsudeva of Daçārha's race!][68]—Buoying up the wicked-souled son of Dhritarāshtra, the wicked Karna always roareth in the (Kuru) assembly! Slay him today, O Bhārata![69] In all the acts of injury, of which Dhritarāshra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader![70] I saw the heroic son of Subhadrā, of eyes like those of a bull, slain by six mighty car-warriors of cruel heart belonging to the Dhārtarāshtra army![71] Grinding those bulls among men, viz., Drona and Drona's son and Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars.[72] The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and foot-soldiers of weapons and life.[73] Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode![74] I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadrā was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Pārtha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadrā's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field.[75-77] Eagerly desirous of flying away and becoming hopeless of life, he stayed for sometime in battle, perfectly stupified, and exhausted with the wounds he had received.[78] At last, hearing those cruel words of Drona in battle,—words that were suited

to the hour,—Karna cut off Abhimanyu's bow.[79] Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts.[80] Upon the slaughter of that hero, grief entered the heart of every one. Only the wicked-souled Karna and Suyodhana laughed in joy![81] [Thou rememberest also] the harsh and bitter words that Karna cruelly said unto Krishnā in the (Kuru) assembly, in the face of the Pāndavas and the Kurus![82]—[The Pāndavas, O Krishnā, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches![83] Enter now the abode of Dhritarāshtra as a serving woman, or, O thou of curving eye-lashes, thy husbands are no more![84]. The Pāndavas will not, O Krishnā, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pānchāla, and thou art thyself, O beautiful lady, a slave![85] Today only Duryodhana is regarded as the one king on Earth! All other kings of the world are worshipping the agency by which his administration is kept up.[86] Behold now, O amiable one, how all the sons of Pāndu have equally fallen! Overwhelmed by the energy of Dhritarāshtra's son, they are now silently eyeing one another![87] It is evident that these are all sesame seeds without kernel, and have sunk into hell! They will have to serve the Kaurava (Duryodhana), that king of kings, as his slaves!][88]—Even these were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy hearing, O Bhārata![89] Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words[90] and all the other wrongs that that wicked-souled wight did unto thee! Let thy shafts quench all those wrongs and the life also of that wicked wight![91] Feeling the touch of terrible arrows sped from *Gāndiva*, let the wicked-souled Karna recollect today the words of Bhishma and Drona![92] Let foe-killing cloth-yard shafts, equipt with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood![93] Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to

Yama's abode![94] Let all the kings of the Earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows![95] Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the Earth, dipt in gore and with his weapons loosened from his grasp![96] Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the Earth, cut off by thee with a broad-headed arrow![97] Let Calya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee![98] Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom![99] Yonder, O Pārtha, Karna, equal unto Indra in energy, or, perhaps, Cankara himself, is slaughtering thy troops with his shafts![100] There the Pānchālas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pāndavas.[101] Know, O Pārtha, that Karna is prevailing over the Pānchālas, and the (five) sons of Draupadi, and Dhrishtadyumna and Cikhandin, and the sons of Dhrishtadyumna, and Catānika the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Sātyaki![102-3] The loud uproar made by those allies of thine, viz., the Pānchālas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard![104] The Pānchālas have not at all been inspired with fear, nor do they turn away their faces from the battle! Those mighty bowmen are utterly reckless of death in great battle![105] Encountering even that Bhishma who, single-handed, had encompassed the Pāndvava army with clouds of shafts, the Pānchālas did not turn away their faces from him![106] Then again, O chastiser of foes, they always strove with alacrity to forcibly vanquish in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle! They have never turned their faces from battle, afeared of Adhiratha's son![107-8] The heroic Karna, however, with his shafts, is taking the lives of the Pānchāla warriors endued with great

activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects![109] The son of Rādhā, in this battle, is destroying in hundreds the Pānchālas that are advancing against him,—those heroes, that is, that are resolved to lay down their lives for the sake of their allies![110] It behoveth thee, O Bhārata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna![111] The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rāma of Bhrigu's race, hath been displayed![112] Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army![113] Those arrows, sped from Karna's bow, are coursing in battle, thick as flights of bees, and scorching thy troops![114] Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pānchālas, O Bhārata, are flying away in all directions![115] Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Pārtha, afflicted by the latter with keen shafts![116] If neglected, Karna will, O Bhārata, exterminate the Pāndavas, the Srinjayas, and the Pānchālas, like a neglected disease whose germ has entered the body![117] Save thee I do not see another warrior in Yudhishthira's army that would come home safe and sound, having encountered the son of Rādhā in battle![118] Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Pārtha, and win great fame![119] I tell thee truly, thou only art able to vanquish in battle the Kauravas with Karna amongst them, and no one else, O foremost of warriors![120] Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Pārtha, and crowned with success, be happy, O best of men!—"[121]

Section LXXIV

"Sanjaya said,—'Hearing these words of Keçava, O Bhārata, Vibhatsu soon cast off his anxiety and became cheerful.' Rubbing then the string of *Gāndiva* and stretching it, he

held his bow for the destruction of Karna, and addressed Keçava, saying,[2]—With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art gratified with me today, victory is sure to be mine![3] Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then?[4] I see the Pānchāla host is flying away, O Janārddana! I see also Karna careeringg fearlessly in battle![5] I see too the *Bhārgava* weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Cakra![6] This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the Earth will last.[7] Today, O Krishna, unbarbed arrows, impelled by my arms and sped from *Gāndiva*, mangling Karna, will take him to Yama![8] Today king Dhritarāshtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne![9] Today, O mighty-armed one, Dhritarāshtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons![10] I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom![11] Today, beholding Karna cut into pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the *Asuras*, let king Duryodhana call to mind the words thou hadst spoken for bringing about peace![12] Today let the son of Suvala, O Krishna, know that my shafts are the dice, my *Gāndiva* is box for throwing them, and my car, the chequered cloth![13] O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son![14] Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever![15] Today, O Keçava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life![16] Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz.,—*I will not wash my feet till I slay Phālguna!*[17]—Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today

from his car![18] Today the Earth will drink the blood of that Suta's son who in battle contemns all other men on Earth![19] With Dhritarāshtra's approbation, the Suta's son Karna, boasting of his own merits, had said,—*Thou hast no husband now, O Krishnā!*[20]—My keen shafts will falsify that speech of his! Like angry snakes of virulent poison, they will drink his life-blood![21] Cloth-yard shafts, of the effulgence of the lightning, shot by myself possessed of mighty-arms and sped from *Gāndiva*, will send Karna on his last journey![22] Today the son of Rādhā will repent for those cruel words that he said unto the princess of Pānchāla in the midst of the assembly, in disparagement of the Pāndavas![23] They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana![24]—*I will save ye from the sons of Pāndu!*—even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarāshtra! My keen shafts will falsify that speech of his![25] Today, in the very sight of all the bowmen, I will slay that Karna who said—*I will slay all the Pāndavas with their sons!*[26]—Today, O slayer of Madhu, I will slay that Karna, that son of Rādhā, relying on whose prowess the proud son of Dhritarāshtra, of wicked understanding, always disregarded us![27] Today, O Krishna, after Karna's fall, the Dhārtarāshtras with their king, struck with panic, will fly away in all directions, like deer afeared of the lion![28] Today, let king Duryodhana repent himself, upon the slaughter of Karna, with his sons and relatives, by me in battle[29] Today, beholding Karna slain, let the wrathful son of Dhritarāshtra, O Krishna, know me to be the foremost of all bowmen in battle![30] Today I will make king Dhritarāshtra, with his sons and grandsons and counsellors and servants, shelterless![31] Today, cranes and other carnivorous birds will, O Keçava, sport over the limbs of Karna cut off into pieces with my shafts![32] Today, O slayer of Madhu, I will cut off in battle the head of Rādhā's son Karna, in the very sight of all the bowmen![33] Today, O slayer of Madhu, I will cut off in battle the limbs of Rādhā's son of wicked soul with keen *Vipathas* and razor-faced arrows![34] Today the

heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart![35] Today, O Keçava, slaying the son of Rādhā, with all his kinsmen, I will gladden king Yudhishthira the son of Dharma![36] Today, O Krishna, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake![37] Today, with my straight shafts equipt with vulturine feathers, I will, O Govinda, cause the Earth to be strewn with (the bodies of) kings cased in golden armour![38] Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu![39] Today I will bestow the Earth divested of Dhārtarāshtras on my brother, or, perhaps, thou, O Keçava, wilt walk over the Earth divested of Arujna![40] Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to *Gāndiva*![41] Today I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Camvara![42] Today, after I will have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished![43] I do not know what will be the measure, O Mādhava, of the joy of Cini's grandson today after I will have slain Karna and won the victory![44] Today I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Sātyaki![45] Today, slaying Karna in dreadful battle, I will pay off my debt, O Mādhava, to the Pāñchālas with Dhrishtadyumna and Cikhandin![46] Today let all behold the wrathful Dhanañjaya fight with the Kauravas in battle and slay the Suta's son![47] Once more let me utter my own praises in thy presence![48] In the science of arms there is none equal to me in the world! In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me![49] Armed with the bow and aided by the prowess of my arms, I can vanquish the *Asuras* and the gods and all creatures united together! Know that my prowess is higher than the highest![50] Alone assailing all the Kurus and the Vālhikas

with the fire of my shafts issuing from *Gāndiva*, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter![51] My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one![52]—Having said these words unto Achyuta, that foremost of all heroes, that slayer of foes, with blood-red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk.'"[53]

SECTION LXXV.

"Dhritarāshtra said,—In that awful and fathomless encounter of the Pāndavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, occurred that fight?[1]

"Sanjaya said,—'The innumerable divisions of the Pāndava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars.[2] The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of car-wheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-yard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets, blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas.[3-4] Many car-warriors, united together, encompassed one car-warrior and despatched him to Yama's presence. Or, one foremost of car-warriors despatched a single adversary, or one despatched many adversaries united together.[5]

Again, some one car-warrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen.[6] Similarly, Pārtha, with clouds of shafts, despatched large numbers of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy.[7] Kripa and Cikhandin encountered each other in that battle, while Sātyaki proceeded against Duryodhana. And Crutaçravas was engaged with Drona's son, and Yudhāmanyu with Chitrasena.[8] The great Srinjaya car-warrior Uttamaujas was engaged with Karna's son Sushena, while Sahadeva rushed against Cakuni the king of the Gāndhāras like a hungry lion against a mighty bull.[9] The youthful Catānika, the son of Nakula, rushed against the youthful Vrishasena the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pānchāla with many arrows.[10] Conversant with all modes of warfare, Mādri's son Nakula, that bull among car-warriors, assailed Kritavarman. The king of the Pānchālas, viz., Dhrishtadyumna the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces.[11] Dusçāsana, O Bhārata, with the swelling host of the *Samsaptakas* forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity.[12] The heroic Uttamaujas, putting forth his strength, struck the son of Karna and cut off his head which fell down on the Earth, filling the Earth and the welkin with a loud noise.[13] Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts.[14] Meanwhile Uttamaujas, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Cikhandin.[15] Beholding Kripa deprived of his car, Cikhandin who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire.[16] Meanwile Bhima the son of the Wind-god, clad in golden mail, began to scorch with his

keen arrows the troops of thy sons like the mid-day Sun scorching everything in the summer season.'"[17]

SECTION LXXVI.

"Sanjaya said,—'During the progress of that fierce engagement, Bhima, while fighting alone, being encompassed by innumerable foes, addressed his driver, saying,—Bear me into the midst of the Dhārtarāshtra host![1] Proceed, O charioteer, with speed, borne by these steeds! I will despatch all these Dhārtarāshtras to the presence of Yama!—Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides.[2-3] They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies.[4] Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipt with golden wings, of his enemies, fell down on the Earth. Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot,[5] set up a loud wail, O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs piereed with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new fledged birds towards a tree. When thy troops thus rushed against him, Bhima of infuriate impetuosity displayed all his impetuosity,[6-7] like the Destroyer himself armed with mace when he burns and exterminates all ereatures at the end of the *Yuga*. Thy soldiers were unable to resist in that battle that fieree impetuosity of Bhima endued with fierce impetuosity,[8] like that of the Destroyer himself of wide-open mouth when he rusheth at the end of the *Yuga* for exterminating all creatures. Then, O Bhārata, like masses of clouds scattered by the tempest, the Bharata host, thus mangled and

burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer,[9-10]—Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's! Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts![11] O Viçoka, beholding hostile warriors and cars and the tops of their standards on all sides, I am greatly afflicted! The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow![12] Even this is my grief, O charioteer, that king Yudhishthira the just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu, is alive or dead! This adds to my sorrow![13] I shall, however, though filled with great grief, destroy these hostile troops of great might! Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today![14] Examing all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort![15]—

"'Thus commanded, Viçoka said,—Of arrows, O hero, thou hast yet sixty thousand, while thy razor-headed shafts number ten thousand, and broad-headed ones number as much. Of cloth-yard shafts thou hast still two thousand, O hero, and of *Pradaras* thou hast still, O Pārtha, three thousand! Indeed, of the weapons, O son of Pāndu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks.[16] Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted![17]—

"'Bhima said,—Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and mangling all my foes, and in consequence of which the very Sun will disappear from the field, making the latter resemble the dark domains of Death![18]

Today, even this will be known to all the Kshatriyas including the very children, O Suta, viz., that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus![19] Today, let all the Kauravas fall in battle or let all the world applaud me beginning with the feats of my earliest years! Alone, I will overthrow them all, or let all of them strike Bhimasena down![20] Let the gods that aid in the achievement of the best acts, bless me! Let that slayer of foes, viz., Arjuna, come here now like Cakra, duly invoked, quickly coming to a sacrifice![21] Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasāchin, that foremost of men, is quickly shrouding that host with his shafts![22] Behold, those standards, O Viçoka, and elephants and steeds and bands of foot-soldiers are flying away! Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta![23] Yonder, the Kaurava host, assailed with the shafts, equipt with wings of gold and feathers of peacocks, of Dhananjaya and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps![24] There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers! Indeed, all the Kauravas, having lost their senses, are flying away, like elephants filled with fear at a forest conflagration,[25] and uttering cries of woe! Those huge elephants, again, O Viçoka are uttering loud cries, assailed with shafts.[26]—

"'Viçoka said,—How is it, O Bhima, that thou dost not hear the loud twang of the yawning *Gāndiva* stretched by Pārtha in wrath? Are these two cars of thine gone![27] All thy wishes, O son of Pāndu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy)! Behold, the string of *Gāndiva* is flashing repeatedly like lightning amid blue clouds![28] Yonder, the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle! Even I, looking at it, am struck with fear![29] There, the beautiful diadem of Arjuna is shining brilliantly! There, the precious jewel on the diadem, endued with the splendour of the Sun, looketh exceedingly resplendent![30] There, beside him, behold his conch

Devadatta of loud blare and the hue of a white cloud! There, by the side of Janārddana, reins in hand, as he penetrates into the midst of the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor! Behold, O hero, that discus of Keçava, that enhancer of his fame, which is always worshipped by the Yadus![31-32] There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the Earth! There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder.[33] There, behold, O son of Kunti, the *Pāñchajanya* of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing *Kaustubha* on his breast and his triumphal garland![34] Without doubt, that first and foremost of all car-warriors, viz., Pārtha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna![35] Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials! Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings![36] Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen, slain in this battle by Kiritin with his mighty shafts![37] Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation *Chitrā*! All thy wishes are fulfilled! Thy foes are being exterminated! Let thy might, as also the period of thy life, ever increase![38]—

"'Bhima said,—Since, O Viçoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Suta, for this agreeable intelligence imparted by thee!—'"[39]

Section LXXVII.

"Sanjaya said,—'Hearing the roars of cars and the leonine shouts (of the warriors) in battle Arjuna addressed Govinda,

saying,—Urge the steeds to greater speed![1]—Hearing these words of Arjuna, Govinda said unto him,—I am proceeding with great speed to the spot where Bhima is stationed![2]—Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot and making the Earth resound with the whizz of their arrows, the rattle of their car-wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems, like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the *Asura*) Jambha for slaying him.[3-4] Between them and Pārtha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the *Asuras* and the god Vishnu, that foremost of victors, for the sake of the three worlds.[5] Alone, Pārtha, decked with diadem and garlands, cut off the mighty weapons sped by them as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broad-head-arrows of great keenness.[6] Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot, and elephants, fell down on the Earth, mutilated in diverse ways, like a forest broken down by a tempest.[7] Huge elephants, decked in housings of gold and equipt with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light.[8] Piercing elephants and steeds and cars with excellent shafts resembling Vāsava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the *Asura*) Vala.[9] Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a *Makara* into the ocean.[10] Beholding the son of Pāndu, thy warriors, O king, accompanied by cars and foot and a large number of elephants and steeds, rushed against him.[11] Tremendous was the din made by them as they advanced against Pārtha, resembling that made by the waters of the ocean lashed into fury by the tempest.[12] Those mighty car-warriors, resembling tigers (in prowess), all rushed in that battle

against that tiger among men, abandoning all fear of death.[13] Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds.[14] Those great bowmen, all skilled in smiting, united together, and proceeded against Arjuna with a large number of cars and began to pierce him with keen shafts.[15] Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds.[16] While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars.[17] In all, Arjuna, with his sharp arrows, slew full four hundred of those heroic car-warriors exerting vigorously in battle.[18] Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna.[19] Tremendous was the uproar made at the van of the army by those warriors as they broke and fled like that made by the surging sea when it breaks upon encountering a mountain.[20] Having routed with his arrows that army struck with fright, Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son.[21] Loud was the noise with which Arjuna faced his foes, like that made by Gadura in days of yore when swooping down for snakes.[22] Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Pārtha, became filled with joy.[23] As soon as the valiant Bhimasena heard of Pārtha's arrival, he began, O monarch, to grind thy troops, reckless of his very life.[24] Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself.[25] Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea.[26] Displaying his lightness of hands, Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama.[27] Beholding on that occasion the superhuman might of Bhima, O Bhārata, like that of the Destroyer at the end of the *Yuga*, thy warriors became filled with fright.[28] Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bhārata, king Duryodhana address-

ed[29] all his troops and great bowmen, O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pāndava troops already exterminated.[30] Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side.[31] Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara.[32] Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars.[33] Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle.[34] All those kings, with cruel intent and eyes red in wrath, showered upon Vrikodara their arrowy downpours, moved by the desire of slaying him.[35] Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net,[36] having slain ten thousand unretreating elephants, two hundred thousand and two hundred men, O Bhārata,[37] and five thousand horse, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there.[38] Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its weeds and moss.[39] Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gavials, and marrow its mire. And it was covered with heads forming its rocks.[40] And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam.[41] Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and afrighted found it exceedingly difficult to cross.[42] Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow.[43] Even as the terri-

ble Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross.[44] Thither where that best of car-warriors, viz., the son of Pāndu, penetrated, thither he felled hostile warriors in hundreds and thousands.[45] Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Cakuni, said,[46]—Vanquish, O uncle, the mighty Bhimasena in battle! Upon his defeat the mighty host of the Pāndavas may be regarded as defeated![47]—Thus addressed, O monarch, the valiant son of Suvala, competent to wage dreadful battle, proceeded, surrounded by his brothers.[48] Approaching in that battle Bhima of terrible prowess, the heroic Cakuni checked him like the continent resisting the ocean.[49] Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Suvala.[50] Then Cakuni, O monarch, sped a number of cloth-yard shafts equipt with wings of gold and whetted on stone, at the left side of Bhima's chest.[51] Piercing through the armour of the high-souled son of Pāndu, those fierce shafts, O monarch, equipt with feathers of *Kankas* and peacocks, sunk deep into his body.[52] Deeply pierced in that battle, Bhima, O Bhārata, suddenly shot at Suvala's son a shaft decked with gold.[53] The mighty Cakuni, however, that scorcher of foes, O king, endued with great lightness of hands, cut off into seven fragments that terrible arrow as it coursed towards him.[54] When his shaft fell down on the Earth, Bhima, O king, became highly enraged, and cut off with a broad-headed arrow the bow of Suvala's son with the greatest ease.[55] The valiant son of Suvala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows.[56] With two of those straight and broad-headed arrows, O monarch, he struck Bhima himself;[57] with one he cut off Bhima's standard, and with two, his umbrella. With the remaining four, the son of Suvala pierced the four steeds of his antagonist.[58] Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold.[59] That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-

soueld son of Suvala.[60] The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena.[61] Piercing through the left arm of the high-souled son of Pāndu, it fell down on the Earth like lightning flashed down from the sky.[62] At this, the Dhārtarāshtras, O monarch, set up a loud roar all around. Bhima, however, could not bear that leonine roar of his foes endued with great activity.[63] The mighty son of Pāndu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Suvala's son in that battle, who were fighting reckless of their very lives.[64] Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment.[65] Abandoning with speed that steedless car, Cakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows.[66] The valiant Bhima, baffling those shafts, cut off Cakuni's bow in rage and pierced Cakuni himself with many keen arrows.[67] Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the Earth almost lifeless.[68] Then thy son, O monarch, seeing him stupified, bore him away from battle on his car in the very sight of Bhimasena.[69] When that tiger among men, viz., Cakuni, was thus taken up on Duryodhana's car, the Dhārtarāshtra troops, turning their faces from battle, fled away on all sides, inspired with fear on that occasion of great terror due to Bhimasena.[70] Upon the defeat of Suvala's son, O king, by that great bowman, viz., Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life.[71] Beholding the king himself turn away from the battle, the troops, O Bhārata, fled away, from the encounters in which each of them had been engaged.[72] Seeing all the Dhārtarāshtra troops turn away from battle and fly in all directions, Bhima, rushing impetuously, fell upon them, shooting many hundreds of shafts.[73] Slaughtered by Bhima, the retreating Dhārtarāsh-

tras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him.[74] Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like ship-wrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.'"[76-77]

Section LXXVIII.

"Dhritarāshtra said,—'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Suvala's son say?[1] Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarman, or Drona's son, or Dusçāsana, say?[2] Exceedingly wonderful, I think, is the prowess of Pāndu's son, since, single-handed, he fought in battle with all the warriors of my army![3] Did the son of Rādhā act towards the (hostile) troops according to his vow? That slayer of foes, viz., Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus![4] Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Rādhā, do in that battle?[5] What also did my sons, difficult of defeat in battle, do or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration![6]

"Sanjaya said,—'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena.[7] Bhima also of great strength began to destroy the Dhārtarāshtra troops. Then Karna, addressing (his driver) Calya, said unto him,—Bear me to the Pānchālas![8] —Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying,—Bear me to the Pānchālas only![9]—Thus urged, Calya the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the

Chedis, the Pānchālas and the Kārushas.[10] Penetrating then into that mighty host, Calya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to.[11] Beholding that car cased in tiger skins and looking like a cloud, the Pāndus and the Pānchālas, O monarch, became terrified.[12] The rattle then of that car, like unto the peal of thunder, or the sound of a mountain splitting into fragments, became audible in that dreadful battle.[13] With hundreds upon hundreds of keen arrows sped from the bowstring drawn to his car, Karna then smote hundreds and thousands of warriors belonging to the Pāndava army.[14] While the unvanquished Karna was employed in achieving these feats, many mighty bowmen and great car-warriors among the Pāndavas encompassed him on all sides.[15] Indeed, Cikhandin, and Bhima, and Dhrishtadyumna the son Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Sātyaki, surrounded the son of Rādhā, pouring showers of arrows upon him, from desire of despatching him to the other world.[16] The heroic Sātyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint.[17] Cikhandin struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle.[18] The mighty Bhimasena, in that encounter, filled with rage, struck the son of Rādhā in the shoulder-joint with ninety straight shafts.[19] The son of Adhiratha then, of great might, laughing in scorn, and drawing his excellent bow, let off many keen shafts, afflicting his foes.[20] The son of Rādhā pierced each of them in return with five arrows. Cutting off the bow of Sātyaki as also his standard, O bull of Bharata's race,[21] Karna pierced Sātyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts.[22] With a broad-headed arrow, O sire, he next cut off the standard of Sahadeva, and with three other arrows, that chastiser of foes afflicted Sahadeva's driver.[23] Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed

exceedingly wonderful.[24] Indeed. with his straight shafts causing those heroes to turn back from the fight, the heroic Karna began to slay the Pānchālas and many mighty car-warriors among the Chedis.[25] Thus struck in that battle, O monarch, the Chedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts.[26] The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat, O Bhārata,[27] viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess,[28] and checked all those Pāndava warriors, O monarch, with his shafts. With the lightness of hand, O Bhārata, of the high-souled Karna on that occasion,[29] all the gods as also the *Siddhas* and the *Chāranas* were gratified. All the great bowmen among the Dhārtarāshtras also, O best of men, applauded[30] Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army[31] like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pāndava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pānchālas in that great battle,[32-33] while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pāndavas,[34]—those enemies of Karna,—regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Rādhā, once more achieved an exceedingly wonderful feat,[35] inasmuch as all the Pāndavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain,[36] the Pāndava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pāndavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes, O king, and their cars decked with ear-rings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants,[37-39] and cars of diverse kinds, O king, and

banners, and axles, and yokes, and wheels of many kinds,[40] were cut off in various ways by Karna observant of a warrior's vow. There, O Bhārata with elephants and steeds slain by Karna,[41] the Earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot[42] and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes[43] in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pāndavas, O monarch, were completely shrouded with the shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pāndavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Rādhā, even as a herd of deer in the forest is routed by an angry lion![44-46] Routing the foremost of Pānchāla car-warriors and (other) foes, Karna of great fame, in that battle, slew the Pāndava warriors like a wolf slaying smaller animals. Beholding the Pāndava army turn away from battle, the Dhārtarāshtra[47-48] bowmen of great might rushed against the retreating host, uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight,[49] caused diverse musical instruments to be beat and blown in all parts of the army. The great bowmen amongst the Pānchālas, those foremost of men, though broken,[50] returned heroically to the fight, making death their goal, The son of Rādhā, however, that bull among men and scorcher of foes, O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bhārata, twenty car-warriors among the Pānchālas and more than a hundred Chedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bhārata,[51-53] and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, viz., the Suta's son of great bravery, became incapable of being gazed at like the midday Sun and looked resplendent like the Destroyer himself at the end of the *Yuga*. Thus, O monarch, that slayer of foes, that mighty bowman, viz., Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. In-

deed, like the Destroyer himself of great might standing after slaying all creatures,[54-56] the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pānchālas seemed to be exceedingly wonderful,[57] for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Dusçāsana, and Kripa the son of Caradwata,[58] and Açwatthāman, and Kritavarman, and Cakuni also of great might, slaughtered the Pāndava warriors in hundreds and thousands.[59] The two sons also of Karna, O monarch,—those two brothers of prowess incapable of being baffled,—filled with rage, slaughtered the Pāndava army in several parts of the field.[60] The battle that took place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pāndava heroes, viz., Dhrishtadyumna and Cikhandin[61] and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pāndavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima.'"[62]

Section LXXIX.

"Sanjaya said,—'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle,[1] caused a river of blood to flow there that was tawny with flesh and marrow and bones.[2] Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current.[3] (Fallen) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface.[4]* Shields and armour were its eddies,

* I confess I do not understand what is meant by *Narakshudrakapālinim*. The version given is offered tentatively.—T.

and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable.[5] Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vāsudeva, said,[6]—Yonder, O Krishna, the standard of the Suta's son is visible! There, Bhimasena and others are fighting with that great car-warrior! There, the Pānchālas, afeared of Karna, are flying away, O Janārddana![7] Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pānchālas![8] There, Kripa, and Kritavarman, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son![9] There, O Krishna, Calya, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle![10] Bear me to that mighty car-warrior, for even such is the wish cherished by me! Without slaying Karna in this battle I will never return![11] Otherwise, the son of Rādhā, O Janārddana, will, in my sight, exterminate the mighty car-warriors of the Pārthas and the Srinjayas![12]—Thus addressed, Keçava quickly proceeded on his car against thy army, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasāchin.[13] Indeed, the mighty-armed Hari, at the command of Pāndu's son, proceeded on his car, assuring (by that very act) all the Pāndava troops.[14] The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vāsava's thunder.[15] With that loud rattle of his car-wheels, the son of Pāndu, of prowess incapable of being baffled and endued with immeasurable soul, advanced, vanquishing (as he came) thy host.[16] Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said,[17]—There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaying his foes in battle! There cometh he about whom thou wert enquiring?[18] Yonder standeth the son of

Kunti, holding his bow *Gāndiva!* If thou canst slay him today, great good may then be done to us![19] He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors! He is incapable, O son of Rādhā, of being resisted by anybody else! Do thou proceed against that hero of Bharata's race![20] Through fear of Arjuna who is slaying large numbers of his foes, there the Dhārtarāshtra army is speedily breaking on all sides![21] Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy![22] Blazing with wrath, Pārtha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee)![23] Learning that king Yudhishthira the just hath been exceedingly mangled and made earless by thee, and seeing (the plight of) Cikhandin, and Sātyaki, and Dhrishtadyumna the son of Prishata,[24] and the (five) sons of Draupadi, and Yudhāmanyu, and Uttamaujas, and the brothers Nakula and Sahadeva,[25] that scorcher of foes, viz., Pārtha, advanceth impetuously on a single car against thee![26] Without doubt, he is advancing with speed against us, avoiding other combatants! Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so).[27] I do not behold in the world any other bowman, save thee, that would resist the angry Arjuna in battle like the continent (resisting the surging sea)![28] I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee! Look after thy success now![29] Thou alone art able to encounter the two Krishnas in battle! That business is thine, O son of Rādhā! Proceed, therefore, against Dhananjaya![30] Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa! Do thou resist in this great battle the advancing Savyasāchin![31] Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest![32] There, those kings, those mighty car-warriors of the Dhārtarāshtra army, through fear of Arjuna, are quickly flying away, regardless of one another.[33] Save thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating

combatants![34] All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand, depending on thee and desirous of thy protection![35] Advance against the son of Pāndu, O son of Rādhā, mustering that courage now with which thou hadst in battle vanquished the almost invincible Vaidehas, the Amvashthas, the Kāmvojas, the Nagnajits, and the Gāndhāras![36] Mustering thy great prowess, O mighty-armed one, proceed against Vāsudeva of Vrishni's race, who is always gratified by the diadem-decked (Arjuna)![37]—

"'Karna said,—Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me! Do not, O mighty-armed one, entertain any fear of Dhananjaya![38] Behold the might of my arms today, and behold my skill! Single-handed, I will today destroy the mighty host of the Pāndavas, as also those two lions among men, viz., the two Krishnas! I say this truly unto thee![39] I will never return from the field today without slaying those two heroes! Or, slain by those two, I shall today sleep on the field of battle! Victory is uncertain in battle![40] Slaying or slain, I shall today achieve my purpose![41]—

"'Calya said,—All great car-warriors, O Karna, say that this foremost of car-warriors, (viz., Arjuna), even when alone, is invincible! When, again, he is protected by Krishna, who will venture to vanquish him?[42]—

"'Karna said,—As far as I have heard, such a superior car-warrior hath never been born on Earth! Behold my prowess, since I will contend in battle with even that Pārtha who is such![43] This prince of Kuru's line, this foremost of car-warriors, careers in battle, borne by his steeds white in hue! Perhaps, he will despatch me to Yama's abode today. Know, however, that with Karna's death, these all will be exterminated![44]* The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pāndu![45] He taketh a large number of arrows and shooteth them as if they were one.

* Referring to the Kuru army.—T.

Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fell on the foe. What warrior is there on Earth that is equal to him?[46] That *Atiratha*, endued with great activity, with Krishna as his ally, gratified the god Agni at Khāndava. There, on that occasion, the high-souled Krishna obtained his discus, and Savyasāchin, the son of Pāndu, obtained his bow *Gāndiva*.[47] There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the god of fire.[48] In the region of Indra he obtained his conch *Devadatta* and slew innumerable *Daityas*, and all the Kālakeyas. Who is there on Earth that is superior to him?[49] Possessed of greatness of soul, he gratified Mahādeva himself in fair fight, and obtained from him the terrible and mighty weapon *Pāçupata* that is capable of destroying the three worlds.[50] The several Regents of the world, united together, gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united *Asuras*, viz., the Kālakhanjas.[51] So also, in Virāta's city, having on a single car vanquished all of us, he snatched from us that wealth of kine and took from all the foremost of car-warriors (portions of) their garments.[52] Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Calya, to be the foremost of persons in all the world in point of courage![53] He is, again, protected by that Keçava of infuriate energy, who is Nārāyana himself and who is without a rival, that high-souled Vāsudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the worlds, united together, cannot (in narrating) exhaust in ten thousand years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage.*[54-55]

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* Some of the Bengal texts read *Jāyate-asāddhyasancha*. The unpronounced *a* before the last word is the negative particle. The sense seems to be that although Karna is not wanting in courage, yet fear also enters

Pārtha is the foremost of all bowmen, while Nārāyana is unrivalled in encounters with the discus. Even such are Vāsudeva, and the son of Pāndu! Indeed, the mountains of Himavat may move from the spot were they stand, but *not* the two Krishnas![56] Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Calya, save myself, would proceed against Phālguna and Vāsudeva that are even such?[57] The desire cherished by me today, viz., a battle with the son of Pāndu, O ruler of the Madras, will be fulfilled without delay! Soon will that wonderful and unrivalled and beautiful battle take place! Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me![58]—Saying these words unto Calya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince[59] as also unto those two mighty-armed warriors, viz., Kripa and the Bhoja chief Kritavarman, and the ruler of the Gāndhāras with his son, and the preceptor's son, and his own younger brother, and all the foot-soldiers and horsemen and elephant-riders, these words,[60] viz.,—Rush towards Achyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ye lords of Earth, I may easily slay those two after ye all will have mangled them deeply![61]—Saying,—So be it!—those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle.[62] Like the great ocean containing a vast quantity of water receiving all rivers male and female, Arjuna received all those warriors in battle.[63] His foes could not notice when he fixed his excellent arrows on the bowstring and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhanan-

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his heart. His is a mixed feeling at sight of the two Krishnas on the same car.

jaya, continually fell down, deprived of life.[64] Like men with diseased eyes that are unable to gaze at the Sun, the Kauravas on that occasion could not gaze at Jaya who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the *Yuga*, having arrows for his rays, and *Gāndiva* for his beautiful circular disc.[65] Smiling the while, Pārtha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow *Gāndiva* to a complete circle.[66] As the Sun of fierce rays between the months of *Jaishtha* and *Ashāra* easily drieth up the waters (of the Earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings![67] Then Kripa, and the chief of the Bhojas, and thy son himself, shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain.[68] The son of Pāndu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaying him, and pierced the chest of each of his adversaries with three shafts.[69] Having arrows for his fierce rays, the Arjuna-sun, with *Gāndiva* drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of *Jaishtha* and *Ashāra*, within his bright corona.[70] Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keçava with three, and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner.[71] For all that, Dhananjaya cut off the full-drawn bow in his adversary's hand with three shafts, the head of his driver with a razor-faced arrow, and his four steeds with four other shafts, felling last from his enemy's car his standard with three other arrows.[72] The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain.[73] String-

ing that bow as he stood on the Earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanquished and foremost of men and pierce them from a near point with many shafts.[74] Then these mighty car-warriors, viz., Kripa and Bhoja and thy son standing at the van of battle, fell upon and shrouded that bull among the Pāndavas, shooting showers of shafts, like the clouds shrouding the dispeller of darkness.[75] Possessed of prowess equal to that of the thousand-armed (Kārttaviryya), Pārtha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the *Asura)* Vali.[76] His weapons destroyed by Pārtha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Gangā's son Bhishma before them (viz., on the day of his fall) by the same diadem-decked warrior.[77] The valiant Pārtha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarman, he cut off the latter's standard as well.[78] He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers, and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters.[79] Then Keçava, quickly urging Arjuna's car, placed all his afflicted foes on his right side.[80] Then other warriors, desirous of an encounter, with their well-equipt cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra.[81] Then those mighty car-warriors, viz., Cikhandin and Sātyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars.[82] Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the *Asuras* and the celestials in days of yore in great battle.[83] Elephant-warriors and horsemen and car-warriors,—all chastisers of foes,—inspired with desire of victory or im-

patient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows.[84] In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary, became enveloped in gloom and the very effulgence of the Sun became totally shrouded.' "[85]

SECTION LXXX.

"Sanjaya said—'Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many foremost of warriors of the Kuru army, seemed to sink (under that attack),[1] avoided, O Bhārata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death.[2]* Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army.[3] Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus.[4] With his broad headed arrows, and those equipt with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Pārtha mangled the bodies of his foes and cut off their heads.[5] The field of battle became strewn with falling and fallen warriors, some with bodies cut and mangled, some divested of armour, and some deprived of heads.[6] Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which, struck with Dhananjaya's shafts, were mangled and pierced and crushed and cut off in diverse ways.[7-8] The Earth was also covered with broken

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* The first word of 2 is *Visrijya* and not *Vimridya* as read in many texts. Avoiding Karna's division, Arjuna despatched the assailants of Bhima who seemed to sink under the pressure brought to bear upon him. This seems to be the plain sense of the passage.—T.

shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers.[9] Then four hundred well-trained and ever-furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Arjuna with his shafts, like loosened summits, peopled with living creatures, of gigantic mountains.[10-11] Indeed, the Earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows.[12] Like the Sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing adown their bodies and looking like masses of clouds.[13] Phālguna caused his track to be heaped up with slain elephants and men and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them.[14] The twang of *Gāndiva* became tremendously loud, like the peal of thunder in the welkin.[15] The (Dhārtarāshtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean, violently lashed by the tempest.[16] Diverse kinds of fatal shafts, sped from *Gāndiva*, and resembling burning brands and meteors and thunder-bolts, burnt thy army.[17] That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night.[18] Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides.[19] Indeed, the Kauravas, burnt by Savyasāchin, dispersed on all sides, like animals in the great forest frightened at a forest-conflagration.[20] The Kuru host then (that had assailed Bhimasena), abandoning that mighty-armed hero, turned their faces from battle, filled with anxiety.[21] After the Kurus had been routed, the unvanquished Vibhatsu, approaching Bhimasena, stayed there for a moment.[22] Having met Bhima and held a consultation with him, Phālguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well,[23]

With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the Earth and the welkin, O Bhārata, to resound with the rattle of his car.[24] He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Dusçāsana's juniors in age.[25] Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bows, seemed to dance, O Bhārata, (on their cars).[26] The slayer of Madhu then, guiding his car, placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence.[27] Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Pārtha, with a number of cloth-yard shafts and crescent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the Earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses.[28-30] Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued great impetuosity and equipt with wings of gold, that slayer of foes, viz., Arjuna, continued to proceed.'"[31]

SECTION LXXXI.

"Sanjaya said,—'Meanwhile ninety Kaurava car-warriors rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness.[1] Those tigers among men, having sworn a terrible oath about the other world,* encompassed that tiger among men, viz., Arjuna.[2] Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with net-works of pearls, towards Karna's car.[3] Those ninety *Samsaptaka* cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of

* Such as—"May we sink in ever-lasting hell if we fly away from Arjuna!" *Vide* the oath of the *Samsaptakas* in the beginning of *Drona Parva*.—T.

shafts, as he proceeded towards Karna's car.[4] Then Arjuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards.[5] Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like *Siddhas* falling down, with their cars, from heaven upon the exhaustion of their merits.[6] After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, viz., Phālguna.[7] That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress.[8] The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows.[9] Like the Sun destroying the darkness with his rays, the son of Pāndu destroyed with his own shafts that shower of weapons overspread in the welkin.[10] Then a force of *Mlecchas* riding thirteen hundred ever-infuriate elephants, at the command of thy son, assailed Pārtha in the flank.[11] With barbed arrows and *Nālikas* and cloth-yard shafts and lances and spears and darts and *Kampanas* and short arrows, they afflicted Pārtha on his ear.[12] That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phālguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness.[13] With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders like Indra striking mountains with thunder-bolts.[14] Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold, fell down deprived of life, like mountains ablaze with volcanic fires.[15] Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of *Gāndiva*, O monarch, rose high.[16] Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain, wandered in all directions.[17] Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands.[18] Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Pārtha.[19] At that time the might of

Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side).[20] Then Bhimasena, beholding the diadem-decked Phālguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces,[21] abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was.[22] Meanwhile the Kaurava force that still remained after the heavy slaughter, exceedingly weakened, fled away. Bhima (as already said), beholding Arjuna, proceeded towards his brother.[23] The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained, after the greater part had been slaughtered by Arjuna, of the Kaurava horse possessed of great might.[24] Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of his, Bhima made incessantly to descend on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders.[25-26] With that mace the son of Pāndu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise.[27] Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food.[28] Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at.[29] Having slain ten thousand horse and numerous foot, Bhima ran hither and thither in rage, armed with his mace.[30] Then, O Bhārata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst.[31] The son of Pāndu then, excited with rage, and resembling an infuriate elephant, penetrated into the elephant division (of the Kauravas), like a *Makara* entering the ocean.[32] Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode.[33] We then beheld those in-

furiate elephants with spiked plates on their bodies, falling on every side, with their riders and standards, like winged mountains.[34] Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna in his rear.[35] That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons.[36] Beholding that host looking humble and standing inactive, and almost motionless, Arjuna covered it with life-scorching shafts.[37] Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of *Gāndiva*, looked beautiful like *Kadamva* flowers with their filaments.[38] Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army.[39] With cries of *Oh* and *Alas*, and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed.[40] The battle, however, continued between the Kurus and the Pāndavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded.[41] Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering *Açokas*.[42] Beholding Savyasāchin putting forth his valor on that occasion, the Kauravas became hopeless of Karna's life.[43] Regarding the touch of Arjuna's shafts to be unbearable, the Kauravas, vanquished by the wielder of *Gāndiva*, fled from the field.[44] Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them).[45] Pārtha, however, pursued them, shooting hundreds of shafts and gladdening the Pāndava warriors headed by Bhimasena.[46] Thy sons then, O monarch, proceeded towards the car of Karna. Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them.[47] The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of *Gāndiva*.[48] Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue,[49] thy sons, O ruler of men, from fear of the high-souled son of Pāndu, took the shelter of the

mighty bowman Karna.[50] Then Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying,—Do not fear! Come to me![51]—Beholding thy army vigorously broken by Pārtha, Karna, stretching his bow, stood desirous of slaughtering the foe.[52] Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Pārtha and began to draw deep breaths.[53] Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Pānchālas, in the very sight of Savyasāchin[54] Soon, however, many lords of Earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain.[55] Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pānchālas of their lives.[56] Loud sounds of wail were uttered by the Pānchālas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends.'"[57]

Section LXXXII.

"Sanjaya said,—'After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta's son Karna began to destroy the sons of the Pānchālas with his mighty shafts, like the tempest destroying congregated masses of clouds.[1] Felling Janamejaya's driver with broad-faced shafts called *Anjalikas*, he next slew the steeds of that Pānchāla warrior. With a number of broad-headed arrows he then pierced both Catānika and Sutasoma and then cut off the bows of both those heroes.[2] Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Sātyaki, the Suta's son then slew Viçoka the son of the ruler of the Kaikayas.[3] Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, viz., Ugrakarman, rushed with speed and striking Prasena the son of Karna with many shafts of fierce impetuosity, caused him to tremble.[4] Then Karna, with three

crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car, like a *Çāla* tree with its branches lopped off with an axe.[5] Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Cini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Cini, fell down.[6] Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Cinis from desire of slaying him, saying,—Thou art slain, O grandson of Cini!—and sped at him an arrow capable of slaying all foes.[7] Then Cikhandin cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Cikhandin, struck[8] and pierced Cikhandin himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft.[9] During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Pārtha, saying,—The Pānchālas are being exterminated! Go, O Pārtha, and slay Karna![10]—Thus addressed, the mighty-armed Arjuna, that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son, desirous, on that occasion of terror, of rescuing the Pānchālas slaughtered by Karna, that leader of car-warriors.[11] Stretching his *Gāndiva* of loud twang, and fiercely striking his palms with his bowstring, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards.[12] The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Pārtha, at that terrible moment, fell upon the foe,[13] Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pāndu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way.[14] During that

interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts.[15] Then Uttamaujas and Janamejaya, and the enraged Yudhāmanyu and Cikhandin, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars, pierced Karna with many shafts.[16] Those five foremost of Pānchāla car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence.[17] Quickly cutting off their bows, standards, steeds, drivers, and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion.[18] People then became exceedingly cheerless, thinking that the very Earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand and touching the bowstring, was employed in shooting at his assailants and slaying his foes.[19] Shooting his shafts with that large and extended bow of his that resembled the bow of Cakra himself, the son of Adhiratha looked resplendent like the Sun, with his multitude of blazing rays, within his corona.[20] The Suta's son then pierced Cikhandin with a dozen keen shafts, and Uttamaujas with half a dozen, and Yudhāmanyu with three, and then each of the other two, viz., the Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts.[21] Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul.[22] The five sons of Draupadi then, with other well-equipt cars, rescued those maternal uncles of theirs that were sinking in the Karna-ocean, like persons rescuing from the depths of the ocean ship-wrecked merchants in the sea by means of other vessels.[23] Then that bull among the Cinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts.[24] Then Kripa, and the Bhoja chief (Kritavarman), and thy son, and Karna himself, assailed Sātyaki in return

with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the *Daitya*s fighting with the regents of the (four) quarters.[25] With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Sātyaki became exceedingly irresistible like the meridian Sun in the autumnal sky.[26] Those scorchers of foes then, viz., the mighty car-warriors among the Pānchālas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Cinis, like the Maruts protecting Cakra while engaged in afflicting his foes in battle.[27] The battle, fraught with the slaughter of men and steeds and elephants, that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the *Asura*s.[28] Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life.[29] When such was the state of affairs, thy son Dusçāsana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large *Ruru* deer.[30] The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake, became exceedingly fierce, resembling that between Camvara and Cakra in days of old.[31] They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling adown their bodies, fighting with each other in the vicinity of a she-elephant in her season.[32] Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son. With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver.[33] Prince Duscāsana, taking up another bow, piereed Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight

arrows.[34] Then Dusçāsana sped a shaft bright as the rays of the Sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder.[35] His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.' "[36]

Section LXXXIII.

"Sanjaya said,—'Fighting fiercely, prince Dusçāsana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver.[1] Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed, the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy.[2] Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch.[3]* Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft.[4] Blazing with wrath at sight of Dusçāsana, Bhima then addressed him, saying,—Pierced I have been, O hero, quickly and deeply, by thee! Bear now, however, once more, the stroke of my mace![5]—Having said this, the enraged Bhima took up that terrible mace of his for Dusçāsana's slaughter. Once more addressing him, he said,—O thou of wicked soul, I shall today drink thy blood on the field of battle![6]—Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist.[7] That mace, precipitately breaking Dusçāsana's dart, struck thy son on his head. In-

* A triplet in the Bengal texts.—T.

deed, perspiring like an elephant with juicy secretions trickling adown his body, Bhima, in that dreadful battle, hurled his mace at the prince.[8] With that weapon, Bhimasena forcibly threw Dusçāsana down from his car at a distance measured by the length of ten bows. Struck with that impetuous mace, Dusçāsana, thrown down on the ground, began to tremble.[9] All his steeds also, O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Dusçāsana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony.[10] Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pāndavas) by thy sons.[11] The mighty-armed Bhima of inconceivable feats, O king, beholding Dusçāsana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobement while she was ill,[12]—indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene,—blazed up in wrath like fire fed with libations of clarified butter.*[13] Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarman, he said,—Today I shall slay the wretched Dusçāsana! Let all the warriors protect him (if they can)![14]—Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Dusçāsana.[15] Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Dusçāsana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe.[16] Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Dusçāsana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood.[17] Then throwing him down and cutting off O king, with that sword, the head of thy son, Bhima of

* *Prasikta*, lit., drenched with.—T.

great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood, little by little as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words:[18-19]—I regard the taste of this blood of my enemy to be superior to that of my mother's milk, or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drink there are on Earth that are sweet as ambrosia or nectar![20-21]—Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Dusçāsana dead, laughed softly and said,—What more can I do to thee? Death has rescued thee from my hands![22]—They, O king, that saw Bhimasena, while the latter, filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear.[23] They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut eyes.[24] Indeed, all those that stood around Bhima and beheld him drink the blood of Dusçāsana, fled away, overwhelmed with fear, and saying unto one another,—*This one is no human being!*[25]—When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away, with Chitrasena, saying unto one another,—*This Bhima must be a Rākshasa!*[26]—Then the (Pānchāla) prince Yudhāmanyu, at the head of his troops, fearlessly pursued the retreating Chitrasena and pierced him with seven keen shafts quickly sped one after another.[27] At this, like a trampled snake of great energy repeatedly darting out his tongue and desirous of vomiting its poison, Chitrasena turned back and pierced the Pānchāla prince with three shafts and his driver with six.[28] The brave Yudhāmanyu then struck off his enemy's head with a shaft equipt with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch.[29] Upon the fall of his brother Chitrasena, Karna, filled with wrath and displaying his prowess, put the Pāndava host to flight, at which Nakula rushed against that warrior of immeasurable energy.[30] Bhima also, having slain there (at the very sight of Karna) the vindictive Dusçāsana, took up a little

quantity of his blood, and endued as he was with stentorian lungs, said these words in the hearing of all those foremost of heroes of the world:[31]—O wretch among men, here I drink thy life-blood from thy throat! Filled with joy, abuse us once more, saying,—*beast, beast,*—(as thou didst before)![32]—And he continued,—They that danced at us then, saying,—*beast, beast,* —even we will dance at them now, repeating their own words![33] Our sleep at the palace at *Pramānakoti,* the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac,[34] the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses,[35] the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virāta's abode,[36]—all these woes borne by us through the counsels of Cakuni and Duryodhana and Rādhā's son, proceeded from thee as their cause![37] Through the wickedness of Dhritarāshtra and his son, we have endured all these woes! Happiness has never been ours![38]—Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keçava and Arjuna.[39] Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red, filled with great wrath, Bhimasena endued with great activity, said these words:—Ye heroes, that which I had vowed in respect of Dusçāsana in battle, I have accomplished today![40] I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle! Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace![41]—Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and high-souled Indra of a thousand eyes had roared after slaying (the *Asura*) Vritra.'"[42]

Section LXXXIV.

"Sanjaya said,—'After the slaughter of Dusçāsana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy,

and filled with the poison of wrath, shrouded Bhima with their shafts.*[4] Nishangin, and Kavachin, and Pāçin, and Dundadhāra, and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vātavega, and Suvarchasas,[5] these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts.[5] Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage.[4] Pārtha, however, with ten broad-headed shafts of great impetuosity, equipt with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets.[5] Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, afflicted with the fear of the Pāndavas.[6] Then, O king, a great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures.[7] Then Calya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour:[8]—Do not be grieved, O son of Rādhā! This does not become thee! Afflicted with the fear of Bhimasena, these kings are all flying away![9] Exceedingly pained by the calamity that has befallen his brother Dusçāsana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupified![10] Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him.[11] Those heroes, viz., the Pāndavas of sure aim, headed by Dhananjaya, are advancing against thee for battle![12] For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya![13] The entire burthen (of this battle) has been placed upon thee by the son of Dhritarāshtra! O thou of mighty arms, bear that burthen to the best of thy power and might![14] In victory there will be great fame! In defeat, heaven is certain![15] There, O

* A triplet in the Bengal texts.

son of Rādhā, thy son Vrishasena, filled with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pāndavas!"[16]—Hearing these words of Calya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable.[17] Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pāndu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod, and was employed in slaughtering thy troops.[18] That foremost of heroes, viz., Nakula, filled with wrath, rushed at that enemy, of theirs, viz., Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the *Asura*) Jambha.[19] Then the brave Nakula, with a razor-headed shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it.[20] Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Dusçāsana, quickly took up another bow, and pierced Nakula the son of Pāndu with many mighty celestial weapons.[21] The high-souled Nakula then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this, Karna's son also, accomplished in weapons, showered celestial weapons upon Nakula.[22] From rage engendered by the strokes of his enemy's weapons, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire fed with libations of clarified butter.[23] Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanāyu breed, white in hue, and decked with trappings of gold.[24] Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird.[25] Performing diverse beautiful evolutions in the air, the son of Pāndu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the Earth like animals cut off in a horse-sacrifice by the person appointed to that duty.[26] Two thousand well-trained heroes, delighting in battle, hailing from

diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the single-handed Nakula inspired with desire of victory.[27] Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle, pierced him from every side with many keen arrows from desire of slaying him.[28] Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pāndu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion.[29] Filled with rage, the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants.[30] Deeply pierced by Vrishasena in that battle, O king, Pāndu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaying him.[31] Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat.[32] Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a thousand stars, of Nakula while he was careering with great activity in those beautiful motions.[33] Without losing a moment, that resister of foes, (viz., Vrishasena,) with half a dozen sharp razor-headed shafts, then cut off that naked sword, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, of Nakula while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts.[34-35] Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhima-

sena.[36] The steedless son of Mādri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya.[37] The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pāndu.[38] After the destruction of that car belonging to the son of Pāndu (viz., Nakula,) and after his sword also had been speedily cut off with (Vrishasena's) shafts, many other foremost of Kuru heroes, uniting together, approached the Pāndava brothers, and began to strike them with showers of shafts.[39] Then those two sons of Pāndu, viz., Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him.[40] The son of the Wind-god then, addressing Phālguna, said,—Behold, Nakula here is being afflicted! The son of Karna is resisting ourselves! Proceed, therefore, against Karna's son![41]—Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula addressed him, saying,—Do thou speedily slay this one![42]—Thus addressed in that battle by his brother Nakula standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keçava himself, to be driven towards Vrishasena.' "[43]

Section LXXXV.

"Sanjaya said,—'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, viz., the five heroic sons of Drupada, the grandson of Cini forming the sixth, and the five sons of Draupadi, quickly proceeded on their loud-sounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable

snakes.[1-2] Then Hridikā's son and Kripa and Drona's son and Duryodhana and Cakuni's son and Vrika and Krātha and Devāvridha,—these foremost of Kaurava car-warriors,—speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds.[3] These Kaurava warriors, assailing those foremost of men and first of car-warriors, viz., those eleven heroes (of the Pāndava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds, advanced against those Kaurava heroes.[4] Well-equipt, and covered with gold, those infuriate elephants, born in Himālayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning.[5] The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Caradwat's son, the prince fell down with his elephant on the ground.[6] The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the Sun, uttered loud roars. The ruler of the Gāndhāras, however, cut off the head of that warrior while still uttering those roars.[7] Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies.[8] The battle then that once more took place between the Kurus on the one side and the Pāndus and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants.[9] Car-warriors and steeds and elephants and foot, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides.[10] Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot, and the horse under Catānika. Struck with Kritavarman's

shafts, these soon fell down on the ground.[11] About this time, struck with Açwatthāman's shafts, three huge elephants equipt with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder.[12] Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts.[13] That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running adown its breast, tumbling down when riven by the thunder of Caehi's lord.[14] The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Krātha with his driver and steeds and car. Pierced, however, with Krātha's shafts, that elephant, with its rider, fell down like a thunder-riven hill.[15] The ruler of the Krāthas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest.[16] Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car.[17] That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down.[18] The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body, rushed impetuously towards Cakuni for slaying him. The mountaineer succeeded in afflicting Cakuni greatly. Soon, however, the chief of the Gāndhāras cut off his head.[19] About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Catānika, fell down on the Earth, paralysed and crushed, like snakes beat by the tempest caused

by Garuda's wings.[20] Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Catānika the son of Nakula with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus.[21] Then Karna's son pierced Catānika with three arrows made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven, and Janārddana with a dozen.[22] Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire.[23] The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Mādri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janārddana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna).[24] Like Namuchi rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, viz., Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him.[25] Unsupported by any one, the high-souled son of Karna, quickly piercing Pārtha with a shaft in that battle, uttered a loud shout, like Namuchi in days of old after having pierced Indra.[26] Once more Vrishasena pierced Pārtha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Pārtha again with ten shafts.[27] The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son.[28] The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter.[29] With eyes red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words:—Today, O Karna, in thy very sight in this battle, I will despatch the

fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car! I, however, will slay thy son in the very sight of ye all! Let all the Kaurava car-warriors protect him! I will slay the fierce Vrishasena! After that, I will slay thee, O fool, even I, viz., Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud inconsequence of Duryodhana's patronage! Putting forth my strength, I will certainly slay thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen![80-84]—Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son.[85] The diadem-decked Arjuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head.[86] Struck with Pārtha's shafts, the son of Karna, deprived of arms and head, fell down on the Earth from his car, like a gigantic *Çāla* adorned with flowers falling down from a mountain summit.[87] Beholding his son thus struck with arrows and fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Pārtha.[88] Indeed, beholding his son slain in his sight by the white-steeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna.'"*[89]

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* In numbering the verses of this section, I have followed neither the Bengal nor the Bombay edition, although in the Bombay edition there are in all 39 verses in this section as shown above. Almost all the Bengal texts, so far as this section is concerned, appear to be faulty.—T.

Section LXXXVI.

"Sanjaya said,—'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull among men, viz., he of Daçārha's race, addressed Arjuna, saying,'—That car-warrior having white steeds and owning Calya for his driver cometh hither with whom thou art to contend in battle! Therefore, O Dhananjaya, summon all thy coolness![2] Behold then, O son of Pāndu, the well-equipt car of Karna! White steeds are yoked unto it and Rādhā's son himself is the warrior that stands upon it![3] Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue.[4] Behold also the standard of the high-souled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that devides the firmament by a clear line.[5] Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarāshtra's son, shooting showers of shafts like the clouds pouring torrents of rain![6] There the royal chief of the Madras, stationed on the fore-part of the car, guideth the steeds of Rādhā's son of immeasurable energy![7] Hear the peal of their drums and the fierce blare of their conchs! Hear, O son of Pāndu, the diverse leonine roars coming from every side![8] Hear the terrible twang, silencing all other loud sounds, of the bow *(Vijaya)* stretched by Karna of immeasurable energy![9] There, the mighty car-warriors among the Pānchālas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion![10] It behoveth thee, O son of Kunti, to slay the Suta's son with every care! No other person save thee can venture to bear the shafts of Karna![11] It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the *Gandharvas*![12] What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Içāna, that great god, the three-eyed *Çarva*, otherwise called *Kapardin*?[13] Thou, however, hadst, by battle, gratified that god of gods

himself, that Civa who is the source of bliss unto all creatures, that deity called *Sthānu !* The other deities also have all given thee boons !'[14] Through the grace, O Pārtha, of that god of gods, that deity armed with trident, slay Karna, O mighty-armed one, like Indra slaying the *Asura* Namuchi ! Let prosperity be ever to thee, O Pārtha, and do thou obtain victory in battle !'[15]—

" 'Arjuna said,—My victory, O Krishna, is certain ! There is no doubt in this, since thou, O slayer of Madhu, that art the master of all the worlds, art gratified with me !'[16] Urge the steeds, O Hrishikeça, and my car, O great car-warrior ! Today Phālguna will not return from battle without slaying Karna !'[17] Behold Karna slain today and cut into pieces with my shafts ! Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows !'[18] That terrible battle, capable of stupifying the three worlds, is at hand ! As long as the Earth will last, people will speak of it !'[19]—Saying these words unto Krishna who is never tired with exertion, Pārtha quickly proceeded on his car against Karna like an elephant against a rival elephant.[20] Once more Pārtha of great energy said unto Krishna, that chastiser of foes, these words, viz.,—Urge the steeds, O Hrishikeça, for time passeth !—Thus addressed by the high-souled son of Pāndu,[21] Keçava wished him victory and urged those steeds fleet as thought. Then that car of Pāndu's son, possessed of great speed, soon reached the front of Karna's car.' "[22]

Section LXXXVII.

"Sanjaya said,—'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son.[1] Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle.[2] Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two Suns close to each other.[3] Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of

solar effulgence, looked resplendent like the Sun and the Moon in the firmament.[4] Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder.[5] Seeing those two warriors rushing towards each other with the clatter of car-wheels, the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant's rope and that of Pārtha bearing the ape, approach each other, all the lords of Earth became filled with wonder.[6-7] Seeing those two car-warriors engaged with each other, O Bhārata, all the kings uttered leonine shouts and cheered them repeatedly with applause.[8] Beholding that single combat between Pārtha and Karna, thousands of combatants there slapped their arm-pits and waved their garments on the air.[9] The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna.[10] Similarly, all the Pāndavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs.[11] With those leonine shouts and the slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna.[12] People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipt with arrows and darts, and each owning a lofty standard.[13] Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Calya. Both of them were great car-warriors and both looked alike.[14] Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons.[15] Both had yak-tails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome.[16] The limbs of both were smeared with red sandal-paste

and both looked like infuriate bulls. Both were broad-necked like the lion, both were broad-chested, and both endued with great strength.[17] Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cowpen.[18] They were like a couple of infuriate elephants or of angry mountains or of infant snakes of virulent poison or of all destroying Yamas.[19] Enraged with each other like Indra and Vritra, they looked like the Sun and the Moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the *Yuga*.[20] Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the Sun and the Moon come of their own accord on the field of battle.[21] Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy.[22] Seeing those two tigers among men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious.[23] Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their arm-pits.[24] Both possessed of great celebrity in consequence of prowess and might, they resembled the *Asura* Camvara and the chief of the celestials in respect of their skill in battle.[25] Both equal to Kārtaviryya or Daçaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight.[26] Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle.[27] Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of *Siddhas* and *Chāranas* that came there became filled with wonder.[28] The Dhārtarāshtras then, O bull of Bharata's race, with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time.[29] Similarly the Pāndavas headed by Dhrishtadyumna, filled with joy, encompassed the high-souled Pārtha who was unrivalled in battle.[30]

Karna became the stake, O monarch, of thy army in that battle, while Pārtha became the stake of the Pāndavas.[31] The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in the game of battle, either victory or defeat was certain.[32] Those two then, viz., Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pāndavas both standing on the field of battle.[33] Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slay each other.[34] Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form.[35] Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves.[36] The gods, the *Dānavas*, the *Gandharvas*, the *Piçāchas*, the Snakes, the *Rākshasas*, adopted opposite sides in that encounter between Karna and Arjuna.[37] The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide Earth became so on Pārtha's account, like the mother for her son.[38] The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs, took the side of the diadem-decked Arjuna.[39] The *Asuras*, the *Yātudhānas*, the *Guhyakas*, O scorcher of foes, and ravens and other rangers of the sky, sided Karna.[40] All the gems and precious jewels, the four *Vedas* with the histories as the fifth, the *Upavedas*, the *Upanishads*, with all their mysteries, and the compilations,[41] and Vāsuki, and Chitrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the *Nāgas*, took the side of Arjuna.[42] *Airāvata* and his children, the offspring of Surabhi, the offspring of Vaiçāli, and the *Bhogins*,—these sided Arjuna. The smaller snakes all sided Karna.[43] Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Pārtha.[44] The *Vasus*, the *Maruts*, the *Sādhyas*, the *Rudras*, the *Viçve-*

devas, and the *Açwins*, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the *Ādityas* sided Karna.[45] The Vaiçyas, the Cudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Rādhā's son.[46] The celestials, however, with the *Pitris*, and with all that were numbered with them as also with their followers, and Yama and Vaiçravana and Varuna were on the side of Arjuna. The Brāhmanas, the Kshatriyas, the sacrifices, and those gifts called *Dakshinās*, were for Arjuna.[47] The *Pretas*, the *Piçāchas*, many carnivorous animals and birds, the *Rākshasas* with all the monsters of the sea, the dogs, and the jackals were for Karna.[48] The diverse tribes of celestial and regenerate and royal *Rishis* were for the son of Pāndu. The *Gandharvas* headed by Tumvuru, O king, were on the side of Arjuna.[49] With the offspring of *Pradhā* and *Mauni*, the several classes of *Gandharvas* and *Apsaras*, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna.[50-51] The gods, the *Dānavas*, the *Gandharvas*, the *Nāgas*, the *Yakshas*, the birds, the great *Rishis* versed in the *Vedas*, the *Pitris* that subsist upon the gifts called *Swadhā*,[52] and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise.[53] Brahman, with the regenerate *Rishis* and the Lords of creatures, and Bhava himself on his car, came to that part of the welkin.[54] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to encounter each other, Cakra himself said,—Let Arjuna vanquish Karna!—Surya, however, said,—Let Karna vanquish Arjuna![55] Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle!—Let my son, slaying Karna, win the victory![56]—Even thus did Surya and Vāsava, those two foremost of personages, who were there and had adopted opposite sides, disputed with each other.[57] Beholding those two high-souled ones, viz., Karna and Dhananjaya, about to engage in battle, the gods and the *Asuras* adopted opposite sides.[58] The three worlds

with the celestial *Rishis* and all the gods and all other creatures, trembled at the sight.[59] The gods were on tho side of Pārtha, while the *Asuras* were on that of Karna. Thus all creatures were interested in that encounter, siding this or that leader of car-warriors, *i. e*, the Kuru or the Pāndava hero.[60] Beholding the Self-born Lord of Creation (viz., Brahman), the gods urged him, saying,—Let, O god, the success of these two lions among mon be equal![61] Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna! O Self-born one, say but the word, let the success of these two be equal![62]—Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying,[63]—Formerly it was said by thy holy self that the two Krishnas are always sure to win victory! Let it be (now) as thou hadst then said! Be gratified with me, O holy one![64] At this, Brahman and Iśāna replied unto the chief of the celestials, saying,—The victory of the high-souled Vijaya is certain,[65] *i. e.*, of that Savyasāchin who gratified the eater of sacrificial libations in the forest of Khāndava and who, coming to heaven, rendered assistance to thee, O Cakra![66] Karna is on the side of the *Dānavas*. It is proper, therefore, that he should meet with defeat! By this, without doubt, the purposes of the gods will be achieved![67] One's own business, O chief of the celestials, should always be important! The high-souled Phālguna, again, is devoted to truth and to morality! He must always be victorious, without doubt.[68] He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious,[69] he, that is, who hath for the driver of his car that Lord of the universe, viz., Vishnu himself? Possessed of great energy of mind and great strength, Pārtha is a hero, accomplished in arms and endued with ascetic merit.[70] Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Pārtha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods.[71] In consequence of his greatness, Pārtha transgresses destiny itself, whether favorable or un-

favorable; and when he does so, a great destruction of creatures takes place.[72] When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things.[73] These two are Nara and Nārāyana, the two ancient and best of *Rishis*. There is none to rule over them. They are rulers over all! Perfectly fearless, they are scorchers of all foes![74] In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial *Rishis* and the *Chāranas* are behind these two.[75]* All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two.[76] Let Karna, that bull among men, obtain these foremost regions of bliss here! Let him obtain identity with the *Vasus* or the *Maruts*![77] Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas![78]—After those two foremost ones among the gods (viz., Brahman and Içāna), had said so, the deity of a thousand eyes, worshipping those words of Brahman and Içāna and saluting all creatures, himself said,[79]—Ye have heard what has been said by the two gods for the benefit of the universe! It will be even so and not otherwise. Stay ye then, with cheerful hearts![80] Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity.[81] The celestials then showered diverse kinds of fragrant flowers and blew their trumpets.[82] Indeed, the gods, the *Dānavas*, and the *Gandharvas* all waited there for witnessing that matchless single combat between those two lions among men.[83] The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle.[84] Many foremost of heroes, approaching the brave Vāsudeva and Arjuna as also Calya and Karna, began each to blow his conch.[85] The battle then commenced (between the two warriors), inspiring all timid persons with fear. Fiercely they challenged each other, like

* Literally, "walk behind these two."—T.

Cakra and Camvara.[86] The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets *Rāhu* and *Ketu* risen in the firmament at the time of the universal dissolution.[87] The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air).[88] That foremost of apes, again, belonging to Pārtha, with jaws wide open and terrible, and difficult of being gazed at like the Sun himself, inspired fear by his formidable teeth.[89] The impetuous Ape on the standard of the wielder of *Gāndiva*, becoming desirous of battle, rushed from his station and fell upon Karna's standard.[90] Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake.[91] Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape.[92] Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other.[93] The lotuseyed Keçava pierced Calya with his keen glances. The latter also cast similar glances at the former.[94] Vāsudeva, however, vanquished Calya with those glances of his, while Dhananjaya the son of Kunti vanquished Karna with his glances.[95] Then the Suta's son, smilingly addressing Calya, said,—If Pārtha by any means slays me in battle today,[96] tell me truly, O friend, what thou wilt do after that!—Calya answered, saying,—If thou art slain, I myself will slay both Krishna and Dhananjaya![97]—Once more the ruler of the Madras said,—If, O Karna, the white-steeded Arjuna slays thee in battle today, I myself, on a single ear, will slay both Mādhava and Phālguna![98]—

"Sanjaya continued,—'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Pārtha these words of grave import:[99]—The Sun himself may fall down from his place, the Earth herself may split into a thousand fragments; fire itself may become cold. Still Karna will not

be able to slay thee, O Dhananjaya![100] If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand! As regards myself, I will, using my bare arms, slay both Karna and Calya in battle![101]—Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying,[102]—Calya and Karna, united together, are not a match for myself alone, O Janārddana! Thou shalt today, O Krishna, behold Karna with his standard and banners, with Calya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut into pieces with my shafts in battle![103-4] Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker![105] Today the widowhood of the wives of Rādhā's son is at hand! Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mādhava![106] Verily, thou shalt today see the wives of Karna become widows! I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishnā dragged to the assembly and when laughing at us he abused us repeatedly in vile words![107-8] Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriate elephant.[109] Today, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, viz.,—*By good luck, O thou of Vrishni's race, victory hath been thine!*[110]—Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe! Today thou shalt, filled with joy, comfort thy paternal aunt Kunti![111] Today thou shalt, O Mādhava, comfort Krishnā of tearful face and king Yudhishthira the just with words sweet as nectar!"[112]—

Section LXXVIII.

"Sanjaya said,—'Meanwhile the welkin, filled with gods and *Nāgas* and *Asuras* and *Siddhas* and *Yakshas* and with large bands of *Gandharvas* and *Rākshasas* and *Apsaras*, and re-

generate *Rishis* and royal sages and birds of excellent feathers,* assumed a wonderful aspect.[1] All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds.[2] Then the Kaurava and the Pāndava warriors, filled with joy, and causing the Earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter each other's foes.[3] Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding with heroes, and crowded with lifeless bodies, the field of battle, crimsoned with gore, looked exceedingly resplendent.[4] Indeed, the battle between the Kurus and the Pāndavas then resembled that in days of yore between the gods and the *Asuras*. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything.[5-6] From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the Sun or the Moon. The two heroes then, each baffling with his own the other's weapons like the east and the west winds encountering each other,[7] looked exceedingly resplendent like the Sun and the Moon risen after despelling the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saying,—*Do not fly away!*—the enemy and thy warriors stood their ground,[8] encircling those two mighty car-warriors like the gods and the *Asuras* standing around Vāsava and Camvara. The two armies then greeted those two best of men with the

* Garuda and his progeny.—T.

sounds of drums and other instruments and with leonine roars,* at which those two bulls among men looked beautiful like the Sun and the Moon greeted by roaring clouds gathered around.* Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting in that battle thousands of arrows that constituted their rays,[10] resembled two unbearable Suns risen at the end of the *Yuga* for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other, and each displaying his skill upon the other,[11] those two warriors, viz., Karna and the son of Pāndu, closed fearlessly with each other in that dreadful battle, like Indra and the *Asura* Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts,[12] to slay innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pāndavas, consisting of elephants and foot and horse and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhojas, and Suvala's son, and Kripa, and the son of Caradwat's daughter,[13-14]—these five great car-warriors,—assailed Dhananjaya and Keçava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors, and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Caka and Tukhāra and Yavana horsemen, accompanied by some of the foremost combatants among the Kāmvojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes as also their heads,[16-17] and steeds, and ele-

* The second line of 9 and the first of 10, as read in the Bengal texts, are incorrect and unmeaning. I adopt the Bombay readings.—T.

phants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna.[18] Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures, O king, were filled with wonder.[19]* Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand,† and adopting a soothing tone, addressed thy son, saying,[20]—Be gratified, O Duryodhana! Make peace with the Pāndavas! There is no need for quarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto *Brahma* itself, hath been slain! Other bulls among men, headed by Bhishma, have also been slain![21] As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pāndu! Dissuaded by me, Dhananjaya will abstain. Janārddana also doth not desire hostilities.[22] Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Pārthas, all creatures will be benefited, through, as it would seem, thy desire![23] Let the kings that are still alive go back to their homes! Let the troops abstain from hostilities! If thou dost not listen to my words, O king, struck by foes in battle thou wilt have to burn with grief![24] Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands! The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Praehetas, nor the illustrious king of the *Yakshas*![25] Dhananjaya, as regards his merits, is even

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* In the first line of 19, for *nipetu* &c., the Bengal texts incorrectly read *na petu* &c.—T.

† As the touching of hands was not the custom then, I am inclined to think that *Karam Karena* &c., means 'squeezing his own hands.' It is almost a stereotyped expression for signifying agony. Açwatthāman was pained to see the carnage.—T.

much greater than that. He will never transgress whatever I say unto him. He will always follow thee! Be thou gratified, O king, for the benefit of the universe![26] Thou always honorest me greatly. I, too, bear a great friendship for thee! It is for this that I say so unto thee! I shall dissuade Karna also, provided thou art inclined to peace![27] Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pāndu.[28] The Pāndavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified they agree to become friends, do thou, O king of kings, act in that way![29]—Those beneficial words having been said unto him by his friend, Duryodhana reflected for sometime. Drawing deep breaths, he then, with a cheerless heart, said,—It is as thou, O friend, hast said! Listen, however, to the words that I would say unto thee![30] The wicked-hearted Vrikodara, having slain Dusçāsana like a tiger, spoke words that still dwell in my heart! Thou also heardst the same! How then can there be peace?[31] Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Prithā have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them).[32] Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now—*Abstain from battle!*—Phālguna is exceedingly tired today. Karna will soon slay him![33]—Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying,—Armed with arrows, rush against and slay these foes! Why stand ye inactive?'"[34]

Section LXXXIX.

"Sanjaya said,—'Then when the blare of conchs and the peal of drums became very loud, those two foremost of men,

both owning white steeds, viz., the Suta's son Vaikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy.[1] Those two heroes endued with great impetuosity, viz., Dhananjaya and Adhiratha's son, closed with each other like two infuriate Himālayan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season.[2] Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bowstrings and palms emitting loud sounds.[3] Like two mountains, both endued with tall cliffs and abounding with trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.[4] The combat between the two heroes became furious like that between the chief of the celestials and Virochana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled.[5] Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises, and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other.[6] Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty car-warriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the *Asura*) Vritra.[7] Both the armies consisting of cars and elephants and steeds and foot, all equipt with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna.[8] Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna

rushed against the son of Adhiratha, from desire of slaughter, like one infuriate elephant rushing against another.[9] The Somakas then loudly shouted to Pārtha, saying,—Be quick, O Arjuna, go and pierce Karna! Cut off his head without delay, and (with it) the desire of Dhritarāshtra's son for kingdom![10] —Similarly many warriors of ours that were there, said unto Karna,—Proceed, proceed, O Karna, and slay Arjuna with keen shafts! Let the sons of Prithā once more go to the woods for ever![11]—Then Karna first pierced Pārtha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keen-pointed shafts, shot with great vigor, in the centre of the chest.[12] Indeed, the Suta's son and Arjuna then mangled each other with many shafts equipt with goodly wings. Desirous of obtaining advantage of each other's *laches* in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.[13] Rubbing his two arms and the string also of *Gāndiva*, that fierce bowman, viz., Arjuna, then sped showers of cloth-yard shafts, and *Nālikas*, and arrows equipt with heads like boar's ears and razors, and *Anjalikas*, and crescent-shaped arrows.[14] Those arrows of Pārtha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night.[15] All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna,—all those successive showers of shafts shot by the son of Pāndu,—were cut off by the Suta's son with his own arrows.[16] The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the Earth and the welkin and the ten points of the compass and the very course of the Sun with its effulgence, it caused his own body also to blaze up with light.[17] The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there like to what is heard when a forest of bamboos in a wilderness is on fire.[18] Beholding that fiery weapon acting on all sides, the Suta's son Karna of great valor shot in that encounter the *Vāruna* weapon for quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.[19] A large mass of clouds

quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flowed the Earth with water.[20] That fierce conflagration, though it was such, was still quenched by those clouds within a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds.[21] Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen. Then Arjuna dispelled those clouds caused by Karna, by means of the *Vāyavya* weapon.[22] After this, Dhananjaya, incapable of being over-mastered by foes, inspired *Gāndiva*, its string, and his shafts, with *mantras*, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess.[23] Then razor-headed arrows, and *Anjalikas*, and crescent-shaped shafts, and *Nālikas*, and cloth-yard shafts and those equipt with heads like the boar's ear, all keen and sharp, issued from *Gāndiva* in thousands, endued with the force and impetuosity of the thunder.[24] Possessed of great might and great energy, those impetuous and keen shafts equipt with vulturine feathers, piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frighten by Garuda penetrating into the Earth. Pierced all over with arrows and bathed in blood, [the high-souled]* Karna then, with eyes rolling in wrath,[25-26] bending his bow of enduring string and producing a twang loud as the roar of the sea, invoked into existence the *Bhārgava* weapon. Cutting off Pārtha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna,[27] having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pāndava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the *Bhārgava* weapon.[28] Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of

* This occurs in 27. —T.

Pānchāla warriors with well-shot arrows in that battle.[29] Then the Pānchālas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side.[30] Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pānchālas.[31] Their bodies pierced with those shafts of Karna, they fell down, deprived of life, on the Earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength.[32] Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pānchāla forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful like a mass of clouds pouring torrents of rain.[33] Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power,[34] seeing that valor, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle,[35] the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said,[36]—How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pānchāla warriors, in thy sight?[37] Before now thou couldst not be conquered by the very gods or the *Kālakeyas*. Thou receivedst the touch of the arms of Sthānu himself! How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors?[38] That the Suta's son should today have succeeded in baffling the arrows shot by thee, seems to me to be very amazing! Recollect the woes of Krishnā, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., *Sesame seeds without kernel!*—Recollecting all this, O Savyasāchin, quickly

slay the wretched Karna in battle today![39-40] Why, O diadem-decked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter! That patience with which thou hadst vanquished all creatures and fed Agni at Khāndava,[41] with that patience, slay thou the Suta's son! I also will crush him with my mace!—Then Vāsudeva, beholding Pārtha's shafts baffled by Karna, said unto the former,[42]—What is this, O diadem-decked Arjuna, that Karna should succeed in crushing thy weapons today with his? Why dost thou, O hero, lose thy wits? Markest thou not that the Kauravas, [standing behind Karna], are even now shouting in joy?[43] Indeed, all of them know that thy weapons are being baffled by Karna with his! That patience with which, *Yuga* after *Yuga*, thou hast slain persons having the quality of darkness for their weapon, as also terrible *Kshatriyas*, and *Asuras* born of pride, in many a battle,—with that patience do thou slay Karna today! Putting forth thy might, strike off the head of that foe of thine with this *Sudarçana*, of edge keen as a razor, that I give unto thee, like Cakra striking off the head of his foe Namuchi, with the thunderbolt! That patience with which thou hadst gratified the illustrious deity Mahādeva in the guise of a hunter,[44-46] summoning that that patience once again, O hero, slay the Suta's son with all his followers! After that, bestow upon king Yudhishthira the Earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed! By that act, O Pārtha, do thou also win unrivalled fame!—Thus addressed (by Krishna), the high-souled Pārtha of exceeding might set his heart upon the slaughter of the Suta's son.[47-48] Indeed, urged by Bhima and Janārddana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keçava, saying,[49]—I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son! Let me have thy permission, as also Brahmaṇ's and Bhava's, and of all those that are conversant with *Brahma*![50]—Having said these words unto

the holy Keçava, Savyasāchin of immeasurable soul bowed unto Brahman and invoked into existence that excellent and irresistible weapon called *Brāhma* which could be applied by the mind alone.[51] Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna,[52] the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said,—People say that thou art a master of the high *Brāhma* weapon, that mighty means (for achieving the destruction of foes)![53] Do thou then, O Savyasāchin, use another weapon of the same kind!—Thus addressed by his brother, Savyasāchin used a second weapon of the kind. With that, Pārtha of abundant energy shrouded all the points of the compass, cardinal and subsidiary,[54] with arrows sped from *Gāndiva* that resembled fierce snakes and were like the blazing rays of the Sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds,[55] endued with the effulgence of the *Yuga* fire or the Sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and discs and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle.[56-57] Another, beholding his fallen comrade, fell down dead on the Earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Pārtha), fell down with the sword in grasp.[58] The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Pārtha, decked with diadem and garlands, wounded and slew all the foremost warriors[59] of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows.[60] These, with a loud whizz, fell upon the son of Pāndu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janārddana and the diadem-decked Arjuna of superhuman feats, each with three arrows, Karna of terrible might uttered a loud and awful roar. Struck with

Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janārddana,[61-63] became unable to endure (the feats of his antagonist). Once more, therefore, Pārtha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Calya with four and Karna himself with three.[63] With ten other well-shot shafts he then struck the Kaurava warrior Sabhāpati clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard,[64] fell down, wounded and dead, from his foremost of cars, like a *Çāla* tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows,[65] Pārtha slew four hundred elephants equipt with many weapons, and eight hundred car-warriors, and one thousand steeds with riders, and eight thousand brave foot-soldiers.[66] And soon Pārtha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjaya, loudly addressed Adhiratha's son, saying,[67]—Shoot thy arrows and slay the son of Pāndu! Already, he has begun to exterminate the Kurus with his shafts!* Thus urged, Karna, with his best endeavours, incessantly shot many arrows.[68] Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pāndavas and the Pānchālas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes,[69] those two heroes acquainted with weapons, struck the warriors opposed to them as also each other, with many mighty weapons. Then Yudhishthira clad in golden mail, his arrows having been extracted and himself made sound with *mantras* and drugs by foremost of surgeons well disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the just arrived there like the resplendent full Moon freed from the jaws of Rāhu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of

* Read with a slight variation in the Bomay text.—T.

foes, viz., Karna and Pārtha, engaged in fight, the spectators, both celestial and terrestrial, restraining the animals they rode or that were yoked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bowstrings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well sped arrows also caused a deafening whizz. Then the bowstring of the son of Pāndu, stretched with force, broke with a loud noise.[70-74] During the interval thus offered, the Suta's son pierced Pārtha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs.[75] He then quickly pierced Vāsudeva with sixty shafts, and then Phālguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows.[76] Having pierced Krishna and Pārtha's standard, Karna felled many amongst the Somakas that followed Pārtha. These, however, in return, shrouded Karna with showers of straight shafts like masses of clouds shrouding the Sun in the welkin.[77] Accomplished in the use of weapons, the Suta's son, stupifying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed theirs cars and steeds and elephants.[78] And the Suta's son, O king, also afflicted with his arrows many foremost warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell.[79] Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pānchālas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya.[80] Deprived of life by the mighty Karna with well-armed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars.[81] Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bowstring and baffling all those shafts of Adhi-

ratha's son,[82] Partha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bowstring, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot.[83] The diadem-decked Arjuna pierced Karna and Calya and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odors. Laughing the while, Pārtha forcibly struck Calya's armour with ten arrows.[84] Piercing Karna next with a dozen shafts, he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Pārtha's bow,[85] Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of a crematorium at noon or eve, his body dyed with blood.*[86] The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna.[87] Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the Earth. Endued with great energy, they entered the Earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna.[88] Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Açwasena whose mother Pārtha had slain at Khāndava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the Earth.[89] Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms, Arjuna decked with diadem and garlands blazed up with wrath like a fire engaged in burning

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* *Raudra muhurta*,—certain hours are especially regarded as fierce, because appropriated by *Rākshasas* and evil genii for their rounds over the world.—T.

a heap of dry grass.[90] He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience.[91] Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick frost.[92] Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasāchin, O king, soon slew in that battle two thousand foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard, and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy.[93-95] Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and the wounded, and their wailing sons and sires.[96] Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bhārata, but, on the other hand, rushed at Arjuna, with a cheerful heart.'"*[97]

Section XC.

"Sanjaya said,—'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning.[1] Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigor in that fierce encounter for the destruction of his foe.[2] Indeed, that weapon (of Pārtha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his

* In numbering the *slokas* of this Section I have followed the Bombay edition.—T.

shafts winged with gold. Bending then his own loud-sounding bow of irrefragable string, Karna shot showers of shafts.[3] The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rāma, and which resembled (in efficacy) an *Atharvan* rite. And he pierced Pārtha also with numerous keen shafts.[4] The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks.[5] All the points of the compass then became shrouded with weapons and the very Sun became invisible. Indeed, Karna and Pārtha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between.[6] All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else.[7] Those two foremost of men, both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manœvres.[8] While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Pārtha prevailed over his, in prowess and weapons and lightness of hands.[9] Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing of the other's *laches*, all the other warriors on the field of battle became filled with wonder.[10] The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying,—*Excellent, O Karna!*—and sometimes saying,—*Excellent, O Arjuna!*[11]—During the progress of that fierce encounter, while the Earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Açwasena, who was hostile to Arjuna, was passing his time in the nether region.[12] Freed from the conflagration at Khāndava, O king, he had, from anger, penetrated through the Earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against

Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna.[13] Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Pārtha, he quickly entered into Karna's quiver, O king, in the form of an arrow.[14] At that time a net of arrows was seen, shedding its bright arrows around. Karna and Pārtha made the welkin one dense mass of arrows by means of their arrowy downpours.[15] Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else.[16] Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other.[17] Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many *Apsaras* staying in the welkin. And Cakra and Surya, using their hands, gently brushed the faces of those two heroes.[18] When at last Karna found that he could not prevail over Pārtha and when he was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver.[19] The Suta's son then fixed on his bowstring that foe-killing, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Pārtha's destruction.[20] Stretching his bowstring to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Pārtha.[21] Indeed, he aimed that blazing arrow, born in Airāvata's race, for cutting off Phālguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors and thunder-bolts fell.[22] When that snake of the form of an arrow was fixed on the bowstring, the Regents of the world, including Cakra, set up loud wails. The Suta's son did not know that the snake Açwasena had entered his arrow by the aid of his *Yoga* powers.[23]

Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said,—This arrow, O Karna, will not succeed in striking off Arjuna's head! Searching carefully, fix another arrow that may succeed in striking off thy enemy's head![24]—Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras,—O Calya, Karna never aimeth an arrow twice! Persons like us never become crooked warriors![25]—Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival,—Thou art slain, O Phālguna![26]—Sped from Karna's arms, that shaft of awful whiz, resembling fire or the Sun in splendour, as it left the bowstring, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses.[27] Beholding that shaft blazing in the welkin, the slayer of Kansa, viz., Mādhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep.[28] At this, the steeds, white as the rays of the Moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Mādhava,[29] that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the Earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the Earth when the car itself had sunk into it.[30]* Then loud sounds arose in the welkin in applause of Vāsudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the Earth through the exertions of the slayer of Madhu,[31] the excellent ornament of Arjuna's head, celebrated throughout the Earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon

* The last line of 29 and the two lines of 30 do not occur in the Bombay edition. They are evidently a repetition.—T.

and the great care and wrath with which it had been shot.[32] That diadem, endued with the splendour of the Sun or the Moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara.[33] Costly as its appearance indicated it was, inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Pārtha while the latter had proceeded to slaughter the foes of the gods.[34] That diadem was incapable of being crushed by Rudra and the Lord of waters and Cakra and Kuvera with *Pināka* and noose and thunder-bolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft.[35] Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem decked with gold and gems, swept it away from Arjuna's head.[36] That snake, O king, forcibly tore it away from Pārtha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunder-bolt riving a mountain-summit decked with lofty and beautiful trees graced with flowers.[37]* Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Pārtha fell down on the Earth like the blazing disc of the Sun from the *Asta* hills.[38] Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain-summit adorned with lofty trees bearing budding leaves and flowers.[39] As the Earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bhārata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood.[40] Reft of diadem, the dark-complexioned and youthful Pārtha looked beautiful

* A triplet.—T.

like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the *Udaya* hill illumined with the rays of the Sun.[41] Thus that she-snake (whom Arjuna had killed at Khāndava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surya himself. But Arjuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama.[42]* Sped from Karna's arms, that costly shaft resembling fire or the Sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away.[43] Having burnt the gold-decked diadem of Arjuna displayed on his head, he desired to come at Arjuna once more with great speed. Asked, however, by Kárna (who saw him but knew him not), he said these words :[44]—Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay thy foe and mine too![45]—Thus addressed in that battle by him, the Suta's son said,—Who are you possessed of such fierce form?—The snake answered, saying,—Know me as one that has been wronged by Pārtha! My enemity towards him is due to his having slain my mother![46] If the wielder of the thunder-bolt himself were to protect Pārtha, the latter would still have to go to the domains of the king of the *Pitris!* Do not disregard me! Do my bidding! I will slay thy foe! Shoot me without delay![47]—Hearing those words, Karna said,—Karna, O snake, never desires to have victory in battle today by relying on another's might! Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice![48]

* This verse appears to be one of the *cruces* of Vyāsa. I have followed Nilakantha in interpreting it.—T.

—Once more addressing him in the midst of battle, that best of men, viz., Surya's son Karna, said,—Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Pārtha! Be thou happy and go elsewhere![49]—Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Pārtha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy.[50] Then Krishna, addressing Pārtha in that encounter, said unto him,—Slay that great snake inimical to thee!—Thus addressed by the slayer of Madhu, the wielder of *Gāndiva*, that bowman who was always fierce unto foes, enquired of him, saying,—Who is that snake that advanceth of his own accord against me, as if, indeed, he advanceth right against the mouth of Garuda?[51]—Krishna replied,—Whilst thou, armed with bow, wert engaged at Khāndava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedst the mother![52] Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction! O resister of foes, behold him coming like a blazing meteor, falling from the firmament!—'[53]

"Sanjaya continued,—'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the Earth.[54] After that snake had been cut off by Arjuna, the lord Keçava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the Earth.[55] At that time, Karna, glancing obliquely at Dhananjaya, piereed that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipt with peacock feathers.[56] Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipt with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bowstring stretched to his ear.[57] That foremost of shafts, well shot by Arjuna, penetrated through Karna's armour, and as if suspending his life breaths, drank his blood and entered the Earth,

its wings also having been drenched with gore.[58] Endued with great activity, Vrisha, enraged at the stroke of that shaft, like a snake beat with a stick, shot many mighty shafts, like a snake of virulent poison vomiting its venom.[59] And he piereed Janārddana with a dozen shafts and Arjuna, with nine and ninety. And onee more piercing the son of Pāndu with a terrible shaft, Karna laughed and uttered a loud roar.[60] The son of Pāndu, however, could not endure his enemy's joy. Aequainted with all the vital parts of the human body, Pārtha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struek Vala with great energy.[61] Then Arjuna sped ninety arrows, each resembling the rod of Death, at Karna. Deeply piereed with those shafts, Karna trembled like a mountain riven with thunder.[62] The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his ear-rings, cut off by Dhananjaya with his winged arrows, fell down on the Earth.[63] The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pāndu cut off within a moment into many fragments.[64] After thus divesting him of his armour, Pārtha then, in rage, piereed Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever.[65] Onee more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous exeellent shafts, of great keenness, and sped from his circling bow with mueh force and speed and care.[66] Deeply struck by Pārtha with those diverse arrows of keen points and fieree energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast.[67] Once more Arjuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipt with wings of gold and eaeh resembling the fiery rod of the Destroyer, like the son of Agni piereing the Krauncha mountains.[68]* Then the Suta's

* Agni's son is the celestial generalissimo Kārtikeya, the slayer of

son, casting aside his bow that resembled the very bow of Cakra, as also his quiver, felt great pain, and stood inactive, stupified, and reeling, his grasp loosened and himself in great anguish.[69] The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying,—Why, O son of Pāndu, dost thou become so forgetful ?[70] They that are truly wise never spare their foes, however weak, even for a moment! He that is learned earneth both merit and fame by slaying foes fallen into distress![71] Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes! The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the *Asura* Namuchi![72]—Saying,—So be it, O Krishna!—and worshipping Janārddana, Arjuna, that foremost of all persons in Kuru's race, once more quickly pierced Karna with many excellent arrows like the ruler of heaven piercing the *Asura* Camvara.[73] The diadem-decked Pārtha, O Bhārata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigor he shrouded all the points of the compass with shafts equipt with wings of gold.[74] Pierced with those arrows equipt with heads like the calf's tooth, Adhiratha's son of broad chest looked resplendent like an *Açoka* or *Palāça* or *Çālmali* decked with its flowery load or a mountain overgrown with a forest of sandal trees.[75] Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering *Karnikāras*.[76] Karna also, shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the Sun coursing towards the Asta hills, with disc bright with crimson rays.[77] Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's

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Tāraka. Other traditions represent him as the son of Hara and Pārvati.—T.

son, destroyed them all.[78] Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Pārtha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake.[79] Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of the snake or fire in energy, and whose whiz resembled the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon.[80] At that time, when the hour of Karna's death had come, *Kāla*, approaching invisibly, and alluding to the Brāhmana's curse,* and desirous of informing Karna that his death was near, told him,—*The Earth is devouring thy wheel!*[81]—Indeed, O foremost of men, when the hour of Karna's death came, the high *Brāhma* weapon that the illustrious Bhārgava had imparted unto him, escaped from his memory. And the Earth also began to devour the left wheel of his car.[82] Then in consequence of the curse of that foremost of Brāhmanas, Karna's car began to reel, having sunk deep into the Earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform.[83]† When his car began to reel from the curse of the Brāhmana, and when the high weapon he had obtained from Rāma no longer shone in him through inward light, and when his terrible snake-mouthed shaft also had been cut off by Pārtha, Karna became filled with melancholy.[84] Unable to endure all those calamities, he waved his arms and began to rail at righteousness, saying,—They that are conversant with righteousness always say that righteousness protects those that are righteous![85] As regards ourselves, we always endeavour, to the best of our ability and knowledge, to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers![86]—While saying these words,

* *Vide* Page 150. Verse 41, *Karna Parva*.—T.

† To this day, sacred trees, such as the banian or the *Açwattha*, may be seen in villages and towns, with elevated platforms of brick or earth round their trunks. Upon these platforms the village elders may be seen sitting and smoking and deciding many important causes.—T.

he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle.[87] He then pierced Krishna in the arm with three terrible arrows, and Pārtha too with seven.[88] Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force.[89] Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the Earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power.[90] Steadying himself by a powerful effort, he invoked the *Brāhma* weapon. Beholding the *Brāhma* weapon, Arjuna invoked the *Aindra* weapon with proper *mantras*.[91] Inspiring *Gāndiva*, its string, and his shafts also, with *mantras*, that scorcher of foes shot showers of arrows like Purandara pouring rain in torrents.[92] Those arrows endued with great energy and power, issuing out of Pārtha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front.[93] Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said,—Shoot high weapons, O Pārtha! The son of Rādhā baffles thy shafts![94]—With proper *mantras*, Arjuna then fixed the *Brāhma* weapon on his string, and shrouding all the points of the compass with arrows, Pārtha struck Karna (with many) arrows.[95] Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth.[96] The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Pārtha had a hundred strings to his bow.[97] Tying then another string to his bow and shooting many arrows, the son of Pāndu covered Karna with shafts that resembled snakes of blazing mouths.[98] So quickly did Arjuna replace each broken string that Karna could not mark when

it was broken and when replaced. The feat seemed to him to be exceedingly wonderful.[99] The son of Rādhā baffled with his own weapons those of Savyasāchin. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time.[100] Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Pārtha, viz.,—*Approaching Karna, strike him with superior weapons!*[101]—Then Dhananjaya, filled with rage, inspiring with *mantras* another celestial weapon that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant,[102] and uniting the *Raudra* weapon with it, became desirous of shooting it at his foe. At that time, O king, the Earth swallowed up one of wheels of Karna's car.[103] Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort.[104] Drawn up with force by Karna, the Earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests.[105] Seeing his wheel swallowed, the son of Rādhā shed tears from wrath, and beholding Arjuna, filled with rage he said these words:[106]—O Pārtha, O Pārtha, wait for a moment, that is, till I lift this sunken wheel![107] Beholding, O Pārtha, the left wheel of my car swallowed through accident by the Earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward![108] Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brāhmana, or at him who joins his palms, or at him who yields himself up or beggeth for quarter, or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken![109-110] Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pāndu! Thou art well acquainted with the rules of battle. For these reasons, excuse me for a moment,[111] that is, till I extricate my wheel, O Dhananjaya, from the Earth! Thyself staying on

thy car and myself standing weak and languid on the Earth, it behoveth thee not to slay me now!"[112] Neither Vāsudeva, nor thou, O son of Pāndu, inspires or inspirest me with the slightest fear! Thou art born in the Kshatriya order! Thou art the perpetuator of a high race! Recollecting the teachings of righteousness, excuse me for a moment, O son of Pāndu!"[113]—

Section XCI.

"Sanjaya said,—'Then Vāsudeva, stationed on the car, addressed Karna, saying,—By good luck it is, O son of Rādhā, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds.[1] Thyself and Suyodhana and Dusçāsana and Cakuni the son of Suvala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself![2] When at the assembly Cakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine then gone?[3] When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone?[4] When the period of exile into the words was over as also the thirteenth year,* thou didst not make over to the Pāndavas their kingdom. Whither had this virtue of thine then gone?[5] Thou hadst set fire to the house of lac at Vārnāvata for burning to death the sleeping Pāndavas. Whither then, O son of Rādhā, had this virtue of thine gone?[6] Thou hadst laughed at Krishnā while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Dusçāsana's will, whither, then, O Karna, had this virtue of thine gone?[7] When invading the apartment reserved for females the innocent Krishnā was dragged, thou didst not interfere. Whither, O son of Rādhā, had this virtue of thine gone?[8] Thyself addressing the princess Draupadi, that lady

* The thirteenth was the year of concealment.—T.

whose tread is as dignified as that of the elephant, in these words, viz.,—*The Pāndavas, O Krishnā, are lost. They have sunk into eternal hell. Do thou choose another husband!*—thou hadst looked on the scene with delight! Whither then, O Karna, had this virtue of thine gone?[9] Covetous of kingdom and relying on the ruler of the Gāndhāras, thou hadst summoned the Pāndavas (to a match at dice). Whither then had this virtue of thine gone?[10] When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone?[11] If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life![12] Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pāndavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends![13] Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhārtarāshtras will meet with destruction at the hands of those lions among men (viz., the sons of Pāndu), that are always protected by virtue!—'[14]

"Sanjaya continued,—'Thus addressed, O Bhārata, by Vāsudeva, Karna hung down his head in shame and gave no answer.[15] With lips quivering in rage, he raised his bow, O Bhārata, and endued as he was with great energy and prowess, he continued to fight with Pārtha.[16] Then Vāsudeva, addressing Phālguna, that bull among men, said,—O thou of great might, piercing Karna with a celestial weapon, throw him down!'[17]—Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury.[18] Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Pārtha's body. The sight seemed to be exceedingly wonderful.[19] Beholding it, Karna, invoking the *Brāhma* weapon, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car.[20] Pārtha also, by the aid of the *Brāhma* weapon, poured arrowy downpours

upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pāndu continued to strike him.[21] The son of Kunti then, aiming at Karna, sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy.[22] Karna, however, quenched that conflagration with the *Vāruna* weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen in a rainy day.[23] The son of Pāndu, endued with great energy, fearlessly dispelled those clouds by means of the *Vāyavya* weapon in the very sight of Karna.[24] The Suta's son then, for slaying the son of Pāndu, took up a terrible arrow blazing like fire.[25] When that adored shaft was fixed on the bowstring, the Earth, O king, trembled with her mountains and waters and forests.[26] Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bhārata, arose among the gods in the welkin.[27] Beholding that shaft aimed by the Suta's son, O sire, the Pāndavas, with cheerless hearts, gave themselves up to great sorrow.[28] That shaft of keen point and endued with the effulgence of Cakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an anthill.[29] That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow *Gāndiva* dropped from his hand. He trembled like the prince of mountains in an earthquake.[30] Availing of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the Earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts as destiny would have it.[31] Meanwhile the diadem-decked and high-souled Arjuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called *Anjalika*.* Then

* So called because the heads of those arrows were broad as the two hands joined together.—T.

Vāsudeva, addressing Pārtha, said,—Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting up on his car[32]—Applauding those words of the lord Vāsudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Arjuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless Sun.[33] That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold.[34] That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the Sun in splendour. Indeed, its effulgence was like that of fire or the Sun or the Moon.[35] The diadem-decked Arjuna, with that razor-headed shaft, exceedingly sharp, equipt with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior.[36] With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of *Oh* and *Alas* arose (from the Kuru army).[37] Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bhārata, were no longer hopeful of Karna's victory.[38] Hastening then for Karna's destruction, Pārtha took out from his quiver an excellent *Anjalika* weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun.[39] Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the Sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet.[40] Endued with the force of the thousand-eyed Indra's thunder, irresistible as *Rākshasas* in the night, resembling *Pināka* or Nārāyana's discus, it was exceedingly terrible and destructive of all living creatures.[41] Pārtha cheerfully took up that great weapon, in the shape of an arrow, which

could not be resisted by the very gods,—that high-souled being which was always adored by the son of Pāndu, and which was capable of vanquishing the very gods and the *Asuras*.[43] Beholding that shaft grasped by Pārtha in, that battle, the entire universe shook with its mobile and immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the *Rishis* loudly cried out,—Peace be to be universe![44]—The wielder of *Gāndiva* then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow *Gāndiva*, he quickly said,[44]—Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified by superiors, and listened to the counsels of well-wishers![45] Let this shaft, worshipped by me and possessed of great sharpness slay my enemy Karna by that Truth!—Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna,[46]—that arrow fierce and efficacious as a rite prescribed in the *Atharvan* of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Pārtha, desirous of slaying Karna, with great cheerfulness, said,—Let this shaft conduce to my victory! Shot by me, let this arrow possessed of the splendour of fire or the Sun take Karna to the presence of Yama![47]—Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaying him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the Sun or the Moon and capable of bestowing victory.[48] Thus sped by that mighty warrior, that shaft endued with the energy of the Sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder.[49] Indeed, O king, that excellent *Anjalika* weapon inspired with *mantras* into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon.[50] Thus cut off with that *Anjalika*, the trunk of Karna fell down on the Earth.[51] The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen Sun

and resembling the meridian Sun of autumn, fell down on the Earth like the Sun of bloody disc dropped down from the *Asta* hills.[52] Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth.[53] Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running adown its sides after a shower.[54] Then from that body of the fallen Karna a light passing through the welkin penetrated the Sun. This wonderful sight, O king, was beheld by all the human warriors after the fall of Karna.[55] Then the Pāndavas, beholding Karna slain by Phālguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs.[56] The Somakas, beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pāndava army). In great delight they blew their trumpets and waved their arms and garments.[57] All the warriors, O king, approaching Pārtha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said,—By good luck, Karna hath been stretched on the Earth and mangled with arrows![58]—Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the Sun after it has reached the Asta hills.[59] The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time.[60] As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life-breaths.[61] The death hour of the Suta's son, O sire, was the afternoon of that day.* Cut off with the *Anjalika* weapon in that battle, the

* I adopt the Bombay reading of this line, and follow Nilakantha's gloss in interpreting it.—T.

head of Karna fell down along with his body.[61] Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna.[62] Beholding the heroic Karna thrown down stretched on the Earth, pierced with arrows and bathed in blood, the king of the Madras went away on that car deprived of its standard.[64] After the fall of Karna, the Kauravas, deeply piereed with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour.[65] The beautiful head, graced with a face that resembled a lotus of thousand petals, of Karna whose feats were like those of the thousand-eyed Indra, fell down on the Earth like the thousand-rayed Sun as he looks at the close of day.'"[66]

Section XCII.

"Sanjaya said,—'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Calya proceeded, filled with wrath, on that car divested of its equipments.[1] Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe.[2] Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the Earth like the Sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero.[3] Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures.[4] Others amongst the Kauravas, hearing that Karna of mighty energy, had been slain by Dhananjaya, his armour, ornaments, robes, and weapons, having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull.[5] Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhārtarāshtras by those movements.[6] The Somakas and the Srinjayas

also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture.[7] Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, viz., Arjuna, thus accomplished his vow. Indeed, even thus, Pārtha reached the end of his hostility (towards Karna).[8] The ruler of the Madras, with stupified heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard, said in sorrow these words:[9]—The elephants, the steeds, and the foremost of car-warriors of thy army have been slain! In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama![10] Never before, O Bhārata, has a battle been fought like that between Karna and Arjuna today! Karna had powerfully assailed the two Krishnas today and all others who are thy foes![11] Destiny, however, has certainly flowed, controlled by Pārtha [illegible] is for this that Destiny is protecting the Pāndavas and weakening us! Many are the heroes who, resolved to accomplish thy objects, have been forcibly slain by the enemy.[12] Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vāsava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pāndavas! Do not, O Bhārata, grieve for this! This is Destiny! Comfort thyself! Success cannot be always attained![*13-14]—Hearing these words of the ruler of the Madras and reflecting on his own evil doings, Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.'"[15]

Section XCIII.

"Dhritarāshtra said,—'What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter be-

* I adopt the Bombay reading of the last line of 14.—T.

tween Karna and Arjuna and while it was flying away from the field ?'[1]

"Sanjaya said,—'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle ![2] When, after Karna's fall Pārtha uttered leonine shouts, a great fright entered the hearts of thy sons.[3] Upon the fall of Karna no warriror of thy army set his heart on rallying the troops or putting forth his prowess.[4] Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main.[5] After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions.[6] Vanquished by Savyasāchin on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs.[7] Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear.[8] Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight, and looked at one another, afflicted with fear.[9]—*It is me that Vibhatsu is pursuing with speed !—It is me that Vrikodara is pursuing with speed !*—thought every one among the Kauravas who became pale with fear and fell down as they fled.[10] Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear.[11] Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trod down by bodies of horse, as these fled in fear.[12] Like people without protectors in a forest teeming with beasts of prey and robbers, thy warriors became, after the fall of the Suta's son ![13] They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the whole world as if it were full of Pārtha.[14] Beholding them fly away afflicted with the fear of Bhimasena, indeed, seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of *Oh* and *Alas*, ad-

dressed his driver, saying,[15]*—Pārtha will never be able to transgress myself standing bow in hand! Urge my steeds slowly behind all the troops![16] Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vasty deep is unable to transgress its continents.[17] Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna![18]—Hearing these words of the Kuru king that were so worthy of a hero and honorable man, the charioteer slowly urged his steeds adorned with trappings of gold.[19] Then five and twenty thousand warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle.[20] Bhimasena filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts.[21] In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name.[22] Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with these warriors arrived for battle.[23] Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot.[24] Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon.[25] The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire.[26] Those infuriate combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer.[27] The mighty Bhima, armed with mace, careered like a hawk and destroyed all those five and twenty thousand combatants.[28] Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and great might, once more stood, with Dhrishtadyumna before him.[29] Possessed of great energy, Dhananjaya

* The Bombay reading is *hā hā Kritwā*, &c. This seems to be correct.—T.

proceeded against the (remnant of the) car force (of the Kauravas).[30] The two sons of Mādri, and Sātyaki, filled with joy, rushed with speed against Cakuni and slaughtered the troops of Suvala's son.[31] Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Cakuni himself upon which a great battle took place.[32] Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow *Gāndiva* celebrated over the three worlds.[33] Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear.[34] Five and twenty thousand soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna).[35] Having slain them, that tiger among men, that great car-warrior among the Pānchālas, viz., the high-souled Dhrishtadyumna the son of the Pānchāla king,[36] soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome.[37] Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a *Kovidāra*, the Kauravas fled away in great fear.[38] The twins (Nakula and Sahadeva) of great fame, and Sātyaki, having pursued with great speed the king of the Gāndhāras who was possessed of lightness of hands in the use of weapons, reappeared (amid the Pāndava ranks).[39] Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs.[40] All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them.[41] Pāndu's son Savyasāchin of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath.[42] Possessed of great energy, Dhananjaya rushed against that car-force, drawing his bow *Gāndiva* celebrated over the three worlds.[43] Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished.[44] When the Earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from

fear.[45] When the Kuru army thus broke, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him.[46] Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging the gods.[47] At this, all the Pāndava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly.[48] Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts.[49] The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pāndavas united together.[50] Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field.[51] Rallying them then, O monarch, thy son who was resolved to maintain his honor, gladdening those warriors of his, said these words unto them![52]—I do not see that spot in Earth or on the mountains, whither, if ye fly, the Pāndavas will not slay ye! What use then in flying away?[53] Small is the force that the Pāndavas now have! The two Krishnas also are exceedingly mangled! If all of us stay for battle, victory will certainly be ours![54] If we fly in disunion, the sinful Pāndavas, pursuing us, will certainly slay all of us! For this, it is better that we should die in battle![55] Death in battle is fraught with happiness! Fight, observant of the Kshatriya's duty! He that is dead knows no misery! On the other hand, such a one enjoys eternal bliss hereafter![56] Listen, ye Kshatriyas, ay, all of ye, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight?[57] Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth ye not to abandon the duty observed by your sires and grandsires![58] There is no greater sin for a Kshatriya than flight from battle! There is no more blessed path for heaven, ye Kauravas, than the duty of battle! Slain in battle, ye warriors, enjoy heaven without delay!—'[59]

'Sanjaya continued,—'While even these words were being

uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.' "[10]

SECTION XCIV.

"Sanjaya said,—'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted in his countenance and with heart stupified with grief, said these words unto Duryodhana.[1]

" 'Calya said,—Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants! Some tracts are covered with fallen elephants, huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced, and the weapons, the shields and the swords with which they were equipt lying scattered about! These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around![2-3] The bells and iron hooks and lances and standards with which those huge creatures had been equipt are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood! Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain, and vomiting blood.[4] Some of them are sending forth soft wails of pain, some are biting the Earth with rolling eyes, and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars.[5] Some of them are already dead and some are on the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the Earth has become awful to look at like the great *Vaitarani* (skirting the domains of Yama).[6] Indeed, the Earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers

that protected their flanks and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe![7] The Earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons.[8] Covered with thousands of fallen combatants mangled with arrows, fully exposed to the view, and deprived of consciousness,—with some amongst them whose breaths were returning slowly,—the Earth seemed as if covered with many extinguished fires.[9] With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Pārtha and Karna, the Earth seemed as if strewn with blazing plants fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light.[10]* The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the Earth like mighty snakes entering their holes with heads bent downwards.[11] The Earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them![12]† Strewn with well-equipt cars crushed by means of mighty shafts along with the warriors and the weapons and the

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* Verses 9 and 10 as in the Bengal texts do not agree with those in the Bombay edition. In every *sloka* from 1 to 8 diverse differences of reading occur. I have mainly followed the Bengal texts, making an occasional correction by the aid of the Bombay edition.—T.

† Like the previous verses, this also, as read in the Bombay edition, differs in many respects from the form in which it occurs in the Bengal texts. Instead of *Gajairasankhais* of the Bengal texts, the Bombay reading is *Gajaischa-sankhe*. Then for *Avabhinnais* the Bombay reading is *Apaviddhais*. There are other differences again which need not be mentioned. The fact is, it is tiresome to note all or even many of the variations in reading which one meets with by comparing the verses of this section as they occur in the Bengal and the Bombay texts.—T.

standards upon them,—cars, that is, with their traces broken, their joints separated, their axles and yokes and *Trivenus* reduced to fragments, their wheels loosened, their *Upashkaras* destroyed, their *Anukarsnas* cut into pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken,—strewn with those vehicles adorned with gems and gold, the Earth looks like the firmament overspread with autumnal clouds.[13-14] In consequence of well-equipt royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways.[15] Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field.[16] Bows decked with ornaments of gold, and shafts equipt with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold,[17] and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and housings of elephants, and standards, and car-fences, and diadems, and necklaces, and brilliant crowns,[18] and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold,[19] and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in great luxury, and heads beautiful as the moon, are lying scattered about.[20] Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtues of their order, they have speedily gone in a blaze of fame to regions of bliss![21] Turn back, O Duryodhana! Let the troops retire! O king, O giver of honors, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this![22]—Having said these words, unto Duryodhana, Calya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying,—*Oh Karna! Oh Karna!*[23]—Then all the kings

headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame.[24] At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the Earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, look like a courtezan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there![25-26] Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, —*Alas, Karna! Alas, Karna!*—Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp.[27] As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipt with feathers dyed in blood and sped from *Gándiva*, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays.[28] It seemed that the illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath.[29]* Thinking so, the throngs of celestials and *Rishis* (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the Earth.[30] The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to

* The beauty of this simile will be understood when it is remembered that the custom, observed to this day in India by the relatives of a dead person, is to bathe in a tank or stream soon after receiving the news of death. If again the corpse is touched, the same rite of purification has to be performed. Here, Surya is the sire of Karna, and the latter had also been a devout worshipper of that sire. The setting Sun is, therefore, represented as proceeding to the western ocean for a bath, having witnessed the death of his child and having also touched the body of that child with his rays, the Sanskrit word for ray being *Kara* which stands also for the hand.—T.

their nightly quarters), filled with wonder and applauding (the encounter).[31] Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Rādhā possessed did not abandon him when dead.[32] Indeed, every one beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the Sun.[33] All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion.[34] Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed.[35] Clad in a beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour.[36] Adorned with diverse ornaments and decked with *Angadas* made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs.[37] Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Pārtha's shafts.[38] Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Pārtha-cloud in that battle.[39] Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Pārtha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on Earth by fair fight.[40] Having scorched the Pāndavas and the Pānchālas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions,[41] having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers.[42] Thus fell that hero who was a *Kalpa* tree unto these swarms of birds represented by suitors. Solicited by suitors he always said,—*I give*—but never the words—*I have not*![43]—The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat! All the wealth of that high-souled person had been dedicated to the Brāhmanas. There was

nothing, not even his life, that he could not give away unto the Brāhmanas.[44] He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Pārtha, he attained to the highest end.[45*] He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas![46] When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction.[47] The firmament seemed to be rent in twain; the Earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds.[48] The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation *Rohini*, assumed the hue of the Moon or the Sun.[49] Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The welkin became enveloped in darkness. The Earth trembled. Meteors of blazing splendour fell. *Rākshasas* and other wanderers of the night became filled with joy.[50] When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the Moon, then, O king, loud cries of *Oh* and *Alas* were heard of creatures in heaven, in the welkin, and on the Earth.[51] Having in battle slain his foe Karna who was worshipped by the gods, the *Gandharvas*, and human beings, Prithā's son Arjuna looked resplendent in his energy like the deity of a thousand eyes after the slaughter of Vritra.[52] Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian Sun of the autumnal sky, which was adorned with banners and equipt with a standard incessantly producing an awful noise, whose

* Some of the Bengal texts read the first line of 45 differently. If that reading be adopted, the translation would run thus,—'He was ever the favorite of men. He was exceedingly liberal. Indeed, he who had always loved to give away, at last met with death.'—T.

effulgence resembled that of the snow or the Moon or the conch or the crystal,[53] and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pāndu and the crusher of Keçin, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the Sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vāsava mounted on the same chariot.[54-55] Forcibly divesting the enemy of his splendour by means of the twang of *Gāndiva* and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, and the Garuda-bannered Krishna,[56] both of whom were possessed of immeasurable prowess,—those two foremost of men,—filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew them simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound.[57] The blare of *Pāñchajanya* and that of *Devadatta* filled the Earth, the welkin, and heaven.[58] At the sound of the heroic Mādhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright.[59] Those foremost of men, causing the forests, the mountains, the rivers, and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith.[60] As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bhārata, viz., Duryodhana.[61] Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janārddana, those two foremost of men who then looked like a couple of risen Suns.[62] Pierced with Karna's arrows, those two chastisers of foes, viz., Achyuta and Arjuna, looked resplendent like the bright and many-rayed Moon and the Sun risen after dispelling a gloom.[63] Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered

their own encampment, like the lords Vāsava and Vishnu duly invoked by sacrificial priests.[64]* Upon the slaughter of Karna in that dreadful battle, the gods, *Gandharvas*, human beings, *Chāranas*, great *Rishis*, *Yakshas*, and great *Nāgas*, worshipped Krishna and Arjuna with great respect and wished them victory (in all things).[65] Having received all their friends then, each accordnig to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.'"[66]

Section XCV.

"Sanjaya said,—'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space.[1] Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupified with fear, broke and fled in all directions.[2]† Then, O king, the Kuru leaders, filled with anxiety, desired to withdraw their troops, O Bhārata, whose flight had been endeavoured to be checked by thy son.[3] Understanding their wishes, thy son, O bull of Bharata's race, acted according to the advice of Calya, withdrew the army.[4] Then Kritavarman, O Bhārata, surrounded by the unslaughtered remnant of the Nārāyana troops of thy army, quickly proceeded towards the encampment.[5] Surrounded by a thousand Gāndhāras, Cakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment.[6] Caradwat's son Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment.[7] The heroic Açwatthāman, repeatedly drawing deep breaths at sight of the victory of the Pāndavas, proceeded quickly towards the encampment.[8] Surrounded by the unslaughtered remnant of the *Samsaptakas* which was still a large force, Suçarman also, O king, proceeded, casting his

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* Some of the Bengal texts read *Sadasyanindyau* which is unmeaning. Of course, the correct reading is *Sadasyaputau*.—T.

† The Bombay edition reads the second line of 2 differently.—T.

eyes on those terrified soldiers.[9]* King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts.[10] Calya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides.[11] The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses.[12] Indeed, seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears.[13] The mighty car-warriors of the Kuru army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna.[14] Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight.[15] Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth.[16] Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night.[17] Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.'"[18]

Section XCVI.

"Sanjaya said,—'After Karna had thus been slain and the Kaurava troops had fled away, he of Daçārha's race, embracing Pārtha from joy, said unto him these words:'—Vritra was slain by the wielder of the thunder-bolt. Karna hath been slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle.[2] Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows.[3] Go, O son of Kunti, and represent, O Bhārata, unto king Yudhishthira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world![4] Having repre-

* The Bengal reading is *Bhayārdditān*, the Bombay reading, *Bhayārdditās*. I adopt the former.—T.

sented unto king Yudhishthira thej ust this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king![5] During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field.[6] Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent.[7]—Pārtha answered Keçava, that bull of Yadu's race, saying,—So be it!—The latter then cheerfully caused the car of that foremost of car-warriors to turn back.[8] Having said these words unto Arjuna, Krishna addressed the soldiers, saying,—Blessed be ye, stand all of ye carefully, facing the foe![9]—Unto Dhrishtadyumna and Yudhāmanyu and the twin sons of Mādri and Vrikodara and Yuyudhāna, Govinda said,[10]—Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care![11]—Having received the permission of those heroes, he then set out for the quarters of the king. With Pārtha in his company, Govinda beheld Yudhishthira,[12] that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king.[13] Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Rādhā to be dead and rose quickly from his bed.[14] That chastiser of foes, viz., the mighty-armed monarch, having risen from his bed, repeatedly embraced Vāsudeva and Arjuna with affection. That descendant of Kuru's race then asked Vāsudeva (the particulars of Karna's death).[15] Then the sweet-speeched Vāsudeva, that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened.[16] Smiling then, Krishna, otherwise called Achyuta, joined his palms and addressed king Yudhishthira whose foes had been killed, saying,[17] —By good luck, the wielder of *Gāndiva*, and Vrikodara the son of Pāndu, and thyself, and the two sons of Mādri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end![18] Do thou those acts, O son of Pāndu, which should next be done! The Suta's son Karna, possessed of great might

and otherwise called Vaikartana, hath been slain! By good luck, victory hath become thine, O king of kings! By good luck, thou growest, O son of Pāndu![19] The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishnā![20] That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts![21] O thou of mighty arms, rule now, with care, this Earth that is divested of all thy foes, and enjoy with ourselves, all kinds of enjoyable articles!—'[22]

"Sanjaya continued,—'Having heard these words of the high-souled Keçava, Yudhishthira, with great joy, worshipped in return that hero of Daçārha's race.—*Good luck, Good luck*,—were the words, O monarch, that he said.[23] And he added,—It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Pārtha, having obtained thee for his charioteer, should achieve feats that are even superhuman![24]—Then that chief of Kuru's race, that righteous son of Prithā, taking hold of Keçava's right arm adorned with *Angadas*, and addressing both Keçava and Arjuna, said,[25]—Nārada told me that ye two are the gods Nara and Nārāyana, those ancient and best of *Rishis*, that are ever employed in the preservation of righteousness![26] Gifted with great intelligence, the master Krishna-Dwaipāyana, the highly blessed Vyāsa, also, hath repeatedly told me this celestial history![27] Through thy influence, O Krishna, this Dhananjaya the son of Pāndu, facing his foes, hath vanquished them, without ever turning back from any of them![28] Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Pārtha in battle![29]—Having said these words, King Yudhishthira the just, that tiger among men, mounting his car adorned with gold and having steeds, of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pāndava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place.[30-31]* Conversing with those two heroes, viz.,

* Differences of reading are noticeable between these two verses as

Mādhava and Phālguna, the king beheld Karna, that bull among men, lying on the field of battle.[32] Indeed, king Yudhisthira beheld Karna pierced all over with arrows like a *Kadamva* flower with straignt filaments all around its body.[33] Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil.[34] Having beheld Karna with his son slain and mangled with shafts sped from *Gāndiva*, king Yudhishthira[35] repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, viz., Mādhava and Phālguna, saying,[36]—O Govinda, today I have become king of the Earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord![37] Hearing of the slaughter of that tiger among men, viz., the proud son of Rādhā, the wicked-souled son of Dhritarāstra will be filled with despair,[38] as regards both life and kingdom! Through thy grace, O bull among men, we have acquired our objects![39] By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain! By good luck, the wielder of *Gāndiva*, the son of Pāndu, hath been crowned with victory![40] Thirteen years we have passed in wakefulness and great sorrow! O thou of mighty arms, through thy grace, we will sleep happily this night![41]—In this way, O ruler of men, king Yudhishthira the just praised Janārddana greatly as also Arjuna, O monarch![42]

"Sanjaya continued,—'Beholding Karna with his son slain with Pārtha's shafts, that perpetuater of Kuru's race, viz., Yudhishthira, regarded himself as reborn.[43] The kings (in the Pāndava army).—great car-warriors all—filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly.[44] Nakula, and Sahadeva, and Vrikodara the son of Pāndu, and Sātyaki, O king, that foremost of car-warriors among the Vrishnis,[45] and Dhrishtadyumna, and Cikhandin, and others among the Pāndus, the Pānchālas, and the Srinjayas, worshipped the son of Kunti after the slaughter of the Suta's son.[46] Extolling king Yudhishthira the son of Pāndu, those delighters

occurring in the Bengal and the Bombay texts. I have adopted the Bengal readings.—T.

in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp.[47-48] Thus occurred that great carnage, making the hair to stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?"[49]

Vaiçampāyana continued,—"Hearing those evil tidings, the Kuru king Dhritarāshtra suddenly fell down on the ground from his excellent seat.[50] Similarly, the royal lady Gāndhāri of great foresight fell down. She indulged in diverse lamentations for the slaughter of Karna in battle.[51] Then Vidura and Sanjaya both raised the fallen monarch and began to comfort him.[52] Similarly the Kuru ladies raised Gāndhāri.[53] Thinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses.[54] His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy meditations.[55] He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha's son, as also he that hears this battle read, both obtain, O Bhārata, the fruit of a great sacrifice duly performed.[56] The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this *Parvan*, will be happy and capable of attaining to every region of bliss.[57] Filled with devotion, men always read this sacred and first of *Samhitās*. They that do so, rejoice, obtaining wealth, and grain, and fame.[58] A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased.[59] A Brāhmana, by reading it, would obtain the fruit of having studied the *Vedas*; a Kshatriya obtains strength and victory in battle; Vaiçyas would obtain immense wealth, and Cudras would obtain health and freedom from disease.[60] Then again the illustrious Vishnu

is eternal. And since it is that god who hath been glorified in this *Parvan*, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great *Rishi* (Vyāsa) can never be untrue![61] The merit that may be attained by listening to the recitation of the *Karna Parvan* is equal to his who giveth away unceasingly for a whole year good cows with ca 'ves."[62]

FINIS KARNA PARVA.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

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FINIS.

सत्यमेव जयते

THE MAHABHARATA

CALYA PARVA.

Section I.

(Çalya-badha Parva).

Having bowed down unto Nārāyana, and Nara the most exalted of male beings, and the goddess Saraswati, must the word Jaya *be uttered.*

Janamejaya said,—"After Karna had thus been slain in battle by Savyasāchin, what did the small (unslaughtered) remnant of the Kauravas did, O regenerate one?[1] Beholding the army (of the Pāndavas) swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pāndavas, thinking it suitable to the hour?[2] I desire to hear all this! Tell me, O foremost of regenerate ones! I am never satiated with listening to the grand feats of my ancestors!"[3]

Vaiçampāyana said,—"After the fall of Karna, O king, Dhritārāshtra's son Suyodhana was plunged deep into an ocean of grief and saw despair on every side.[4] Indulging in incessant lamentations, saying,—*Alas, Oh Karna, Alas, Oh Karna*,—he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side.[5] Thinking of the slaughter of the Suta's son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures.[6] Regarding Destiny and Necessity to be all-powerful, the Kuru king firmly resolved on battle.[7] Having duly made Calya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces.[8] Then, O chief of Bharata's race, a terrible battle took place between the troops of the Kurus and those

of the Pāndavas, resembling that between the gods and the *Asuras*.[9] Then Calya, O monarch, having made a great carnage in battle, at last lost a large number of his troops and was slain by Yudhishthira at midday.[10] Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies.[11] On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength.[12] After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (viz., Açwatthāman and Kripa and Kritavarman), filled with rage, O monarch, slaughtered the Pānchāla troops in the night.[13] On the next morning, Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow.[14] Having entered the city, the *Suta* Sanjaya, raising his arms in grief, and with limbs trembling, entered the palace of the king.[15] Filled with grief, O tiger among men, he wept aloud, saying,—Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch![16] Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Cakra himself, have been slain by the Pāndavas![17]*—Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying,—*Alas, Oh king!*[18]—The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side.[19] We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.[20] The *Suta* Sañjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes.[21]

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* The Bombay edition reads the first line of 17 differently. If that reading be accepted, the translation would run,—Destiny is all-powerful, O king, and prowess is fruitless!"—T.

Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gāndhāri and Vidura and by other friends and kinsmen that were always his well-wishers,[22] and engaged in thinking on that very subject, viz., the death of Karna, the *Suta* Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him,—I am Sanjaya, O tiger among men! I bow to thee, O bull of Bharata's race![23-24] The ruler of the Madras, viz., Calya, hath been slain! Similarly Suvala's son Cakuni, and Uluka, O tiger among men, that valiant son of the gamester (Cakuni), have been slain![25] All the *Samsaptakas*, the Kāmvojas together with the Cakas, the *Mlechhas*, the Mountaineers, and the Yavanas, have also been slain![26] The Easterners have been slain, O monarch, and all the Southerners! The Northerners have all been slain, as also the Westerners, O ruler of men![27] All the kings and all the princes have been slain, O monarch! King Duryodhana also has been slain by the son of Pāndu after the manner he had vowed.[28] With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the unvanquished Cikhandin![29] Uttamaujas and Yudhāmanyu, O king, and the Prabhadrakas, and those tigers among men, viz., the Pānchālas, and the Chedis, have been destroyed.[30] Thy sons have all been slain as also the (five) sons of Draupadi, O Bhārata! The heroic and mighty son of Karna, viz., Vrishasena, hath been slain.[31] All the men (that had been assembled) have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle.[32] Very few are alive on thy side, O lord! In consequence of the Pāndavas and the Kauravas having encountered each other,[33] the world, stupified by Time, now consists of only women! On the side of the Pāndavas seven are alive, while amongst the Dhārtarāshtras three are so.[34] They are the five (Pāndava) brothers, and Vāsudeva, and Sātyaki, and Kripa, and Kritavarman, and Drona's son, that foremost of victors.[35] These three car-warriors, O monarch, are all that survive, O best of kings, of all the *Akshauhinis* mustered on

thy side, O ruler of men![36] These are the survivors, O monarch, the rest have perished! Making Duryodhana and his hostility (towards the Pāndavas) the cause, the whole world, it seems, hath been destroyed, O bull of Bharata's race, by Time!'"[37]

Vaiçampayana continued,—"Hearing these cruel words, Dhritarāshtra, that ruler of men, fell down, O monarch, on the Earth, deprived of his senses.[38] As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the Earth.[39] Gāndhāri also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words.[40] That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas.[41] Then king Dhritarāshtra, that lord of Earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths.[42] Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura):[43]—O learned Kshatri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge! I am lordless and destitute of all my sons![44]—Having said these, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen, that were present there,[45] sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of Earth,[46] afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar.[47] Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gāndhāri of great celebrity, did the same.[48] After a long while, O best of men, Dhritarāshtra, having repeatedly swooned, addressed Vidura, saying,[49]—Let all the ladies retire, as also Gāndhāri of great fame, and all these friends! My mind hath become greatly unsettled![50]—Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies, O bull of Bharata's race![51] All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted.[52]

Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction.[53] With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly."[54]

SECTION II.

Vaiçampāyana said,—"After the ladies had been dismissed, Dhritarāshtra, the son of Amvikā, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations.[1] Exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.[2]

"Dhritarāshtra said,—'Alas, O *Suta*, the intelligence is fraught with great grief that I hear from thee, viz., that the Pāndavas are all safe and have suffered no loss in battle![3] Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons![4] Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces![5] Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children.[6] Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one![7] Hearing today that they have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them![8] Come, come, O king of kings, to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight?[9] Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king?[10] Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old?[11] Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast

thou been slain by the Pārthas ?[12] Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as,—*O father, O father,—O great king,—O Lord of the world !*[13]—and affectionately clasping my neck with moistened eyes, will seek my orders, saying,—Command me, O thou of Kuru's race !—Address me, O son, in that sweet language once more ![14] O dear child, I heard even these words from thy lips, viz.,—This wide Earth is as much ours as it is of Prithā's son ![15] Bhagadatta and Kripa and Calya and the two princes of Avanti and Jayadratha and Bhuriçravas and Cala and Somadatta and Vālhika[16] and Açwatthāman and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kāçis and Cakuni the son of Suvala[17] and many thousands of *Mlecchas* and Cakas and Yavanas, and Sudakshina the ruler of the Kāmvojas and the king of the Trigartas[18] and the grandsire Bhishma and Bharadwāja's son and Gotama's son and Crutāyush and Ayutāyush and Catāyush of great energy,[19] and Jalasandha and Rishyaçringa's son and the *Rākshasa* Alāyudha, and the mighty-armed Alamvusha and the great car-warrior Suvāhu,[20]—these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle ![21] Stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Pārthas and the Pānchālas[22] and the Chedis, O tiger among kings, and the sons of Draupadi and Sātyaki and Kunti-Bhoja and the *Rākshasa* Ghatotkacha ![23] Even one amongst these, O king, excited with rage, is able to resist in battle the Pāndavas rushing towards him ![24] What need I say then of all these heroes, every one of whom has wrongs to avenge on the Pāndavas, when united together ? All these, O monarch, will fight with the followers of the Pāndavas and will slay them in battle.[25] Karna alone, with myself, will slay the Pāndavas. All the heroic kings will then live under my sway.[26] He who is their leader, viz., the mighty Vāsudeva, will not, he has told me, put on mail for them, O king ![27]—Even in this way, O Suta, did Duryodhana often use to speak to me ! Hearing what he

said, I believed that the Pāndavas would be slain in battle.[28] When, however, my sons, stationed in the midst of those heroes, and exerting themselves vigorously in battle, have all been slain, what can it be but Destiny ?[29] When that lord of the world, viz., the valiant Bhishma, having encountered Cikhandin, met with his death like a lion meeting with his at the hands of a jackal, what can it be but Destiny ?[30] When the Brāhmana Drona, that master of all weapons offensive and defensive, has been slain by the Pāndavas in battle, what can it be but Destiny ?[31] When Bhuriçravas has been slain in battle, as also Somadatta and king Vālhika, what can it be but Destiny ?[32] When Bhagadatta, skilled in fighting from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but Destiny ?[33] When Sudakshina has been slain, and Jalasandha of Puru's race, as also Crutāyush and Ayutāyush, what can it be but Destiny ?[34] The mighty Pāndya, that foremost of all wielders of weapons, has been slain in battle by the Pāndavas. What can it be but Destiny ?[35] When Vrihadvala has been slain and the mighty king of the Māgadhas, and the valiant Ugrāyudha, that type of all bowmen,[36] when the two princes of Avanti (viz., Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also the numerous *Samsaptakas*, what can it be but Destiny ?[37] When king Alamvusha, and the *Rākshasa* Alāyudha, and Rishyaçringa's son, have been slain, what can it be but Destiny ?[38] When the Nārāyanas have been slain, as also the Gopālas, those troops that were invincible in battle, and many thousands of *Mlecchas*, what can it be but Destiny ?[39] When Cakuni the son of Suvala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but Destiny ?[40] When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive, and endued with prowess equal to that of Cakra himself, have been slain, O *Suta*,[41] when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but Destiny ?[42] Endued with great might, my sons and grandsons have been slain, as also my friends and brethren. What can it be but Destiny ?[43] With-

out doubt, man takes his birth, subject to Destiny. That man who is possessed of good fortune meets with good.[44] I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya! Old as I am, how shall I now submit to the sway of enemies?[45] I do not think anything else than exile into the woods to be good for me, O lord! Deprived of relatives and kinsmen as I am, I will go into the woods.[46] Nothing else than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya![47] When Duryodhana has been slain, when Calya has been slain, when Dusçāsana and Vivingça and the mighty Vikarna have been slain,[48] how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle?[49] He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words!"[50]

Vaiçampāyana continued,—"Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons.[51] Having wept for a long while, Dhritarāshtra, the son of Amvikā, breathed heavy and hot sighs at the thought of his defeat.[52] Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya the son of Gavalgana the details of what had happened.[53]

"Dhritarāshtra said,—'After Bhishma and Drona had been slain and the Suta's son also overthrown, whom did my warriors make their generalissimo?[54] The Pāndavas are slaying without any delay every one whom my warriors are making their generalissimo in battle.[55] Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of ye all! Even thus was Drona slain in the sight of ye all![56] Even thus was the Suta's son, the valiant Karna, slain by Arjuna in the sight of all the kings![57] Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the population of the Earth would be exterminated.[58] There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto

my foolish self.[59] What Vidura of righteous soul, conversant with the attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth.[60] Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more![61] Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vāsudeva?[62] Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear?[63] How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pāndavas?[64] Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle![65] Tell me how all the Pānchālas with their followers, and Dhrishtadyumna and Cikhandin and the five sons of Draupadi, fell![66] Tell me how the (five) Pāndavas and the two Sātwatas (viz., Krishna and Sātyaki), and Kripa and Kritavarman and Drona's son, have escaped with life![67] I desire to hear everything about the manner in which the battle occurred and the kind of battle it was! Thou art skilled, O Sanjaya, in narration. Tell me everything!"[68]

Section III.

"Sanjaya said,—'Hear, O king, with attention how that great carnage of the Kurus and the Pāndavas occurred when they encountered each other.[1] After the Suta's son had been slain by the illustrious son of Pāndu, and after the troops had been repeatedly rallied and had repeatedly fled away,[2] and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna's death, Pārtha began to utter leonine roars. At that time a great fear entered the hearts of thy sons.[3] Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess.[4] They then looked like ship-wrecked merchants on the fathomless ocean without a

raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety.[5] Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion.[6] Vanquished by Savyasāchin, they retired in the evening, like bulls with broken horns or snakes shorn of their fangs.[7] Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear.[8] Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another.[9] Many fell down or became pale, thinking,—*It is me whom Vibhatsu is pursuing!—It is me whom Vrikodara is pursuing!*[10]—Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers.[11] Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot were smashed and slain by bodies of horse, as these fled away from the field.[12] After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey.[13] Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Pārtha.[14] Beholding his troops flying away afflicted with the fear of Bhimasena, Duryodhana then, with cries of *Oh* and *Alas*, addressed his driver, saying,[15]—If I take up my post at the rear of the army, armed with my bow, Pārtha then will never be able to transgress me. Urge the steeds, therefore, with speed.[16] When I will put forth my valor in battle, Dhananjaya the son of Kunti will not venture to transgress me like the ocean never venturing to transgress its continents.[17] To-day, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna.[18]—Hearing these words of the Kuru

king so becoming a hero and an honorable man, his driver slowly urged those steeds adorned with trappings of gold.[19] At that time many brave warriors deprived of elephants and steeds and cars, and five and twenty thousand foot, O sire, proceeded slowly (for battle).[20] Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts.[21] All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pāndava heroes, mentioning their names.[22] Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace.[23] Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground.[24] Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipt with a sling, and that resembled the Destroyer himself as he becomes at the end of the *Yuga*, Bhima slew them all like Yama slaughtering creatures with his club.[25] Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire.[26] Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer.[27] Armed with sword and mace, Bhima careered like a hawk and slaughtered those five and twenty thousand warriors of thine.[28] Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him.[29] Meanwhile Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Mādri and the mighty car-warrior Sātyaki, all endued with great strength, cheerfully rushed against Cakuni with great speed from desire of slaying him.[30] Having slain with keen shafts the numerous cavalry of Cakuni, those Pāndava heroes quickly rushed against Cakuni himself, whereupon a fierce battle was fought there.[31] Then Dhananjaya, O king, penetrated into the midst of the car-

division of the Kauravas, stretching his bow *Gāndiva* celebrated over the three worlds.[32] Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear.[33] Deprived of cars and steeds and pierced with shafts from every side, five and twenty thousand foot-soldiers proceeded towards Pārtha and surrounded him.[34] Then that mighty car-warrior amongst the Pānchālas, (viz., Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood tirumphant.[35] The son of the Pānchāla king, viz., the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes.[36] At sight of Dhrishtadyumna unto whose car were yoked steeds white as pigeons and whose standard was made of a lofty *Kovidāra*, thy troops fled away in fear.[37] The celebrated sons of Mādri, with Sātyaki among them, engaged in the pursuit of the Gāndhāra king who was quick in the use of weapons, speedily appeared to our view.[38] Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs.[39] Beholding all thy troops flying away with their faces from the field, those (Pāndava) heroes pursued and smote them like bulls pursuing vanquished bulls.[40] Then the mighty Savyasāchin the son of Pāndu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king![41] Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised, enveloped the scene, in consequence of which we could not see anything.[42] Darkness also spread over the scene and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides.[43] When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes.[44] Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging all the celestials.[45] The Pāndavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana.[46] The latter, however, fearlessly smote his foes with shafts. The prowess

that we then saw of thy son was exceedingly wonderful,[47] since all the Pāndavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying,[48-49]—I do not see that spot on plain or mountain whither, if ye fly, the Pāndavas will not slay ye! What use then in flight?[50] The Pāndava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory.[51] If, however, ye fly away, breaking your array, the Pāndavas, pursuing your sinful selves, will slay ye all! Death in battle, therefore, is for our good![52] Death in the field of battle while engaged in fight according to Kshatriya practices, is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world.[53] Let all the Kshatriyas assembled here listen to me! It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practiced by them from the days of their ancestors![54] There is no act more sinful for a Kshatriya than flight from battle! Ye Kauravas, there is not a better path to heaven than the duty of battle![55] The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire!—Fulfilling these words of the king, the great Kshatriya car-warriors[56] once more rushed against the Pāndavas, unable to endure their defeat and firmly resolved to put forth their prowess.[57] Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the *Asuras*.[58] Thy son Duryodhana then, O monarch with all his troops, rushed against the Pāndavas headed by Yudhishthira.'"[59]

Section IV.

"Sanjaya said,—'Beholding the fallen boxes of cars* as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle,'—seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra,—observing the inglorious end obtained by hundreds and thousands of kings,[2]—witnessing also the prowess of Pārtha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety[3] and fallen into great distress, O Bhārata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed,[4] and marking the displaced and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion,[5] and endued with eloquence, approached king Duryodhana, and angrily said these words unto him:[6]—O Duryodhana, listen, O Bhārata, to these words that I will say unto thee! Having heard them, O monarch, do thou act according to them, O sinless one, if it please thee![7] There is no path, O monarch, that is better than the duty of battle! Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle![8] He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen.[9] If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible.[10] Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna,[11] after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do?[12] They, upon whom resting all burdens we had been enjoying sovereignty, have all gone to regions of blessedness attainable by persons conversant with

* *Nida*, a niche or box for the driver.—T.

Brahma, casting off their bodies![13] As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish![14] When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods![15] The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear.[16] At the leonine roars of Bhimasena and the blare of *Pānchajanya*, and the twang of *Gāndiva*, our hearts will die away within us.[17] Moving like flashes of lightning, and blinding our eyes, Arjuna's *Gāndiva* is seen to resemble a circle of fire.[18] Decked with pure gold, that formidable bow, as it is shaken, looks like lightning's flash moving about on every side.[19] Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the *Kāça* grass, and that run devouring the skies, are yoked unto his car.[20] Urged on by Krishna, like masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle.[21] That foremost of all persons conversant with arms, viz., Arjuna, burnt that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter.[22] Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks.[23] While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses.[24] While terrifying all the warriors with the twang of his bow, we have again seen the son of Pāndu to resemble a lion inspiring smaller animals with dread.[25] Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, viz., the two Krishnas, clad in mail, are looking exceedingly beautiful.[26] Today is the seventeenth day of this awful battle, O Bhārata, of those that are being slaughtered in the midst of this fight![27] The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the

wind.[28] Savyasāchin, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean.[29] Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridikā's son, where thy brother Duçāsana accompanied by his brothers, (when Jayadratha was slain)?[30] Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his prowess upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all! What then is there for us to do now?[31-32] Who is there among thy troops now that would vanquish the son of Pāndu?[33] That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of *Gāndiva* robbeth us of our energies![34] This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants.[35] The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass![36] The impetuosity of these two, viz., Sātyaki and Bhimasena, would split all the mountains or dry up all the oceans![37] The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch! That which remains unaccomplished will again be accomplished by him![38] While Karna was battling before it, the army of the Pāndavas, difficult to be defeated, was vigorously protected by the wielder of *Gāndiva*.[39] Ye have done many foul wrongs, without any cause, unto the righteous Pāndavas! The fruits of those acts have now come![40] For the sake of thy own objects thou hadst, with great care, mustered together a large force! That vast force as also thyself, O bull of Bharata's race, have fallen into great danger![41] Preserve thy own self now, for self is the refuge of everything! If the refuge is broken, O sire, everything inhering thereto is scattered on every side.[42] He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Vrihaspati.[43] We are now inferior to the sons of Pāndu as regards the strength of our army. There-

fore, O lord, I think peace with the Pāndavas is for our good![44] He that does not know what is for his good or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good.[45] If by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pāndavas)![46] Yudhishthira is compassionate. At the request of Vichitraviryya's son and of Govinda, he will allow you to continue king.[47] Whatever Hrishikeça will say unto the victorious king Yudhishthira and Arjuna and Bhimasena, all of them will, without doubt, obey.[48] Krishna will not, I think, be able to transgress the words of Dhritarāshtra of Kuru's race, nor will the son of Pāndu be able to transgress those of Krishna.[49] A cessation of hostilities with the sons of Prithā is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now)![50]— Advanced in years, Kripa the son of Caradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses."[51]

Section V.

"Sanjaya said,—'Thus addressed by the celebrated son of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch![1] Having reflected for a little while, the high-souled son of Dhritarāshtra, that scorcher of foes, then said these words unto Caradwat's son Kripa:[2]— Whatever a friend should say, thou hast said unto me! Thou hast also, whilst battling, done everything for me, without caring for thy very life![3] The world has seen thee penetrate into the midst of the Pāndava divisions and fight with the mighty car-warriors of the Pāndavas endued with great energy.[4] That which should be said by a friend has been said by thee. Thy words, however, do not please me like medicine that pleases the person that is on the point of death.[5] These bene-

ficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said, do not seem acceptable to me, O foremost of Brāhmanas![6] Deprived by us of his kingdom (on a former occasion), why will the son of Pāndu repose his trust on us! That mighty king was once defeated by us at dice. Why will we again believe my words?[7]* So also, Krishna, ever engaged in the good of the Pārthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikeça trust my words?[8] The princess Krishnā, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, viz., the deprivation of Yudhishthira by us of his kingdom![9] Formerly it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other! Today, O lord, we have seen it with our eyes![10] Having heard of the slaughter of his sister's son, Keçava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then?[11] Arjuna also, in consequence of Arhimanyu's death, hath become very miserable. Even if solicited, why will he strive for my good?[12] The second son of Pāndu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend.[13] The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas.[14] Dhrishtadyumna and Cikhandin have drawn their swords against me. Why will those two, O best of Brāhmanas, strive for my good?[15] While clad in a single raiment and in her season, the princess Krishnā was treated cruelly by Dusçāsana in the midst of the assembly and before the eyes of all.[16] Those scorchers of foes, viz., Pāndavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.[17] Then again, Krishnā the daughter of Drupada, is, in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the

* A triplet in the Bengal texts.—T.

hostilities is attained.[18] Abandoning honor and pride, the uterine sister of Vāsudeva (Subhadrā) is always serving Draupadi as a veritable waiting-woman.[19] Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu.[20] Having also enjoyed the sovereignty of this Earth bounded by the ocean, how shall I be able to enjoy, under favor of the Pāndavas, a kingdom in peace?[21] Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave?[22] Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now with miserable men as my companions?[23] I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace.[24] To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, this is the time for battle.[25] I have performed many sacrifices. I have given away *Dakshinas* to Brāhmanas. I have obtained the attainment of all my wishes. I have listened to *Vedic* recitations. I have walked upon the heads of my foes.[26] My servants have all been well cherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pāndavas.[27] I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the *Pitris* and to Kshatriya duty.[28] Certainly, there is no happiness here! What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means.[29] The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful.[30] The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory.[31] He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen.[32] Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of

Cakra, obtaining the companionship of those that have attained to the highest end.[33] Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven.[34] The diverse tribes of *Apsaras*, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the *Pitris* behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of *Apsaras*.[35] We will now ascend the path that is trod by the celestials and by heroes unreturning from battle,[36] that path, viz., which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Dusçāsana![37] Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth.[38] Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life-breaths in the discharge of their duties, have now become the denizens of Indra's abode.[39] They have paved the way (to that blessed region). That road will once more become difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.*[40] Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom.[41] If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will, without doubt, censure me.[42] What kind of sovereignty will that be which I will enjoy, destitute of kinsmen

* Some texts read *durgamo hi sukham bhavet* for *durgamo hi punarbhavet*. If the former reading be accepted, the meaning will be, 'once difficult, that road will become easy in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.' Duryodhana, in that case, would be held to be alluding to the many Kshatriyas that would yet die for obtaining regions of bliss in the other world, if the battle, instead of ceasing, were allowed to go on.—T.

and friends and well-wishers, and bowing down unto the son of Pāndu ?[43] I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise ![44]—Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying,—Excellent, Excellent ![45]—Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, having determined to fight, became filled with enthusiasm.[46] Having groomed their animals then, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot little less than two *Yojanas* distant from the field.[47] Having obtained the Saraswati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground).[48] Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).'"[49]

SECTION VI.

"Sanjaya said,—'On that table-land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night.[1] Indeed, Calya and Chitrasena and the mighty car-warrior Cakuni and Açwatthāman and Kripa and Kritavarman of the Sātwata race,[2] and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there.[3] After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pāndavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat.[4] All of them then, O king, who were resolved on battle, duly worspipped the king and said unto him, in the presence of Calya, these words ![5]—It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes ![6]—Then Duryodhana, without alighting from his car, [proceeded towards]* that foremost of car-warriors, that hero

* These words occur lower down in verse 17.—T.

conversant with all the rules of battle,* (viz., Açwatthāman,) who resembled the Destroyer himself in battle.[7] Possessed of beautiful limbs, of head well-covered, of a neck adorned with three lines like those in a conch-shell, of sweet speech, of eyes resembling the petals of a full-blown lotus, and of a face like that of the tiger, of the dignity of Meru,[8] resembling the bull of Mahādeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed,[9] equal unto Garuda on the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Uçanas himself in intelligence[10] and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints,[11] of well-formed thighs and waist and hips, of beautiful feet, beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with great care after recollecting one after another all the beautiful and good attributes of creation.[12] Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes.[13] He knew, in all its details, the science of weapons consisting of four *padas* and ten *Angas*.† He knew also the four *Vedas* with all their branches, and the *Ākhyānas* as the fifth.[14] Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman.[15] Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, the faultless Açwatthāman, thy son told him these words:—Thou, O preceptor's son, art today our highest re-

* The correct reading, I apprehend, is *Sarva yuddhavidhānajnam* as in some of the Bengal texts, and not *Sarvayuddhavibhāvajnam*, as in the Bombay edition, although Nilakantha notices the latter in his gloss.

† A *pada* is a great division of a subject, an *anga* being a smaller division, or subdivision.—T.

fuge! Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pāndavas?—[16-18]

"'[Thus addressed,] the son of Drona answered,—Let Calya become the leader of our army! In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior![19] Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister! Owning a large force of his own, that mighty-armed one is like a second (Kārtikeya, the) celestial generalissimo![20] Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander![21]—After Drona's son had said these words, all the kings stood, surrounding Calya, and cried victory to him. Having made up their minds for battle, they felt great joy.[22] Then Duryodhana, alighting from his car, joined his hands and addressing Calya, that rival of Drona and Bhishma in battle, who was on his car, said these words:[23]—O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise![24] Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pāndavas, with their friends, will become cheerless, and the Pānchālas will be depressed![25]—

"'Calya answered,—I will, O king of the Kurus, accomplish that which thou askest me to accomplish! Everything I have, viz., my life-breaths, my kingdom, my wealth, is at thy service![26]—

"'Duryodhana said,—I solicit thee with offer of the leadership of my army, O maternal uncle! O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle![27] O foremost of kings, thyself cause thy own self to be installed in the command as Pāvaka's son Kārtikeya in the command of (the forces of) the celestials: O hero, slay our foes in battle like Indra slaying the *Dānavas!*"[28]—

Section VII.

"Sanjaya said,—'Hearing these words of the (Kuru) king, the valiant monarch (Calya), O king, said these words unto Duryodhana in reply:[1]—O mighty-armed Duryodhana, listen to me, O foremost of eloquent men! Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors! They are not, however, together equal to me in might of arms![2] What need I say of the Pāndavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, *Asuras*, and men, risen up in arms![3] I will vanquish the assembled Pārthas and the Somakas in battle! Without doubt, I will become the leader of thy troops![4] I will form such an array that our enemies will not be able to overmaster it! I say this to thee, O Duryodhana! There is no doubt in this![5]—Thus addressed (by Calya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch.*[6] After Calya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bhārata, were beat and blown.[7]† The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Calya, that ornament of battle, saying,[8]—Victory to thee, O king! Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhārtarāshtras endued with great strength, rule the wide Earth without a foe![9]‡ Thou art capable of vanquishing in battle the three worlds consisting of the gods, the *Asuras*,

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* *I. e*, formally invested him with the command of the army. The ceremony consisted in pouring sanctified water on the head of the person chosen.—T.

† The Bombay edition reads, wrongly, I think, *Klishtarupas* for *Hrishtarupas*.—T.

‡ Literally, 'with all their foes slain!'—T.

then need be said of the Somakas and the Srinjayas that are mortal?[10]—Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.[11]

"'Calya said,—Today, O king, I will either slay all the Pānchālas with the Pāndavas in battle, or, slain by them, proceed to heaven![12] Let the world behold me today careering (on the field of battle) fearlessly! Today let all the sons of Pāndu, and Vāsudeva, and Sātyaki,[13] and the sons of Draupadi, and Dhrishtadyumna, and Cikhandin, and all the Prabhadrakas,[14] behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle![15] Let the Pārthas, and all the *Siddhas*, with the *Chāranas*, behold today the strength that is in my arms and the wealth of weapons I possess![16] Beholding my prowess today, let the mighty car-warriors of the Pāndavas, desirous of counteracting it, adopt diverse courses of action![17] Today I will rout the troops of the Pāndavas on all sides! Surpassing Drona and Bhima and the Suta's son, O lord, in battle, I will career on the field, O Kaurava, for doing what is agreeable to thee![18]—'

"Sanjaya continued,—'After Calya had been invested with the command, O giver of honors, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna.[19] Indeed, the troops became cheerful and glad. They regarded the Pārthas as already slain and brought under the power of the ruler of the Madras.[20] Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful.[21] Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas:[22]—The ruler of the Madras, viz., Calya, that great bowman who is highly regarded by all the warriors, hath, O Mādhava, been made the leader of his forces by Dhritarāshtra's son![23] Knowing this that has happened, do, O Mādhava, that which is beneficial! Thou art our leader and protector! Do that which should next be done![24]—Then Vāsudeva, O monarch, said unto that king:—I know Ārtāyani, O Bhārata,

truly![25] Endued with prowess and great energy, he is highly illustrious! He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand![26] I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or, perhaps, superior to them.[27] I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Calya while engaged in fight![28] In battle, he is superior in might to Cikhandin and Arjuna and Bhima and Sātyaki and Dhrishtadyumna, O Bhārata![29] The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle, like the Destroyer himself in wrath amongst creatures at the time of the universal destruction.[30] I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger![31] Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle![32] Day after day engaged in fight, he agitates thy troops. For this, slay Calya in battle, like Maghavat slaying Camvara.[33] Treated with honor by Dhritarāshtra's son, that hero is invincible in battle! Upon the fall of the ruler of the Madras in battle, thou art certain to have victory! Upon his slaughter, the vast Dhārtarāshtra host will be slain![34] Hearing, O monarch, these words of mine now, proceed, O Pārtha, against that mighty car-warrior, viz., the ruler of the Madras![35] Slay that warrior, O thou of mighty arms, like Vāsava slaying the *Asura* Namuchi! There is no need of showing any compassion here, thinking that this one is thy maternal uncle! Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras![36] Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Calya![37] Display in battle the whole of thy ascetic power and thy Kshatriya energy! Slay that car-warrior![38]—Having said these words, Keçava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pāndavas.[39] After Keçava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas,

happily slept that night, like an elephant from whose body the darts have been plucked out.[40] All those great bowmen, viz., the Pānchālas and the Pāndavas, delighted in consequence of the fall of Karna, slept that night happily.[41] Its fever dispelled, the army of the Pāndavas, abounding with great bowmen and mighty car-warriors, having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna!"[42]

Section VIII.

"Sanjaya said,—'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said,—Arm, ye mighty car-warriors!'—Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither. The elephants began to be equipt. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars.[3] The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers.[4] Then all the troops, placed in their proper posts, were seen, O Bhārata, to stand, clad in mail and resolved to make death their goal.[5] Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions.[6] Then all thy warriors, with Kripa and Kritavarman and Drona's son and Calya and Suvala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, viz., that none of them would individually and alone fight with the Pāndavas.[7-8] And they said,—He amongst us that will fight alone and unsupported with the Pāndavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins!—And they said,—All of us, united together, will fight with the foe!'—Those great car-warriors, having made such an understanding with one another, placed the ruler of the Madras at their head and quickly proceeded against their foes.[10] Similarly, all the Pāndavas, having arrayed their troops in great battle, proceeded against the Kauravas,

O king, for fighting with them on every side.[11] Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vasty deep swelling with its surges!'[12]

"Dhritarāshtra said,—'I have heard of the fall of Drona, of Bhishma, and of the son of Rādhā! Tell me now of the fall of Calya and of my son![13] How, indeed, O Sanjaya, was Calya slain by king Yudhishthira the just? And how was my son Duryodhana slain by Bhimasena of great might?'[14]

"Sanjaya said,—'Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle![15] The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta's son had been overthrown, Calya, O sire, would slay all the Pārthas in battle![16] Cherishing that hope in his heart, and drawing comfort from it, O Bhārata, thy son Duryodhana, relying in battle upon that mighty car-warrior, viz., the ruler of the Madras, regarded himself as possessed of a protector.[17]* When after Karna's fall the Pārthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhārtarāshtras.[18] Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangments were auspicious in every respect,[19] proceeded against the Pārthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it.[20] And that mighty car-warrior was mounted upon a foremost of vehicles having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent.[21] Protected by that car, that hero, that brave crusher of foes, (viz., Calya), stood, O monarch, dispelling the fears of thy sons.[22] In the advance (to battle), the king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna.[23] On the left was Kritavarman, surrounded by the

*. Both 16 and 17 are triplets.—T.

Trigartas. On the right was Gautama (Kripa) with the Cakas and the Yavanas.[24] In the rear was Açwatthāman surrounded by the Kāmvojas. In the centre was Duryodhana, protected by the foremost of Kuru warriors.[25] Surrounded by a large force of cavalry and other troops, Suvala's son, Cakuni, as also the mighty car-warrior Uluka, proceeded with the others.[26] The mighty bowmen amongst the Pāndavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops.[27] Dhrishtadyumna and Cikhandin and the mighty car-warrior Sātyaki proceeded with great speed against the army of Calya.[28] Then king Yudhishthira, accompanied by his troops, rushed against Calya alone, from desire of slaughtering him, O bull of Bharata's race![29] Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman, viz., Kritavarman, and the *Samsaptakas*.[30] Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle.[31] The two sons of Mādri, accompanied by their troops, proceeded against Cakuni and the great car-warrior Uluka at the head of their forces.[32] Similarly, thousands upon thousands of warriors, of thy army, armed with diverse weapons and filled with rage, proceeded against the Pāndavas in that battle.'[33]

"Dhritarāshtra said,—'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pāndavas had been reduced in numbers, and when, indeed, the Pārthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'[34-35]

"Sanjaya said,—'Hear, O king, how we and the enemy both stood for battle on that occasion, and what was then the strength of the two armies![36] Eleven thousand cars, O bull of Bharata's race, ten thousand and seven hundred elephants,[37] and full two hundred thousand horse, and three millions of foot, composed the strength of thy army![38] Six thousand cars, six thousand elephants, ten thousand horse, and one million of foot, O Bhārata,[39] were all that composed the remnant of the Pāndava force in that battle. These, O bull of

Bharata's race, encountered each other for battle.[40] Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pāndavas, having placed ourselves under the command of the ruler of the Madras.[41] Similarly, the brave Pāndavas, those tigers among men, desirous of victory, and the Pānchālas possessed of great fame, came to battle.[42] Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord![43] Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.'"[44]

Section IX.

"Sanjaya said,—'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the *Asuras*.[1] Men, and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another.[2] The loud noise of rushing elephants of fearful forms was then heard there, resembling the roars of the clouds in the welkin, in the season of rains.[3] Some car-warriors, struck by elephants, were deprived of their ears. Routed by those infuriate animals, other brave combatants ran on the field.[4] Well-trained car-warriors, O Bhārata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world.[5] Well-trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords.[6] Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones.[7] Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst them that fought on the field, careering all around.*[8] Simi-

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* The Bombay reading, which I adopt, is *Nāgān Rathavarān* &c.—T.

larly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world.[9] Elephant-warrior rushing against elephant-warrior, and car-warrior against car-warrior, in that battle, slew each other with darts and lances and cloth-yard shafts, O Bhārata![10] Cars and elephants and horse, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded.[11] Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth.[12] The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person.[13] With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants,[14] the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder.[15] In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there that nothing could be distinctly marked.[16] Innumerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about.[17] The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees.[18] Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-colored lotuses in their season.[19] Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full-blown lotuses.[20] With the fallen arms of the combatants, smeared with sandal and adorned with costly *Keyuras*, the Earth looked bright as if strewn with the gorgeous poles set up in Indra's honor.[21] The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants.[22] Teeming with hundreds of headless trunks and strewn with umbrellas and yak-tails, that vast army looked beautiful like a flowering forest.[23] Then, on the field of

battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and, therefore, looking like flowering *Kinçukas*.[24] Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies.[25] Elephant-divisions, O monarch, slaughtered by highsouled warriors, dispersed in all directions like wind-tossed clouds.[26] Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the *Yuga*.[27] Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders.[28] A river appeared on the field of battle, flowing towards the other world. Blood formed its waters, and cars its eddies. Standards formed its trees, and bones its pebbles.[29] The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts.[30] Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of *Chakravākas*, it was covered with *Trivenus* and *Dandas*.[31] Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas.[32] Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead.[33] During the progress of that battle, O monarch, in which no consideration was showed by any body for any one, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the *Asuras* in days of old,[34] some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear.[35] During the progress of that fierce and awful battle, Arjuna and Bhimasena stupified their foes.[36] That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor.[37] Having stupified that army, Bhimasena and Dhananjaya blew their conchs and uttered

still in that battle, like the rushing sea upon encountering a mountain.[6] Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal.[7] After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

"The invincible Nakula encountered Chitrasena.[8] These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pāndu and his antagonist.[9-10] Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other's *laches*.[11] Then Chitrasena, O monarch, with a broad-headed shaft, well-tempered and sharp, cut off Nakula's bow at the handle.[12] Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipt with wings of gold and whetted on stone.[13] With a few other keen arrows he then despatched Nakula's steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows.[14] With those three arrows sped from the arms of his foe sticking to his forehead, Nakula, O king, looked beautiful like a mountain with three crests.[15] Deprived of his bow and his car, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountain summit.[16] As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield.[17] Getting at the car then of Chitrasena, the mighty-armed hero, viz., the son of Pāndu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops.[18] The son of Pāndu then cut off from Chitrasena's trunk his diadem-decked head adorned with car-rings, and graced with a beautiful nose and a pair of large eyes. At this, Chitrasena, endued with the splendour of the Sun, fell down on the terrace of his car.[19] Beholding Chitrasena slain, all the

leonine roars.[38] As soon as they heard that loud peal, Dhrishtadyumna and Cikhandin, placing king Yudhishthira at their head, rushed against the ruler of the Madras.[39] Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and in separate bodies, then fought with Calya.[40] The two sons of Mādri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory.[41] Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pāndavas eager for victory, began to fly away from the field.[42] That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons.[43] Loud cries of *Oh* and *Alas*, O Bhārata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out, saying,—*stop, stop*!'[44]—For all that, those troops of thine, broken by the Pāndavas, fled away, deserting on the field their dear sons and brothers and maternal uncles and sisters' sons and relatives by marriage and other kinsmen.[45] Urging their steeds and elephants to greater speed, thousands of warriors fled away, O bull of Bharata's race, bent only upon their own safety!'"[46]

Section X.

"Sanjaya said,—'Beholding the army broken, the valiant king of the Madras addressed his driver, saying,—Quickly urge these steeds endued with the fleetness of thought![1] Yonder stays king Yudhishthira the son of Pāndu, looking resplendent with the umbrella held over his head.[2] Take me thither with speed, O driver, and witness my might! The Pārthas are unable to stand before me in battle![3]—Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the just of true aim.[4] Calya fell suddenly upon the mighty host of the Pāndavas. Alone, he checked it like the continent checking the surging sea.[5] Indeed, the large force of the Pāndavas, coming against Calya, O sire, stood

great car-warriors there uttered loud cries of praise and many leonine roars.[20] Meanwhile the two sons of Karna, viz., Sushena and Satyasena, both of whom were great car-warriors, beholding their brother slain, shot showers of keen shafts.[21] Those foremost of car-warriors rushed with speed against the son of Pāndu like a couple of tigers, O king, in the deep forest rushing against an elephant from desire of slaying him.[22] Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents.[23] Though pierced with arrows all over, the valiant and heroic son of Pāndu cheerfully took up another bow after ascending another car, and stood in battle like the Destroyer himself in rage.[24] Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments.[25] Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter.[26] Aiming a long shaft equipt with wings of gold, the son of Pāndu then cut off, O monarch, the bow of Satyasena.[27] At this the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pāndu.[28] The valiant son of Mādri fearlessly pierced each of them, O monarch, with a couple of shafts at the van of battle.[29] Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pāndu's son with a razor-headed arrow.[30] Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one.[31] Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout.[32] Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pāndu with arrows from every side.[33] Baffling those arrows, Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts.[34] Each of the latter separately pierced the son of Pāndu in return with many straight-coursing shafts. Next they pierced Nakula's driver also with many keen shafts.[35] The valiant Satyasena then, endued with great lightness of hand, cut off without

his brother's help, the shafts of Nakula's car and his bow with a couple of arrows.[36] The *Atiratha* Nakula, however, staying on his car, took up a dart equipt with a golden handle and a very keen point, and steeped in oil and exceedingly bright.[37] It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter.[38] That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car.[39] Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pāndu fighting on foot.[40] Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle.[41]* Mounting then upon the car of Sutasoma, Nakula, that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena.[42] Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to compass each other's destruction.[43] Then Sushena, filled with rage, struck the son of Pāndu with three shafts and Sutasoma with twenty in the arms and the chest.[44] At this the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows.[45] Then taking up a sharp shaft endued with great energy and equipt with a semi-circular head, Nakula sped it with great force at Karna's son in that battle.[46] With that arrow, O best of kings, the son of Pāndu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful.[47] Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream.[48] Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear.[49] Their commander, however, viz., the brave and valiant ruler of the

* The Bombay edition reads *Maharatham* for *Mahārathas*.—T.

Madras, that chastiser of foes, then protected, O monarch, those troops in that battle.[50] Rallying his host, O king, Calya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely.[51] Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more from every side.[52] Those high-souled warriors, surrounding that great bowman, viz., the ruler of the Madras, stood, O king, desirous of battling on every side.[53] Then Sātyaki, and Bhimasena, and those two Pāndavas, viz., the twin sons of Mādri, placing that chastiser of foes and abode of modesty, viz., Yudhishthira, at their head,[54] and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts.[55] Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle.[56] Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal.[57] That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the *Asuras* in days of yore.[58] Then the ape-bannered son of Pāndu, O king, having slaughtered the *Samsaptakas* in battle, rushed against that portion of the Kaurava army.[59] Smiling, all the Pāndavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows.[60] Overwhelmed by the Pāndavas, the Kaurava host became stupified. Indeed, those divisions then could not discern the cardinal from the subsidiary points of the compass.[61] Covered with keen arrows sped by the Pāndavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kauravya, that host of thine began to be slaughtered by the mighty car-warriors of the Pāndavas.[62] Similarly, the Pāndava host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows.[63] While the two armies, exceedingly excited, were thus slaughtering each other, they became much agitated like two streams in the season of rains.[64] During the progress of that dreadful

battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pāndavas.' "[65]

Section XI.

"Sanjaya said,—'When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries,[1] when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions,[2] when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mingled together,[3]—on that occasion when heroes felt great delight and cowards felt their fears enhanced.—when combatants encountered one another from desire of slaughter,[4]—on that awful occasion of the destruction of life,—during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama's kingdom,[5]—the Pāndavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pāndavas.[6] During the that battle inspiring the timid with terror,—indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise,[7]—the Pāndava heroes of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal.[8] The Kuru army, O thou of the race of Kuru, encountering the proud Pāndavas endued with great strength, skilled in smiting, and possessed of sureness of aim, became weakened and agitated like a herd of she-deer frightened at a forest-conflagration.[9] Beholding that army weakened and helpless like a cow sunk in a mire, Calya, desirous of rescuing it, proceeded against the Pāndava army.[10] Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pāndava foes.[11] The Pāndavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts.[12] Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in

the very sight of king Yudhishthira the just.[13] At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled, making a loud noise.[14] Meteors, with keen points bright as those of lances equipt with handles, piercing the air, fell upon the Earth from the firmament.[15] Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king![16]* The planets Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pāndavas and to the front of all the (Kaurava) lords of Earth.[17] Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards.[18] Then a fierce battle took place between the Kaurava and the Pāndava combatants assembled together in large bodies.[19] Then, O king, the Kauravas, mustering all their divisions, rushed against the Pāndava army.[20] Of soul incapable of being depressed, Calya then poured dense showers of arrows on Yudhishthira the son of Kunti like the thousand-eyed Indra pouring rain in torrents.[21] Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi, and the two sons of Mādri by Pāndu, and Dhrishtadyumna, and the grandson of Cini, and Cikhandin also, each with ten arrows equipt with wings of gold and whetted on stone.[22-23] Indeed, he began to pour his arrows like Maghavat pouring rain at the close of the summer season.[24] Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Calya's arrows.[25] Multitudinous as swarms of bees or flights of locusts, the shafts of Calya were seen to fall like thunder-bolts from the clouds.[26] Elephants and steeds and foot-soldiers and car-warriors, afflicted with Calya's arrows, fell down or wandered or uttered loud wails.[27] Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like the Destroyer at the end of the *Yuga*.† The mighty

* *I. e*, these animals were seen to pass along the left of the Kuru army, portending a great slaughter and defeat.—T.

† Literally, 'like the Destroyer let loose by Time'.—T.

ruler of the Madras began to roar aloud like the clouds.[28] The Pāndava army, thus slaughtered by Calya, ran towards Yudhishthira the son of Kunti (for protection).[29] Possessed of great lightness of hand, Calya, having in that battle crushed them with whetted arrows, began to afflict Yudhishthira with a dense shower of shafts.[30] Beholding Calya impetuously rushing towards him with horse and foot, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks.[31] Then Calya sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth.[32] Then Vrikodara, filled with wrath, pierced Calya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten.[33] The (five) sons of Draupadi poured upon that foe-slaying hero, viz., the impetuous Ārtāyani, showers of arrows like a mass of clouds pouring rain upon a mountain.[34] Beholding Calya struck by the Pārthas on every side, both Kritavarman and Kripa rushed in wrath towards that spot.[35] Uluka also of mighty energy, and Cakuni the son of Suvala, and the mighty car-warrior Açwatthāman with smiles on his lips, and all thy sons, protected Calya by every means in that battle.[36] Piercing Bhimasena with three arrows, Kritavarman, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath.[37] Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Cakuni proceeded against the sons Draupadi, and Açwatthāman against the twins.[38] That foremost of warriors, viz., Duryodhana, possessed of fierce energy, proceeded, in that battle, against Keçava and Arjuna, and endued with might, he struck them both with many arrows.[39] Thus hundreds of combats, O monarch, that were fierce and beautiful, took place between thine and the enemy, on diverse parts of the field.[40] The chief of the Bhojas then slew the brown steeds of Bhimasena's car in that encounter. The steedless son of Pāndu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon.[41] The ruler of the Madras then slew the steeds of Sahadeva before his eyes. Then Sahadeva slew Calya's son with his sword.[42]

The preceptor Gautama once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care.[43] The preceptor's son Açwatthāman, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows.[44] Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pāndu, quickly alighting from his car,[45] took up his mace like the Destroyer his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarman. Jumping down from his vehicle, Kritavarman then fled away.[46] Calya also, excited with rage, O king, slaughtered many Somakas and Pāndavas, and once more afflicted Yudhishthira with many keen shafts.[47] Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Calya for the latter's destruction.[48] Resembling the very bludgeon of Yama, impending (upon the head of the foe) like the death-night, exceedingly destructive of the lives of elephants and steeds and human beings,[49] twined round with cloth of gold, looking like a blazing meteor, equipt with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron,[50] smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama,[51] producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy secretions of elephants,[52] inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain summits,[53] that mace, with which the mighty son of Kunti had in Kailāsa challenged the enraged Lord of Alakā, the friend of Maheçwara,[54]*—that weapon with which Bhima, though resisted by many, had in wrath slain a large number of proud *Guhyakas* endued with powers of illusion on the breasts of Gandhamādana for the sake of procuring *Mandāra* flowers for doing what was agreeable to Draupadi,[55]—uplifting *that*

* *I. e.*, Kuvera, Alakā being the capital or abode of the king of the *Guhyakas* or *Yakshas*.—T.

mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder,—the mighty-armed son of Pāndu now rushed against Calya.[56] With that mace of awful sound, Bhima, skilled in battle, crushed the four steeds of Calya that were possessed of great fleetness.[57] Then the heroic Calya, excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pāndu's son, penetrated into his body.[58] Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Calya in the chest.[59] His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this the ruler of the Madras came down from his car and cheerlessly gazed at Bhima.[60] Beholding his own feat thus counteracted, Calya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe.[61] Beholding that terrible feat of his in battle, the Pārthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.'"[62]

Section XII.

'Sanjaya said,—'Seeing his driver fallen, Calya, O king, quickly took up his mace made wholly of iron and stood immovable as a hill.[1] Bhima, however, armed with his mighty mace, rushed impetuously towards Calya who then looked like the blazing *Yuga* fire, or the Destroyer armed with the noose, or the Kailāsa mountain with its formidable crest, or Vāsava with his thunder, or Mahādeva with his trident, or an infuriate elephant in the forest.[2-3] At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes.[4] The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying,—Excellent, Excellent![5] Save the ruler of the Madras, or Rāma, that delighter of the Yadus, there is none else that can venture to endure the impetuosity of Bhima in battle![6] Similarly, save Bhima, there is no other warrior that can venture to endure the force of the

mace of the illustrious king of the Madras in battle?'—Those two combatants then, viz., Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air.[8] In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace.[9] The mace of Calya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread.[10] Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds.[11] Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to be ablaze.[12]* Similarly, struck by Bhima with his mace, the mace of Calya produced a shower of blazing coals which seemed exceedingly wonderful.[13] Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces, like a couple of combatants striking each other with iron-bound clubs.[14]† Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer in consequence like two flowering *Kinçukas*.[15] Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain.[16] Similarly, though struck repeatedly with the force of Bhima's mace, Calya, O king, moved not, like a mountain assailed by an elephant with his tusks.[17] The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder.[18] Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles.[19] Once more the clash took place between those two warriors of superhuman feats, each having advanced towards the other but eight steps, and each assailing the other with his uplifted iron club.[20] Then,

* The correct reading, as in the Bombay edition, is *dahyamāneva khe.*—T.

† *Totras* were clubs with heads of iron.—T.

wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill.[21] Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake.[22] Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship.[23] The brave combatants then of both armies, at that sight, uttered cries of *Oh* and *Alas*. Struck with great force in their vital limbs, both of them had become exceedingly agitated.[24] Then the mighty Kripa, taking up Calya, that bull among the Madras, on his own car, quickly bore him away from the field of battle.[25] Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras.[26] Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pāndavas, causing diverse musical instruments to be blown and beat.[27] With uplifted arms and weapons, and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pāndavas.[28] Beholding the Kaurava host, the sons of Pāndu, with leonine roars, rushed against those warriors headed by Duryodhana.[29] Then thy son, O bull of Bharata's race, singling out Chekitāna amongst those rushing heroes, pierced him deeply with a lance in the chest.[30] Thus assailed by thy son, Chekitāna fell down on the terrace of his car, covered with blood, and overcome with a deep swoon.[31] Beholding Chekitāna slain, the great car-warriors among the Pāndavas incessantly poured their arrowy showers (upon the Kauravas).[32] Indeed, the Pāndavas, inspired with desire of victory, O monarch, careered beautifully on all sides amongst thy divisions.[33] Kripa, and Kritavarman, and the mighty son of Suvala, placing the ruler of the Madras before them, fought with king Yudhishthira the just.[34] Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwāja's son, that hero endued with abundant energy and prowess.[35] Three thousand cars, O king, despatched by thy son and headed by Drona's son, battled with Vijaya (Arjuna).[36] All those

combatants, O king, had firmly resolved to win victory and had cast off fear with life itself.* Indeed, O king, thy warriors penetrated into the midst of the Pāndava army like swans into a large lake.[37] A fierce battle then took place between the Kurus and the Pāndavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows.[38] During the progress, O king, of that battle which was destructive of great heroes, an earthy dust, terrible to behold, was raised by the wind.[39] From only the names we heard (of the Pāndava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pāndavas, we knew the combatants that fought with one another fearlessly.[40] That dust, however, O tiger among men, was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away.[41] Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back.[42] Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven.[43] For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion.[44] Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another.[45]—*Slay, pierce, seize, strike, cut off*,—these were the words that were heard in that battle, uttered by thy warriors and those of the foe.[46] Then Calya, O monarch, desirous of slaying him, pierced king Yudhishthira the just, that mighty car-warrior, with many sharp arrows.[47] Conversant with what are the vital limbs of the body, the son of Prithā, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter's vital limbs.[48] Resisting the son of Pāndu with his

* A mode of expression signifying that they had cast off fear and were ready to lay down their lives.—T.

shafts, Calya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipt with *Kanka* feathers.[49] Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops.[50] King Yudhishthira the just, possessed of great fame and filled with rage, pierced the ruler of the Madras with many keen arrows equipt with feathers of *Kankas* and peacocks.[51] That mighty car-warrior then pierced Chandrasena with seventy arrows, and Calya's driver with nine, and Drumasena with four and sixty.[52] When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pāndu, Calya, O king, slew five and twenty warriors among the Chedis.[53] And he pierced Sātyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Mādri with a hundred, in that battle.[54] While Calya was thus careering in that battle, that best of kings, viz., the son of Prithā, sped at him many shafts that resembled snakes of virulent poison.[55] With a broad-headed arrow, Yudhishththira the son of Kunti then cut off from his car the standard-top of his adversary as the latter stood in his front.[56] We saw the standard of Calya, which was thus cut off by the son of Pāndu in that great battle, fall down like a riven mountain summit.[57] Seeing his standard fallen and observing the son of Pāndu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts.[58] That bull amongst Kshatriyas, viz., Calya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain.[59] Piercing Sātyaki and Bhimasena and the twin sons of Mādri by Pāndu, each with five arrows, he afflicted Yudhishthira greatly.[60] We then, O monarch, beheld a net of arrows spread before the chest of Pāndu's son like a mass of risen clouds.[61] The mighty car-warrior Calya, in that battle, filled with rage, shrouded Yudhishthira with straight shafts.[62] At this, king Yudhishthira, afflicted with those showers of shafts, felt himself deprived of his prowess, even as the *Asura* Jambha had become before the slayer of Vritra.'"[63]

Section XIII.

"Sanjaya said,—'When king Yudhishthira the just was thus afflicted by the ruler of the Madras, Sātyaki and Bhimasena and the two sons of Mādri by Pāndu, encompassing Calya with their cars, began to afflict him in that battle.[1] Beholding the unsupported Calya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the *Siddhas* (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful.[2] Then Bhimasena in that encounter, having pierced Calya who had become (as his name implied) an iresistible dart in prowess, with one arrow, next pierced him with seven.[3] Sātyaki, desirous of rescuing the son of Dharma, pierced Calya with a hundred arrows and uttered a loud leonine roar.[4] Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many.[5] The heroic ruler of the Madras, struggling carefully in that battle, thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it,[6] and pierced Sātyaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven.[7] Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string, of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts.[8] Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire.[9] Filled with great rage, he then struck his adversary's driver with a straight shaft in that battle and then Calya himself once more with three.[10] Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Sātyaki pierced him with nine, and king Yudhishthira with sixty.[11] Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Calya's body, like crimson streams running adown the breast of a mountain of red chalk.'[12] Calya, however, quickly

pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful.[13] With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter.[14] Taking up another bow, that great car-warrior, viz., the son of Dharma, covered Calya, his steeds, and driver, and standard, and car, with many arrows.[15] Thus shrouded in that battle by the son of Dharma with his shafts, Calya struck the former with ten keen arrows.[16] Then Sātyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows.[17] At this, Calya cut off with a razor-faced arrow the formidable bow of Sātyaki, and pierced each of the other Pāndava warriors with three arrows.[18] Filled with rage, O monarch, Sātyaki of unbaffled prowess then hurled at Calya a lance equipt with a golden staff and decked with many jewels and gems.[19] Bhimasena sped at him a clothyard shaft that looked like a blazing snake; Nakula hurled at him a dart, Sahadeva an excellent mace, and the son of Dharma a *Çataghni*, impelled by the desire of despatching him.[20] The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car.[21] With a number of broad-headed arrows Calya cut off the lance hurled by Sātyaki. Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima.[22] He then resisted with clouds of shafts the terrible dart, equipt with a golden handle, that Nakula sped at him and the mace also that Sahadeva had thrown.[23] With a couple of other arrows, O Bhārata, he cut off the *Çataghni* sped at him by the king, in the very sight of the sons of Pāndu, and uttered a loud leonine roar. The grandson of Cini, however, could not endure the defeat of his weapon in that battle.[24] Insensate with rage, Sātyaki took up another bow, and pierced the ruler of the Madras with two shafts and his driver with three.[25] At this, Calya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances.[26] Thus checked in that battle by

the ruler of the Madras, O Bhārata, those slayers of foes became unable to stay in front of Calya.[37] King Duryodhana, beholding the prowess of Calya, regarded the Pāndavas, the Pānchālas, and the Srinjayas as already slain.[38] Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths, encountered the ruler of the Madras.[39] Nakula and Sahadeva and Sātyaki of great might, encompassing Calya, shot their arrows at him from every side.[40] Though encompassed by those four great bowmen and mighty car-warriors among the Pāndavas, the valiant ruler of the Madras still fought with them.[41] Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Calya's car-wheels.[42] When that brave and mighty car-warrior, viz., that protector of Calya's car-wheel, was thus slain, Calya of great strength covered the Pāndava troops with showers of arrows.[43] Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the just began to reflect in this strain,[44]—Verily, how shall those grave words of Mādhava become true! I hope, the ruler of the Madras, excited with rage, will not annihilate my army in battle![45]—Then the Pāndavas, O elder brother of Pāndu, with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side.[46] Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion.[47] We then beheld the downpour of gold-winged arrows shot by Calya, coursing through the welkin like a flight of locusts.[48] Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds.[49] With the gold-decked shafts that issued from the bow of the Madra king, the welkin, O monarch, became so filled that there was not an inch of empty space.[50] When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle,[51] and when they beheld the vast host of the Pāndavas thus agitated by that hero, the gods and the *Gandharvas* became filled with great wonder.[52] Afflicting

with vigor all the Pāndava warriors with his shafts from every side, O sire, Calya shrouded king Yudhishthira the just and roared repeatedly like a lion.[43] The mighty car-warriors of the Pāndavas, thus shrouded by Calya in that battle, became unable to proceed against that great hero for fighting with him.[44] Those, however, amongst the Pāndavas, that had Bhimasena at their head and that were led by king Yudhishthira the just, did not fly away from that ornament of battle, viz., the brave Calya.'"[45]

Section XIV.

"Sanjaya said,—'Meanwhile, Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter's followers, viz., the heroic and mighty car-warriors among the Trigartas,[1] pierced Drona's son in return with three shafts, and each of the other warriors with two. Once again, the mighty-armed Dhananjaya covered his enemies with showers of shafts.[2] Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata's race, fled not from Pārtha in that battle.[3] With Drona's son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts.[4] The gold-decked arrows, O king, shot by them, speedily filled the terrace of Arjuna's car.[5] Beholding those two great bowmen, those two foremost of all warriors, viz., the two Krishnas, covered with arrows, those invincible (Kaurava) combatants became filled with delight.[6] Indeed, at that time, the *Kuvara*, the wheels, the shaft, the traces, the yoke, and the *Anukarsha*, O lord, of Arjuna's car, became entirely enveloped with arrows.[7] The like of what thy warriors then did unto Pārtha had never before, O king, been either seen or heard.[8] That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth.[9] Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain.[10] Struck in that battle with arrows inscribed with

Pārtha's name, those warriors, beholding that state of things, regarded the field of battle to be full of Pārtha.[11] Then the Pārtha-fire, having arrows for its wonderful flames and the loud twang of *Gāndiva* for the wind that fanned it, began to consume the fuel constituted by thy troops.[12] Then, O Bhārata, heaps of fallen wheels and yokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and *Anukarshas* and *Trivenus*, of axles and traces and goads, of heads of warriors decked with ear-rings and head-gears, of arms, O monarch, and thighs in thousands, of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Pārtha's car.[13-16] Indeed, along the track of the angry Pārtha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight.[17-18] Having destroyed two thousand cars with their fences, that scorcher of foes, viz., Pārtha, looked like a smokeless fire with blazing flames.[19] Indeed, even as the illustrious Agni when he blazes forth (at the end of the *Yuga*) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Pārtha.[20] Beholding the prowess of Pāndu's son in that battle, the son of Drona, on his car equipt with many banners, endeavoured to check him.[21] Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost of car-warriors, quickly encountered each other, each desirous of slaying the other.[22] The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer.[23] Each challenging other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns.[24] The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific[25] The son of Drona then, O Bhārata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vāsudeva with ten.[26] Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling

the while, stretched his bow *Gāndiva* with force.[27] Soon, however, the mighty car-warrior Savyasāchin made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows.[28] Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pāndu a heavy mallet that looked like a dreadful mace with iron spikes.[29] Beholding that weapon, which was decked with cloth of gold, course towards him, the heroic Pārtha, that slayer of foes, cut it off into seven fragments.[30] Seeing his mallet cut off, Drona's son of great wrath took up a terrible mace equipt with iron spikes and looking like a mountain summit. Accomplished in battle, the son of Drona hurled it then at Pārtha.[31] Beholding that spiked mace coursing towards him like the Destroyer himself in rage, Pāndu's son Arjuna quickly cut it off with five excellent shafts.[32] Cut off with Pārtha's shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bhārata, of the (hostile) kings.[33] The son of Pāndu then pierced Drona's son with three other shafts. Though deeply pierced by the mighty Pārtha, Drona's son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation.[34] That great car-warrior, viz., the son of Drona, then, O king, shrouded Suratha with showers of shafts before the eyes of all the Kshatriyas.[35] At this, Suratha, that great car-warrior among the Pānchālas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds, rushed against the son of Drona[36] Drawing his foremost of bows, firm and capable of bearing a great strain, the Pānchāla hero covered Açwatthāman with arrows that resembled flames of fire or snakes of virulent poison.[37] Seeing the great car-warrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick.[38] Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bowstring and sped a keen cloth-yard shaft that resembled the fatal rod of Death.[39] Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the

thunder-bolt of Cakra hurled from the sky.[40] Struck with that shaft, Suratha fell down on the Earth like a mountain summit riven with thunder.[41] After the fall of that hero, the valiant son of Drona, that foremost of car-warriors, speedily mounted upon the vehicle of his slain foe.[42] Then, O monarch, that warrior, invincible in battle, viz., the son of Drona, well equipt with armour and weapons, and supported by the *Samsaptakas*, fought with Arjuna.[43] That battle, at the hour of noon, between one and the many, enhancing the population of Yama's domains, became exceedingly fierce.[44] Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with all his foes at the same time.[45] The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the *Asuras*.'"[46]

Section XV.

"Sanjaya said,—'Duryodhana, O king, and Dhrishtadyumna the son of Prishata, fought a fierce battle, using arrows and darts in profusion.[1] Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season.[2] The (Kuru) king, having pierced with five arrows the slayer of Drona, viz., Prishata's son of fierce shafts, once more pierced him with seven arrows.[3] Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows.[4] Beholding the king thus afflicted, O bull of Bharata's race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata.[5] Surrounded by those *Atirathas* on every side, the Pānchāla hero, O king, carecred in that battle, displaying his quickness in the use of weapons.[6] Cikhandin, supported by the Prabhadrakas, fought with two Kuru bowmen, viz., Kritavarman and the great car-warrior Kripa.[7] Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought, making life the stake.[8] Calya, shooting showers

of shafts on all sides, afflicted the Pāndavas with Sātyaki and Vrikodara amongst them.[9] With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess.[10] The great car-warriors among the Pāndavas who were mangled in that great battle with the shafts of Calya, failed to find a protector.[11] Then the heroic Nakula, the son of Mādri, seeing king Yudhishthira the just greatly afflicted, rushed with speed against his maternal uncle.[12] Shrouding Calya in that battle (with many arrows), Nakula, that slayer of hostile heroes smiling the while, pierced him in the centre of the chest with ten other arrows,[13] made entirely of iron, polished by the hands of the smith, equipt with wings of gold, whetted on stone, and propelled from his bow with great force.[14] Afflicted by his illustrious nephew, Calya afflicted his nephew in return with many straight arrows.[15] Then king Yudhishthira, and Bhimasena, and Sātyaki, and Sahadeva the son of Mādri, all rushed against the ruler of the Madras.[16] That vanquisher of foes, viz., the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidary points of the compass with the rattle of their cars and causing the Earth to tremble therewith.[17] Piercing Yudhishthira with three arrows and Bhima with seven, Calya pierced Sātyaki with a hundred arrows in that battle and Sahadeva with three.[18] Then the ruler of the Madras, O sire, cut off, with a razor-headed arrow, the bow with arrow fixed on it of the high-souled Nakula. Struck with Calya's shafts, that bow broke into pieces.[19] Taking up another bow, Mādri's son, that great car-warrior, quickly covered the ruler of the Madras with winged arrows.[20] Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest.[21] Bhimasena and Sātyaki, rushing at the ruler of the Madras, both struck him with arrows winged with *Kanka* feathers, the former with sixty, and the latter with nine.[22] Filled with rage at this, the ruler of the Madras pierced Sātyaki with nine arrows and once again with seventy straight shafts.[23] Then, O sire, he cut off

at the handle the bow, with arrow fixed on it, of Sātyaki and then despatched the four steeds of the latter to Yama's abode.[24] Having made Sātyaki carless, that mighty car-warrior,- viz., the ruler of the Madras, struck him with a hundred arrows from every side.[25] He next pierced the two angry sons of Mādri, and Bhimasena the son of Pāndu, and Yudhishthira, O thou of Kuru's race, with ten arrows each.[26] The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Pārthas, even unitedly, could not approach him in that battle.[27] Riding then upon another car, the mighty Sātyaki, of prowess incapable of being baffled, beholding the Pāndavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him.[28] That ornament of assemblies, viz. Calya, on his car, rushed against the car of Sātyaki, like one infuriate elephant against another.[29] The collision that then took place between Sātyaki and the heroic ruler of the Madras, became fierce and wonderful to behold, even like that which had taken place in days of yore between the *Asura* Camvara and the chief of the celestials.[30] Beholding the ruler of the Madras staying before him in that battle, Sātyaki pierced him with ten arrows and said,—Wait, Wait![31]—Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Sātyaki in return with sharp shafts equipt with beautiful feathers.[32] Those great bowmen then, viz., the Pārthas, beholding the king of the Madras assailed by Sātyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs.[33] The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful like that which takes place between a number of roaring lions.[34] The struggle, O monarch, that took place between them resembled that which takes place between a number of roaring lions fighting with each other for meat.[35] With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows.[36] All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illustrious warriors, a shadow as that of the clouds was caused there.[37] Then, O king, with those blazing shafts sped by the

warriors, that were equipt with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze.[38] That slayer of foes, viz., Calya, then achieved the most wonderful feat, since that hero, alone, and unsupported, contended with many arrows in that battle.[39] The Earth became shrouded with the fierce shafts, equipt with feathers of *Kankas* and peacocks, that fell, sped from the arms of the ruler of the Madras.[40] Then, O king, we beheld the car of Calya careering in that dreadful battle like the car of Cakra in days of yore on the occasion of the destruction of the *Asuras*.'"[41]

Section XVI.

"Sanjaya said,—'Then, O lord, thy troops, with Calya at their head, once more rushed against the Pārthas in that battle with great impetuosity.[1] Although afflicted, still those troops of thine, who were fierce in battle, rushing against the Pārthas, very soon agitated them in consequence of their superior numbers.[2] Struck by the Kurus, the Pāndava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena.[3] Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarman, with showers of shafts.[4] Sahadeva checked Cakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks.[5] The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Pānchāla prince Cikhandin resisted the son of Drona.[6] Armed with his mace, Bhimasena held the king in check. Kunti's son Yudhishthira resisted Calya at the head of his forces.[7] The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight.[8] We then beheld the highly wonderful feat that Calya, achieved, since, alone, he fought with the whole Pāndava army![9] Calya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon.[10] Afflicting the king

with shafts that resembled snakes of virulent poison, Calya rushed against Bhima, covering him with showers of arrows.[12] Beholding that lightness of hand and that mastery over weapons displayed by Calya, the troops of both the armies applauded him highly.[13] Afflicted by Calya, the Pāndavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop.[14] While his troops were thus being slaughtered by the ruler of the Madras, Pāndu's son, king Yudhishthira the just, became filled with rage.[14] Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras, resolved to either win the battle or meet with death.[15] Summoning all his brothers and also Krishna of Madhu's race, he said unto them,—Bhishma, and Drona, and Karna, and the other kings,[16] that put forth their prowess for the sake of the Kauravas, have all perished in battle! Ye all have exerted your valour according to your courage and in respect of the shares allotted to you![17] Only one share, viz., mine, that is constituted by the mighty car-warrior Calya, remains. I desire to vanquish that ruler of the Madras today in battle! Whatever wishes I have regarding the accomplishment of that task I will now tell you![18] These two heroes, viz., the two sons of Mādravati, will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vāsava himself![19] Keeping the duties of a Kshatriya before them, these two that are deserving of every honor and are firm in their vows, will fight with their maternal uncle.[20] Either Calya will slay me in battle or I will slay him. Blessed be ye! Listen to these true words, ye foremost of heroes in the world![21] Observant of Kshatriya duties, I will fight with my maternal uncle, ye lords of Earth, firmly resolved to either obtain victory or be slain![22] Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Calya's.[23] The grandson of Cini will protect my right wheel, and Dhrishtadyumna my left. Let Prithā's son Dhananjaya guard my rear today.[24] And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Calya in the great battle that will occur![25]

—Thus addressed by the king, all his well-wishers did as they were requested.[26] Then the Pāndava troops once more became filled with joy, especially the Pānchālas, the Somakas, and the Matsyas.[27] Having made that vow, the king proceeded against the ruler of the Madras. The Pānchālas then blew and beat innumerable conchs and drums and uttered leonine roars.[28] Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus.[29]* And they caused the Earth to resound with the noise of the elephants' bells, and the loud blare of conchs and trumpets.[30] Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants.[31] Boasting of his prowess in battle, Calya poured a shower of arrows on that chastiser of foes, viz., king Yudhishthira the just, like Maghavat pouring rain.[32] The high-souled king of the Kurus also, having taken up his beautiful bow, displayed those diverse kinds of lessons that Drona had taught him.[33] And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any *laches* in him.[34] Calya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat.[35] Bhima was engaged with thy son, that delighter in battle. The Pānchāla prince (Dhrishtadyumna), and Sātyaki, and the two sons of Mādri by Pāndu, received Cakuni and the other Kuru heroes around.[36] In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory.[37] Duryodhana then, with a straight shaft, aiming at the gold-decked standard of Bhima, cut it off in that battle.[38] The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honors![39] Once more the king, with a sharp razor-faced arrow, cut off the beautiful bow of

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* The reading *Kurupungavas* is incorrect. It should be in the accusative form. Then again, I read, following the Bengal texts, *taraswinas* and not *taraswinam* as in the Bombay edition.—T.

Bhima that looked like the trunk of an elephant.[40] Endued with great energy, the bowless Bhima then, putting forth his prowess, piereed the ehest of thy son with a dart. At this, thy son sat down on the terraee of his car.[41] When Duryodhana swooned away, Vrikodara onee more, with a razor-faced shaft, eut off the head of his driver from his trunk.[42] The steeds of Duryodhana's ear, deprived of their driver, ran wildly on all sides, O. Bhārata, dragging the ear after them, at whieh loud wails arose (in the Kuru army).[43] Then the mighty car-warrior Açwatthāman, and Kripa, and Kritavarman, followed that car, desirous of reseuing thy son.[44] The (Kaurava) troops (at sight of this) beeame exeeedingly agitated. The followers of Duryodhana beeame terrified. At that time, the wielder of *Gāndiva*, drawing his bow, began to slay them with his arrows.[45] Then Yudhishthira, exeited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought.[46] We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft before, he then beeame exeeedingly fierce.[47] With eyes opened wide and body trembling in rage, the son of Kunti eut off hostile warriors in hundreds and thousands by means of his sharp shafts.[48] Those amongst the soldiers against whom the eldest Pāndava proceeded, were overthrown by him, O king, like mountain summits riven with thunder.[49] Felling ears with steeds and drivers and standards and throwing down ear-warriors in large numbers, Yudhishthira, without any assistanee, began to sport there like a mighty wind destroying masses of clouds.[50] Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living ereatures (at the time of the universal dissolution).[51] Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said,—Wait, Wait![52]—Beholding the feats then of that hero of terrible deeds, all thy warriors beeame inspired with fear. Calya, however, proceeded against him.[53] Both of them filled with rage, both blew their conchs. Returning and challenging each other, each then encountered the other.[54] Then

Calya covered Yudhishthira with showers of arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows.[55] Then those two heroes, viz., the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked[56] beautiful like a *Çālmali* and a *Kiṅçuka* tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars.[57] Beholding them both, the soldiers could not conclude which of them would be victorious. Whether the son of Prithā would enjoy the Earth, having slain the ruler of the Madras, or, Calya, having slain the son of Pāndu, would bestow the Earth on Duryodhana,[58] could not be ascertained, O Bhārata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right.[59] Then Calya shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow.[60] Taking up another bow, Yudhishthira pierced Calya with three hundred shafts and cut off the latter's bow with a razor-faced arrow.[61] The son of Pāndu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two *Pārshṇi* drivers of Calya.[62] Then with another blazing, well-tempered, and sharp shaft, he cut off the standard of Calya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke.[63] The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly.[64] After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car[65] that had been equipt duly. That best of cars had a rattle deep as the roar of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.'"[66]

Section XVII.

Sanjaya said,—'Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion.[1] Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatriyas showers of arrows even like the deity of the clouds pouring rain in torrents.[2] Piercing Sātyaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly.[3] And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands.[4] Indeed, that foremost of car-warriors destroyed elephants and elephant-riders, horses and horsemen, and cars and car-warriors.[5] And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of *Kuça* grass.[6] Then the Pāndus, the Pānchālas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all destroying Death.[7] Bhimasena, and the grandson of Cini, and those two foremost of men, viz., the two sons of Mādri, encompassed that warrior while he was fighting with the (Pāndava) king of terrible might. And all of them challenged him to battle.[8] Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy.[9] Protected by Bhimasena, and the two sons of Mādri, and by him of Madhu's race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy.[10] Then the car-warriors and other combatants of thy army, clad in mail and equipt with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all side. at the command of Duryodhana.[11] The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows

in that battle. The high-souled son of Prithā, O king, in return, pierced his foe with nine arrows in that dreadful encounter.[13] Those two great car-warriors, viz., the ruler of the Madras and Yudhishthira, began to cover each other with arrows washed in oil and shot from their bowstrings stretched to their ears.[13] Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's *laches*, quickly and deeply pierced each other with each other's shafts.[14] The loud noise of their bows, bowstrings, and palms, resembled that of Indra's thunder as those high-souled warriors, viz., the brave ruler of the Madras and the heroic Pāndava, showered upon each other their numberless arrows.[15] They careered on the field of battle like two young tigers in the deep forest fighting for a piece of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipt with powerful tusks.[16] Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigor, pierced the heroic Yudhishthira of terrible might in the chest with a shaft possessed of the splendour of fire or the Sun.[17] Deeply pierced, O king, that bull of Kuru's race, viz., the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy.[18] Recovering his senses within a trice, that foremost of kings (viz., Calya), possessed of prowess equal to that of him of a thousand eyes, with eyes red in wrath, quickly struck the son of Prithā with a hundred arrows.[19] At this, the illustrious son of Dharma, filled with rage, quickly pierced Calya's chest and then, without losing a moment, struck his golden mail with six shafts.[20] Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, viz., that bull of Kuru's race.[21] The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Calya with many arrows of keen points from every side like Indra piercing the *Asura* Namuchi.[22] The illustrious Calya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both

of them.[13] With another razor-faced arrow endued with the splendour of fire or the Sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car.[14] The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain the steeds of the king, the high-souled Calya then began to slay the troops of the royal son of Dharma.[15] When the (Pāndava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows.[16] With another arrow he severed the head of Calya's driver, from his trunk the middle of which was encased in mail. Exceedingy excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe.[17] That foremost of all bowmen, viz., Bhima, then covered with a hundred arrows that hero who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Mādri, did the same. Beholding Calya stupified with those arrows, Bhima cut off his armour with other shafts.[18] His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a thousand stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Calya of terrible strength rushed towards Yudhishthira.[19] Beholding him rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhrishtadyumna and Cikhandin and the (five) sons of Draupadi and the grandson of Cini suddenly advanced towards him.[20] Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops.[21] Beholding that feat of Bhima, all the foremost car-warriors among the Pāndavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon.[22] At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy, and al-

most lifeless.[33] The ruler of the Madras, assailed by those foremost of Pāndava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer.[34] King Yudhishthira the just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity.[35] Recollecting the words of Govinda, he quickly set his heart on the destruction of Calya. Indeed, king Yudhishthira the just, staying on his steedless and driverless car, desired to take up a dart.[36] Beholding that feat of Calya and reflecting upon the fact that that hero who had been allotted to him as his share still remained unslain, the son of Pāndu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve.[37] King Yudhishthira the just took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage.[38] Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch![39] The illustrious chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals.[40] All the Kuravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like at large meteor falling from the skies at the end of the *Yuga*.[41] King Yudhishthira the just, in that battle, carefully hurled that dart which resembled the Death-night armed with the fatal noose or the foster-mother of fearful aspect of Yama himself, and which, like the Brāhmana's curse, was incapable of being baffled.[42] Carefully the sons of Pāndu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like the *Samvartaka* fire and was as fierce as a rite performed according to the *Atharvan* of Angirasa.[43] Created by Tashtri (the

celestial artificer) for the use of Içāna, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the receptacles of water and creatures of every kind.[44] Adorned with bells and banners and gems and diamonds and decked with stones of *lapis lazuli* and equipt with a golden handle, Tashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of *Brahma*.[45] Having carefully inspired it with many fierce *mantras*, and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras.[46] Saying in a loud voice the words,—*Thou art slain, O wretch!*—the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the *Asura* Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath.[47] Calya, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it.[48] Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras).[49] Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda.[50] His armour having been cut off by that descendant of Kuru's race, the illustrious Calya, strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain summit riven by thunder.[51] Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the just, like a tall banner erected to the honor of Indra falling down on the ground.[52] Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down

with mangled limbs bathed in blood.[53] The puissant Calya, having long enjoyed the Earth like a dear wife, now seemed to sleep on the Earth's breast, embracing her with all his limbs.[54] Slain by Dharma's son of righteous soul in fair fight, Calya seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform.[55] Though deprived of his weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras.[56] Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts.[57] With the showers of shafts that the son of Prithā then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupified were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths.[58] Upon the fall of Calya, the youthful younger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira.[59] Invincible in battle and desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pāndava with very many shafts.[60] With great speed king Yudhishthira the just pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist.[61] Then with a blazing and keen arrow of great force and broad-head, he struck off the head of his foe staying before him.[62] I saw that head adorned with ear-rings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits.[63] Beholding his headless trunk, bathed all over with blood, fallen down from the car, the Kaurava troops broke.[64] Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of *Oh* and *Alas*, fled away with speed.[65] Beholding Calya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pāndavas and fled, covered with dust.[66]

The grandson of Cini then, viz., Sātyaki, O bull of Bharata's race, shooting his shafts, proceeded against the frightened Kauravas while the latter were flying away.[67] Then Hridikā's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army).[68] Those two illustrious and invincible heroes of Vrishni's race, viz., Hridikā's son and Sātyaki, encountered each other like two furious lions.[69] Both resembling the Sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the Sun.[70] The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly-coursing insects in the welkin.[71] Piercing Sātyaki with ten arrows and his steeds with three, the son of Hridikā cut off his bow with a straight shaft.[72] Laying aside his best of bows which was thus cut off, that bull of Cini's race, quickly took up another that was tougher than the first.[73] Having taken up that foremost of bows, that first of bowmen pierced the son of Hridikā with ten arrows in the centre of the chest.[74] Then cutting off his car and the shaft also of that car with many well-shot arrows, Sātyaki quickly slew the steeds of his antagonist as also his two *Pārshni* drivers.[75] The valiant Kripa then, the son of Caradwat, O lord, beholding Hridikā's son made carless, quickly bore him away, taking him up on his car.[76] Upon the slaughter of the king of the Madras and upon Kritavarman having been made carless, the entire army of Duryodhana once more turned its face from the battle.[77] At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle.[78] Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side.[79] Then Duryodhana, seeing from a near point his army broken, alone resisted all the Pārthas advancing furiously.[80] Beholding the Pāndvas on their cars as also Dhrishtadyumna the son of Prishata and the invincible chief the Ānartas (viz., Sātyaki), the Kuru king covered all of them with sharp arrows.[81] The enemy (at

that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridikā, riding upon another car, advanced to that spot.[33] The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarman with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force.[33] Then Açwatthāman, taking up on his car the son of Hridikā who had been made steedless and carless by the (Pāndava) king, bore him away from Yudhishthira's presence.[34] The son of Caradwat pierced Yudhishthira in return with eight arrows, and his steeds also with eight keen shafts.[35] Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bhārata![36] After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru's race, the Pārthas, beholding Calya slain, united together, and filled with great joy, blew their conchs.[37] And all of them applauded Yudhishthira in that battle, even as the celestials, in days of yore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise.'"[38]

Section XVIII.

"Sanjaya said,—'After the slaughter of Calya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy.[1] Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying,—*Do not proceed, Do not proceed!*[2]—Though repeatedly forbidden by Duryodhana, those heroes, desirous of slaying Yudhishthira, penetrated into the Pāndava host.[3] Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pāndavas.[4] Meanwhile hearing that Calya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the

Madraka king,[6] the great car-warrior Pārtha came there, stretching his bow *Gāndiva*, and filling the Earth with the rattle of his car.[6] Then Arjuna, and Bhima, and the two sons of Mādri by Pāndu, and that tiger among men, viz., Sātyaki, and the (five) sons of Draupadi,[7] and Dhrishtadyumna, and Cikhandin, and the Pānchālas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides.[8] Having taken their places around the king, the Pāndavas, those bulls among men, began to agitate the hostile force like *Makaras* agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees.[9] Like the great river Ganges agitated by a hostile wind, the Pāndava host, O king, once more became exceedingly agitated.[10] Causing that mighty host to tremble, the illustrious and mighty car-warriors, (viz., the Madrakas), all shouted loudly, saying,—*Where is that king Yudhishthira ?*[11] *Why are not his brave brothers, viz., the Pāndavas, to be seen here? What has become of the Pānchālas of great energy as also of the mighty car-warrior Çikhandin ? Where are Dhrishtadyumna and the grandson of Çini and those great car-warriors, viz., the (five) sons of Draupadi !*[12]—At this, those mighty car-warriors, viz., the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously.[13] In that battle, some, amongst thy troops, were seen to be crushed by car-wheels and some slain by means of their lofty standards.[14] Beholding, however, the heroic Pāndavas, the brave warriors of thy army, O Bhārata, though forbidden by thy son, still rushed against them.[15] Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest.[16] Then Cakuni, the son of the Gāndhāra king, possessed of eloquence, O monarch, said unto Duryodhana these words :[17]—How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bhārata, art here, this does not look well ![18] The understanding made was that all of us should fight unitedly ! Why then, O king, dost thou tolerate our foes when they are thus slaying our troops ?[19]—

"'Duryodhana said,—Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated into the Pāndava host![20]—

"'Cakuni said,—Brave warriors, when excited with rage in battle, do not obey the commands of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently![21] We shall, therefore, all of us, united together with our cars and horse and elephants, proceed, for rescuing those great bowmen, viz., the followers of the Madra king![22] With great care, O king, we shall protect one another!—Thinking after the manner of Cakuni, all the Kauravas then proceeded to that place where the Madras were.[23] Duryodhana also, thus addressed (by his maternal uncle), proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise.[24]—*Slay, pierce, seize, strike, cut off*,—these were the loud sounds that were heard then, O Bhārata, among those troops.[25] Meanwhile the Pāndavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called *Madhyama*.[26] Fighting hand to hand, O monarch, for a short while, those heroic warriors, viz., the followers of the Madra king, were seen to perish.[27] Then, whilst we were proceeding, the Pāndavas, united together and endued with great activity, completed the slaughter of the Madrakas, and filled with delight, uttered joyous shouts.[28] Then headless forms were seen to arise all around. Large meteors seemed to fall down from the Sun's disc.[29] The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds.[30] Steeds fleet as the wind, and still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle.[31] Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars.[32] Here and there also were seen steeds that were hampered in their motions by their traces Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits.[33] When the

brave followers of the Madra king were slain, the mighty car-warriors of the Pārthas, those great smiters, beholding a body of horse advancing towards them, rushed, towards it with speed from desire of victory.[34] Causing their arrows to whizz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars.[35] Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field.[36] Struck, O monarch, by those firm bowmen, viz., the Pāndavas, the Kuru army fled away on all sides, inspired with fear.'"[37]

SECTION XIX.

"Sanjaya said,—'Upon the fall of that great king and mighty car-warrior, that invincible hero, (viz., Calya) in battle, thy troops as also thy sons almost all turned away from the fight.[1] Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vasty deep without a raft to cross it.[2] After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion.[3] Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajātaçatru, fled away at midday.[4] After the fall of Calya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess.[5] That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bhārata, now became ours once more, O monarch![6] Despairing of success upon the fall of the mighty car-warrior Calya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear.[7] Some on horse-back, some on elephants, some on cars, great car-warriors, with great speed, and foot-soldiers, also, fled away in fear.[8] Two thousand elephants, looking like

hills, and accomplished in smiting, fled away, after Calya's fall, urged on with hooks and toes.[9] Indeed, O chief of the Bharatas, thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard.[10] Beholding them defeated and broken and flying away in dejection, the Pānchālas and the Pāndavas, inspired with desire of victory, pursued them hotly.[11] The whizz of arrows and other noises, the loud leonine roars, and the blare of conchs, of heroic warriors, became tremendous.[12] Beholding the Kaurava host agitated with fear and flying away, the Pānchālas and the Pāndavas addressed one another, saying:[13]—Today king Yudhishthira, firm in truth, hath vanquished his enemies! Today Duryodhana hath been divested of his splendour and kingly prosperity![14] Today, hearing of his son's death, let Dhritarāshtra, that king of men, stupified and prostrate on the Earth, feel the most poignant anguish![15] Let him know today that the son of Kunti is possessed of great might among all bowmen! Today that sinful and wicked-hearted king will censure his own self![16] Let him recollect today the time and beneficial words of Vidura! Let him from this day wait upon the Pārthas as their slave! Let that king today experience the grief that had been felt by the sons of Pāndu.[17] Let that king know today the greatness of Krishna! Let him hear today the terrible twang of Arjuna's bow in battle, as also the strength of all his weapons, and the might of his arms in fight![18] Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the *Asura* Vali was slain by Indra![19] Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Dusçāsana![20] Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pāndu![21] After the slaughter of the heroic son of Suvala and of all the Gāndhāras he will know the strength, in battle, of the two sons of Mādri by Pāndu![22] Why will not victory be theirs that have Dhananjaya for their warrior, as also Sātyaki, and Bhimasena, and Dhrishtadyumna the son of Prishata,[23] and the five sons

of Draupadi, and the two sons of Mādri, and the mighty bowman Cikhandin, and king Yudhishthira?[24] Why will not victory be theirs that have for their protector Krishna, otherwise called Janārddana, that Protector of the universe? Why will not victory be theirs that have righteousness for their refuge?[25] Who else than Yudhishthira the son of Prithā, who hath Hrishikeça, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands?[26-27]—Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts.[28] Then Dhananjaya of great valour proceeded against the car-division of the foe. The two sons of Mādri and the mighty car-warrior Sātyaki proceeded against Cakuni.[29] Beholding them all flying with speed in fear of Bhimasena, Duryodhana, as if smiling the while, addressed his driver, saying,[30]—Pārtha, stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army.[31] Like the ocean that cannot transgress its continents, Kunti's son Dhananjaya will never venture to transgress me if I take up my stand in the rear.[32] Behold, O driver, this vast host that is pursued by the Pāndavas! Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops![33] Hear those diverse leonine roars that are so awful and loud! Therefore, O driver, proceed slowly and take up thy position in the rear![34] If I stay in battle and fight the Pāndavas, my army, O driver, will rally and come back with vigor to battle![35]—Hearing these words of thy son that were just those of a hero and man of honor, the driver slowly urged those steeds in trappings of gold.[36] One and twenty thousand foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives, still stood for battle.[37] Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame.[38] The clash of those rushing warriors filled with joy became loud and exceedingly terrible.[39] Then Bhimasena, O king, and Dhrishta-

dyumna the son of Prishata, resisted them with four kinds of forces.[40] Other foot-soldiers proceeded against Bhima, uttering loud shouts and slapping their armpits, all actuated by the desire of going to heaven.[41] Those Dhārtarāshtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides.[42] Surrounded by that large body of warriors on foot and struck by them in that battle, Bhima did not stir from where he stood fixed like the Maināka mountain.[43] His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pāndavas and checked other combatants (that tried to rescue him).[44] Encountered by those warriors, Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them.[45] Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club.[46] The mighty Bhima, with his mace, crushed those one and twenty thousand foot-soldiers who were without cars and steeds and elephants.[47] Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front.[48] The Dhārtarāshtra foot-soldiers, thus slain, lay down on the ground, bathed in blood, like *Karnikāras* with their flowery burthens laid low by a tempest.[49] Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of ear-rings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life.[50] Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field.[51] The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana.[52] Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents.[53] The prowess that we then beheld of thy son was exceedingly wonderful, since all the Pārthas, united together, could not

transgress his single self.[54] Then Duryodhana, addressing his own army which had not fled far but which, mangled with arrows, had set its heart on flight, said these words:[55]—I do not see the spot on plain or mountain, whither, if ye fly, the Pāndavas will not pursue and slay ye! What is the use then of flight?[56] The army of the Pāndavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours![57] If ye fly away, losing all order, the sinful Pāndavas, pursuing ye, will slay ye all! If, on the other hand, we make a stand, good will result to us![58] Listen, all ye Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that, calling himself a Kshatriya, will not fight?[59] Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness![60] Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! Ye Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, ye may, without delay, obtain all those regions of blessedness![61]—Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pāndavas for battling with them.[62] Seeing them advancing with speed, the Pārthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them.[63] The valiant Dhananjaya, stretching his bow *Gāndiva* celebrated over the three worlds, proceeded on his car against the foe.[64] The two sons of Mādri, and Sātyaki, rushed against Cakuni, and the other (Pāndava) heroes, smiling, rushed impetuously against thy forces.'"[65]

Section XX.

"Sanjaya said,—'After the (Kuru) army had been rallied, Cālwa, the ruler of the *Mlecchas*, filled with rage, rushed against the large force of the Pāndavas,' riding on a gigantic elephant, with secretions issuing from the usual limbs, looking

like a hill, swelling with pride, resembling *Airāvata* himself, and capable of crushing large bands of foes.[2] Cālwa's animal sprung from a high and noble breed. It was always worshipped by Dhritarāshtra's son. It was properly equipped and properly trained for battle, O king, by persons well conversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning Sun at the close of summer.[3] Mounting on that foremost of elephants, O monarch, he proceeded against the Pāndavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra's thunder in force.[4] While he shot his arrows in that battle and despatched hostile warriors to Yama's abode, neither the Kauravas nor the Pāndavas could notice any *lacles* in him, even as the *Daityas*, O king, could not notice any in Vāsava, the wielder of the thunder, in days of yore, while the latter was employed in crushing their divisions.[5] The Pāndavas, the Somakas, and the Srinjayas, beheld that one elephant look like a thousand elephants careering around them even as the foes of the gods had in days of yore beheld the elephant of Indra in battle.[6] Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran.[7] Then the vast host of the Pāndavas, broken by king Cālwa, suddenly fled on all sides, unable to endure the impetuosity of that elephant.[8] Beholding the Pāndava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Cālwa and blew their conchs white as the moon.[9] Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pāndava and the Srinjaya forces, viz., the Pānchāla prince (Dhrishtadyumna), could not, from wrath, endure it.[10] The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing that elephant, even as the *Asura* Jambha had proceeded against Airāvata, the prince of elephants that Indra rode, in course of his encounter with Indra.[11] Beholding the ruler of the Pāndavas impetuously rushing against him, Cālwa, that lion among kings, quickly urged his elephant, O king, for the destruction of Drupada's

son.[12] The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force.[13] Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed.[14] Cālwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Pānchāla king, pointing it out to the infuriate animal.[15] Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupified with fear.[16] That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver, raised it up in the air with his trunk and then dashed it down on the Earth.[17] Beholding the driver of the Pānchāla king thus crushed by that foremost of elephants, Bhima and Cikhandin and the grandson of Cini rushed with great speed against that animal.[18] With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant began to waver.[19] Meanwhile king Cālwa began to shoot his shafts like the Sun shedding his rays on all sides. Struck with those shafts, the (Pāndava) car-warriors began to fly away.[20] Beholding that feat of Cālwa, the Pānchālas, the Srinjayas, and the Matsyas, O king, uttered loud cries of *oh* and *alas* in that battle. All those foremost of men, however, encompassed the animal on all sides.[21] The brave Pānchāla king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant.[22] Endued with great activity, the prince of the Pānchālas, approaching, began to strike with his mace that animal which was huge as a hill and which shed its secretions like a mighty mass of pouring clouds.[23] Its frontal globes suddenly split open, it uttering a loud cry; and vomiting a profuse quantity of blood, the

animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake.[24] While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at the sight, that foremost of warriors among the Cinis cut off the head of king Cālwa with a sharp and broad-headed arrow.[25] His head having been cut off by the Sātwata hero, Cālwa fell down on the Earth along with his prince of elephants, even like a mountain summit suddenly riven by the thunder-bolt hurled by the chief of the celestials.'"[26]

Section XXI.

"Sanjaya said,—'After the heroic Cālwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest.[1] Beholding the army broken, the mighty car-warrior Kritavarman, possessed by heroism and great strength, resisted the hostile force in that battle.[2] Seeing the Sātwata hero, O king, standing in battle like a hill though pierced with arrows (by the foe), the Kuru heroes, who had fled away, rallied and came back.[3] Then, O monarch, a battle took place between the Pāndavas and the returned Kurus who made death itself their goal.[4] Wonderful was that fierce encounter which occurred between the Sātwata hero and his foes, since alone he resisted the invincible army of the Pāndavas.[5] When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens.[6] At those sounds the Pānchālas, O bull of Bharata's race, became inspired with fear. Then Sātyaki, the grandson of Cini, approached that spot.[7] Approaching king Kshemakirti of great strength, Sātyaki despatched him to Yama's abode, with seven keen shafts.[8] Then the son of Hridikā, of great intelligence, rushed with speed against that bull of Cini's race, that mighty-armed warrior, as the latter came, shooting his whetted shafts.[9] Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons.[10]

The Pāndavas, the Pānchālas, and the other warriors, became spectators of that terrible encounter between the two heroes.[11] Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipt with calf-toothed heads.[12] Careering in diverse kinds of tracks, the son of Hridikā and that bull of Cini's race soon afflicted each other with showers of arrows.[13] The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly coursing insects.[14] Then the son of Hridikā, approaching Sātyaki of true prowess, piereed the four steeds of the latter with four keen shafts.[15] The long-armed Sātyaki, enraged at this like an elephant struck with a lance, piereed Kritavarman with eight foremost of arrows.[16] Then Kritavarman piereed Sātyaki with three arrows whetted on stone and sped from his bow drawn to its fullest stretch and then cut off his bow with another arrow.[17] Laying aside his broken bow, that bull of Cini's race quickly took up another with arrow fixed on it.[18] Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that *Atiratha* of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarman, and filled with fury, quickly rushed against the latter.[19-20] With ten keen shafts that bull of Cini's race then struck the driver, the steeds, and the standard of Kritavarman.[21] At this, O king, the great bowman and mighty car-warrior Kritavarman, beholding his gold-decked car made driverless and steedless,[22] became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Cini's race, desirous of slaying him.[23] Sātyaki, however, of the Sātwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupifying Kritavarman of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarman in the chest.[24] Made steedless and driverless in that battle by Yuyudhāna skilled in weapons, Kritavarman came down on the Earth.[25] The heroic Kritavarman having been deprived of his car by Sātyaki in that single-combat, all the (Kaurava),

troops became filled with a great fear.[26] A great sorrow afflicted the heart of thy sons, when Kritavarman was thus made steedless and driverless and carless.[27] Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Cini's race, desirous of despatching him to Yama's abode.[28] Taking Kritavarman upon his car in the very sight of all the bowmen, the mighty armed Kripa bore him away from the press of battle.[29] After Kritavarman had been made carless and the grandson of Cini had become powerful on the field, the whole army of Duryodhana once more turned away from the fight.[30] The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana.[31] The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all.[32] Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pāndus, and Dhrishtadyumna the son of Prishata, and Cikhandin, and the sons of Draupadi, and the large bands of the Pānchālas, and the Kaikeyas, O sire, and the Somakas![33-34] With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with *mantras*. Even thus, king Duryodhana careered all over the field, in that battle.[35] His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridikā came there, riding on another car."[36]

Section XXII.

"Sanjaya said,—'That foremost of car-warriors, O monarch, viz., thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour.[1] With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts.[2] There was then not a man amongst the Pāndavas in that great battle, or a steed, or an elephant, or a car, who or which was not struck with Duryodhana's arrows.[3]

Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bhārata, was struck by thy son with his arrows.[4] The Pāndava army was then covered with the shafts of that illustrious warrior even as a host is covered with the dust it raises while marching or rushing to battle.[5] The Earth then, O lord of Earth, was seen by me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands.[6] Amongst those thousands upon thousands of warriors on the field, belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man.[7] The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Pārthas, even uniting together, could not approach his single self.[8] He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven.[9] And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Sātyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva.[10] Laying aside that broken bow, the valiant son of Mādri, took up another formidable bow, and rushing against the king, viz., Duryodhana; pierced him with ten shafts in that battle.[11] The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar.[12] Sātyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy, and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts.[13] Though pierced thus from every side with numerous arrows by these illustrious warriors, Duryodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators.[14] The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature.[15] Meanwhile the Dhārtarāshtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail.[16] The noise made by them when they came back, became exceedingly awful, like the roar of the surging ocean in the season of rains.[17] Approaching their un-

vanquished king in that battle, those great bowmen proceeded against the Pāndavas for fight.[18] The son of Drona resisted in that battle the angry Bhimasena.[19] With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass.[20] As regards Açwatthāman and Bhima sena, O Bhārata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bowstring. Counteracting each other's feats, they continued to fight with each other, frightening the whole universe.[21] The heroic Cakuni assailed Yudhishthira in that battle. The mighty son of Suvala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear.[22] Meanwhile the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle.[23] Then king Yudhishthira the just, riding upon another car, (came back to battle), and having pierced Cakuni at first with nine arrows, once more pierced him with five. And that foremost of all bowmen then uttered a loud roar.[24] That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the *Siddhas* and the *Chāranas*.[25] Uluka of immeasurable soul rushed against the mighty bowman Nakula, in that battle, shooting showers of arrows from every side.[26] The heroic Nakula, however, in that battle, resisted the son of Cakuni with a thick shower of arrows from every side.[27] Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other.[28] Similarly Kritavarman, O king, fighting with the grandson of Cini, that scorcher of foes, looked resplendent, like Cakra battling with the *Asura* Vala.[29] Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts.[30] Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen.[31] The battle between those two heroes became ex-

exceedingly fierce, O bull of Bharata's race, like the encounter between two wild and infuriate elephants with juicy secretions trickling adown their limbs.[33] The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts.[34] The battle that took place between him and those five resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce and neither side showed any consideration for the other.[35] The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigor.[36] Even such and so wonderful, O Bhārata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses.[38] Men fought with men, elephants with elephants, steeds, with steeds, and car-warriors with car-warriors. Once more, O monarch, that battle became general and awful.[37] Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle.[38] Those chastisers of foes, (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement.[39] A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind.[40] Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin.[41] That dust having been raised and the Sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen.[42] Anon that dust disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes.[43] Indeed, that dense and awful cloud of dust was allayed. Then, O Bhārata, I could once more see the diverse single combats, O Bhārata,[44] that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those

feats, O monarch, appeared full in view.'[45] Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboos while burning on every side.'"[46]

Section XXIII.

"Sanjaya said,—'During the progress of that terrible and awful battle, the army of thy son was broken by the Pāndavas.[1] Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pāndava army.[2] The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce,[3] between thy warriors and those of the foe, resembling that between the gods and the *Asuras* in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle.[4] The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another.[5] Then king Yudhishthira, filled with great wrath, and becoming desirous of vanquishing the Dhārtarāshtras and their king in that battle,[6] pierced the son of Caradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarman.[7] Then Açwatthāman bore away the celebrated son of Hridikā. Caradwat's son pierced Yudhishthira in return with eight arrows.[8] Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling.[9] Those cars ridden by excellent warriors and endued with the speed of the wind or thought, rushed in that battle against the car of Kunti's son.[10] Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the Sun from the view.[11] Then the Pāndava heroes headed by Cikhandin, beholding king Yudhishthira the just assailed in that way by the Kauravas, became filled with rage and unable to put up with it.[12] Desirous of rescuing Yudhishthira the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells.[13] Then commenced an awful battle, in which blood

flowed as water, between the Pāndavas and the Kurus, that increased the population of Yama's domains.[14] Slaying those seven hundred hostile car-warriors of the Kuru army, the Pāndavas and the Pānchālas once more resisted (the whole Kuru army).[15] There a fierce battle was fought between thy son and the Pāndavas. We had never before seen or heard of its like.[16] During the progress of that battle in which no consideration was showed by any body for any body, and while the warriors of thy army and those of the foe were falling fast,[17] and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds,[18] while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed,[19] while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows,[20] during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything.[21] The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipt with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc.[22] A hurricane arose, blowing on all sides, and bearing away hard pebles along its lower course. The elephants shed copious tears and trembled exceedingly.[23] Disregarding all these fierce and awful portents, the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven.[24] Then Cakuni, the son of the Gāndhāra king, said,—Fight all of ye in front! I, however, will slay the Pāndavas from behind![25]—Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same.[26] The invincible Pāndavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows.[27] The forces of the Madrakas then were

slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle.[38] The mighty king of the Gāndhāras, however, once more said these words:—Stop, ye sinful ones! Fight (with the foe)! What use is there of flight?[39]—At that time, O bull of Bharata's race, the king of the Gāndhāras had full ten thousand horsemen capable of fighting with bright lances.[40] During the progress of that great carnage, Cakuni, aided by that force, put forth his valor and assailed the Pāndava army at the rear, slaughtering it with his keen shafts.[41] The vast force of the Pāndus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind.[42] Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying,[43]—Yonder the son of Suvala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pāndu![44] Aided by the sons of Draupadi, proceed towards him and slay Cakuni the son of Suvala! Supported by the Pānchālas, O sinless one, I will meanwhile destroy the car-force of the enemy![45] Let all the elephants and all the horse and three thousand foot, proceed with thee! Supported by these, slay Cakuni![46]—At this, seven hundred elephants ridden by combatants armed with the bow, and five thousand horse, and the valiant Sahadeva,[47] and three thousand foot-soldiers, and the sons of Draupadi, all rushed against Cakuni difficult of defeat in battle.[48] Suvala's son, however, of great valour, O king, prevailing over the Pāndavas and longing for victory, began to slay their forces from the rear.[49] The horsemen, infuriate with rage, belonging to the Pāndavas endued with great activity, penetrated the division of Suvala's son, prevailing over the latter's car-warriors.[50] Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Suvala's son with showers of shafts.[51] In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part.[52] The twang of bowstrings was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties.[53] Both

the Kurus and the Pāndavas, O bull of Bharata's race, beheld the darts hurled from heroic arms course like meteors through the welkin.[44] The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful.[45] The aspect presented, O chief of the Bharatas, by the lances hurled all around, became like that of swarms of locusts in the welkin.[46] Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands.[47] Encountering one another and huddled together, many of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud.[48] When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men,—move away from that spot.[49] Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir.[50] Many, endued with great strength, dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match.[51] Many deprived of life, were borne away on the backs of the steeds they rode.[51] Many men, proud of their valor and inspired with desire of victory, were seen to fall down on the Earth.[52] The Earth became strewn over with hundreds and thousands of combatants bathed in blood, deprived of limbs, and divested of hair.[53] In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse.[54-55] Having fought for a little while, Cakuni the son of Suvala, O monarch, went away from that spot with the remnant of his cavalry numbering six thousand.[56] Similarly the Pāndava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of six thousand horse.[57] The blood-stained horsemen

of the Pāndava army then, with hearts intent on battle and prepared to lay down their lives, said,[58]—It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants![59] Having retreated, Cakuni is now staying within his own division. The royal son of Suvala will not again come to battle![60]—Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Pānchāla prince Dhrishtadyumna, that great car-warrior, was.[61] Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was.[62] After all those had gone away, Cakuni the son of Suvala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it.[63] Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another.[64] In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands.[65] In that destructive carnage, heads, severed with swords, fell down with a noise like that of falling palmyra fruits.[66] Loud also became the noise, making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk.[67] Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat[68] Excited with rage, thousands of warriors, falling upon one another, impatiently struck one another in that battle.[69] Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field.[70] Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy.[71-72] At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst, mangled with keen weapons, began to turn away

from the battle.[73] Maddened with the scent of blood, many became so insensate that they slew friends and foes alike, in fact, every one they got at.[74] Large numbers of Kshatriyas, O king, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth.[75] Wolves and vultures and jackalls began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss.[76] The Earth, O monarch, became strewn with the bodies of men and steeds, and covered with streams of blood that inspired the timid with terror.[77] Struck and mangled repeatedly with swords and battle-axes and lances, thy warriors, as also the Pāndavas, O Bhārata, ceased to approach one another.[78] Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down, vomiting blood from their wounds.[79] Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords dyed with blood (in the other).[80] When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless,[81] and when the loud noise had somewhat subsided, Suvala's son (once more) approached the large host of the Pāndavas, with the small remnant of his horse.[82] At this, the Pāndavas, inspired with desire of victory and endued with great activity, rushed towards Cakuni, with foot-soldiers and elephants and cavalry, all with uplifted weapons.[83] Desirous of reaching the end of the hostilities, the Pāndavas, forming a wall, encompassed Cakuni on all sides, and began to strike him with diverse kinds of weapons.[84] Beholding those troops of thine assailed from every side, the Kauravas, with horse, foot, elephants, and cars, rushed towards the Pāndavas.[85] Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down.[86] Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits.[87] Thus the combatants, engaged with one another in that great battle, slew sires and brothers and friends and sons.[88] Thus occurred that battle, O best of the Bharatas, in which no consideration

was shown by anybody for anyone, and in which lances and swords and arrows fell fast on every side and made the scene exceedingly terrible to behold.' "[89]

Section XXIV.

"Sanjaya said,—'When the loud noise of battle had somewhat subsided and the Pāndavas had slain large numbers of their foes, Suvala's son (once more) came for fight, with the remnant of his horse numbering seven hundred.[1] Quickly approaching his own soldiers and urging them to battle, he repeatedly said,—Ye chastisers of foes, fight cheerfully![2]—And he asked the Kshatriyas present there, saying,—Where is the king, that great car-warrior?—Hearing these words of Cakuni, O bull of Bharata's race, they answered, saying,—Yonder stayeth that great car-warrior, viz., the Kuru king,[3]—there where that large umbrella, of splendour equal to that of the full moon, is visible,—there where those car-warriors, clad in mail, are staying,[4]—there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch![5]—Thus addressed by those brave warriors, Suvala's son Cakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes.[6] Beholding Duryodhana stationed in the midst of that car-force, Cakuni, gladdening all those car-warriors of thine,[7] O king, cheerfully, said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved.[8]—Slay, O king, the car-divisions (of the Pāndavas)! All their horse have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life![9] When that car-force, protected by the son of Pāndu, will have been destroyed, we shall then slay all those elephants and foot-soldiers and others![10]—Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pāndava army.[11] With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars.[12] Once

more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard.[13] Beholding those Kuru combatants approach the Pāndava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words:[14]—Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities![15] Today is the eighteenth day, O Janārddana, of this great battle that is raging between the two sides![16] The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny![17] The army of Dhritarāshtra's son, O Mādhava, which was vast as the ocean, hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof![18] If peace had been made after Bhishma's fall, O Mādhava, everything would have been well! The foolish Duryodhana of weak understanding, however, did not make peace![19] The words that were uttered by Bhishma, O Mādhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them.[20] After Bhishma had been struck and thrown down on the Earth, I do not know the reason why the battle proceeded![21] I regard the Dhārtarāshtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Cāntanu's son![22] After that when Drona, that foremost of all utterers of *Brahma*, fell, as also the son of Rādhā, and Vikarna, the carnage did not still cease![23] Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, viz., Karna, with his sons, the carnage did not still cease![24] After the fall of even the heroic Crutāyush, of also Jalasandha of Puru's race, and of king Crutāyudha, the carnage did not still cease![25] After the fall of Bhuriçravas, of Calya, of Cālwa, O Janārddana, and of the Āvanti heroes, the carnage did not still cease![26] After the fall of Jayadratha, of the *Rākshasa* Alāyudha, of Vālhika, and of Somadatta, the carnage did not still cease![27] After the fall of the heroic Bhagadatta, of the Kāmvoja chief Sadakshina, and of Dusçāsana, the carnage did not still cease![28] Beholding even diverse

horoic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna did not still cease![29] Beholding even a full *Akshauhini* of troops slain by Bhimasena in battlo, the carnage did not still cease, in consequence of either the folly or the covotousness of the Dhārtarāshtras![30] What king born in a noble race, a race espocially like that of Kuru, savc of courso the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities?[31] Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage?[32] How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pāndavas in obedience to the words uttered by thee?[33] What medicine can be acceptable to that person today who disregarded Bhishma the son of Cāntanu, and Drona, and Vidura, while they urged him to make peaco?[34] How can he accept good counsels who, from folly, O Janārddana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him?[35] It is evident, O Janārddana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta![36] The high-souled Vidura, O sire, told me many a time that as long as life remained in Dhritarāshtra's son, he would never givo us our share of the kingdom![37] Vidura further told me,—As long also as Dhritarāshtra will live, O giver of honors, even that sinful wight will act sinfully towards you![38] Ye will never succeed in vanquishing Duryodhana without battle!—Even thus, O Mādhava, did Vidura of true foresight often speak to me![39] All the acts of that wicked-souled wight, I now find, to be exactly as the high-souled Vidura had said![40] That person of wicked understanding who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction.[41] Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in conse-

quence of that wretch.[43] Those words of the sages, O Janārddana, are now being realised, since the Kshatriyas are undergoing almost entire extermination in consequence of Duryodhana's acts! I shall, O Mādhava, slay all the warriors today![44] After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction.[44] That will end these hostilities! Exercising my reason, O Mādhava, and reflecting in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts![45-46] Slaying this weak army in the very sight of Dhritarāshtra's son, I shall today do what is for Yudhishthira's good![47]—'

"Sanjaya continued,—'Thus addressed by Savyasāchin, he of Daçārha's race, reins in hand, fearlessly penetrated that vast hostile force for battle.[48] That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees.[49] Calvalry and infantry were its creepers. And the illustrious Keçava, as he entered that forest on that car decked with many banners and penons, looked exceedingly resplendent.[50] Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere, urged by him of Daçārha's race![51] Then that scorcher of foes, viz., Savyasāchin, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows[52] as also by those combatants that were covered with them in that battle by Savyasāchin. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth.[53] Impelled from *Gāndiva*, arrows, whose touch resembled that of Indra's thunder, striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects.[54] Everything was shrouded with those shafts shot from *Gāndiva*. In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished.[55] The whole world seemed to be

filled with gold-winged shafts, steeped in oil, polished by the hands of the smith, and marked with Pārtha's name.[56] Struck with those keen shafts, and burnt therewith by Pārtha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength.[57]* Armed with bow and arrows, Pārtha, resembling the blazing Sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass.[58] As a roaring fire of blazing flames and great energy, (arising from embers) cast away on the confines of a forest by its denizens, fast consumes those woods abounding with trees and heaps of dry creepers,[59] even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath.[60] His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size.[61] Like the thunder-wielding Indra striking down the *Daityas*, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms."[62]

Section XXV.

"Sanjaya said,—'Dhananjaya, with his *Gāndiva*, frustrated the purpose of those unreturning heroes struggling in battle and striking their foes.[1] The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud.[2] That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son.[3] Some deserted their sires and brothers; others, their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king![4] The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body,

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* The Bombay edition reads the first half of the second line of 57 differently.—T.

afflicted with fear.[5] Some endeavoured to rescue their sons, having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers.[6] Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch![7] Many mighty car-warriors, struck with Pārtha's shafts and deeply pierced therewith, were seen to breatho hard, deprived of their senses.[8] Others, taking them up on their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle.[9] Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son.[10] Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas,[11] and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle.[12] Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pāndavas once more for battle.[13] Those heroes, (on their cars) covered with rows of bells, looked resplendent like *Daityas* and *Dānavas* intent on the conquest of the three worlds.[14] Some, advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pāndava divisions.[15] The Pānchāla prince Dhrishtadyumna, and the great car-warrior Cikhandin, and Catānika the son of Nakula, fought with the car-force of the enemy.[16] The Pānchāla prince then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaying them.[17] Then thy son, O ruler of men, sped many showers of arrows, O Bhārata, at the Pānchāla prince thus rushing at him.[18] Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with his bow.[19] Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broad-headed arrow he next cut off from his trunk the head of his enemy's driver.[20] Then that chastiser of foes, viz., king Duryodhana, having thus lost his car, rode on horseback and

retreated to a spot not remote.[21] Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Suvala's son was.[22] When the Kaurava cars were broken, three thousand gigantic elephants encompassed those car-warriors, viz., the five Pāndavas.[23] Encompassed by that elephant force, O Bhārata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds.[24] Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his driver, advanced on his car.[25] Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows.[26] Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasāchin.[27] The mighty Bhimasena, himself like an infuriate elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club.[28] Seeing that great car-warrior of the Pāndavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace.[29] We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood.[30] Struck with Bhima's mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains.[31] Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear.[32] Then Yudhishthira also, filled with wrath, and the two sons of Mādri, began to slay those elephant-warriors with arrows equipt with vulturine wings.[33] Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pāndavas had all been surrounded by the (Kaurava) elephants.[34] Beholding this, O monarch, Dhrishtadyumna the son of the Pānchāla king proceeded towards those elephants, from desire of slaughtering them.[35] Meanwhile, not seeing Duryodhana in the midst of the car-force, Açwatthāman and Kripa, and Kritavarman of

the Sātwata race, asked all the Kshatriyas there, saying,—Where has Duryodhana gone ?[36]—Not seeing the king in the midst of that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him.[37] Some persons told them that after the fall of his driver, he had gone to Suvala's son.[38] Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said,—What need is there with Duryodhana? See, if he is yet alive! Do you all fight unitedly! What will the king do to you ?[39]—Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted with the arrows of the enemy, said these words in indistinct tones.[40]—Let us slay these forces by whom we are encompassed! Behold, the Pāndavas are coming hither, after having slain the elephants ![41] —Hearing these words of theirs, the mighty Açwatthāman, piercing through that irresistible force of the Pānchāla king,[42] proceeded, with Kripa and Kritavarman, to the spot where Suvala's son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana).[43] After they had gone away, the Pāndavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies.[44] Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives.[45] Seeing those soldiers of ours almost deprived of weapons and surrounded (by the foe), I myself, O king, having only two kinds of forces, and becoming reckless of life,[46] joined the five leaders of our army, and fought with the forces of the Pānchāla prince, posting our men on that spot where Caradwat's son was stationed.[47] We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadyumna. At last, vanquished by the latter, all of us retreated from that encounter.[48] I then beheld the mighty car-warrior Sātyaki rushing against us. With four hundred cars that hero pursued me in battle.[49] Having escaped with difficulty from Dhrishtadyumna whose steeds had been tired, I fell among the forces of Mādhava even

as a sinner falleth into hell. There a fierce and terrible battle took place for a short while.[50] The mighty-armed Sātyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible.[51] Then within a short while that elephant force was destroyed by Bhimasena with his mace and Arjuna with his arrows.[52] In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pāndava warriors found their way almost entirely blocked up.[53] Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pāndavas to come out.[54] Meanwhile Açwatthāman and Kripa and Kritavarman of the Sātwata race, not seeing that chastiser of foes, viz., Duryodhana, amid the car-division, sought for thy royal son.[55] Abandoning the prince of the Pānchālas, they proceeded to the spot where Suvala's son was, anxious to have a sight of the king during that terrible carnage.'"[56]

Section XXVI.

"Sanjaya said,—'After that elephant division had been destroyed, O Bhārata, by the son of Pāndu, and while thy army was being thus slaughtered by Bhimasena in battle,[1] beholding the latter,—that chastiser of foes,—careering like the all-killing Destroyer himself in rage armed with his club,[2] the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru's race, viz., thy son Duryodhana, could not be seen, and rushed against Bhimasena.[3] They were Durmarshana and Crutānta and Jaitra and Bhurivala and Ravi, and Jayatsena and Sujāta and that slayer of foes, viz., Durvishaha,[4] and he called Durvimochana, and Dushpradharsha, and the mighty-armed Crutarvan. All of them were accomplished in battle.[5] These sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides.[6] Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons.[7] Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior

like men dragging an elephant from off a cross-way.[8] Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth.[9] With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty car-warrior, viz., thy son Crutānta.[10] Then with the greatest ease, piercing Jayatsena with a cloth-yard shaft, that chastiser of foes, viz., the son of Pāndu, felled that scion of Kuru's race from his car. The prince, O king, fell down and immediately expired.[11] At this thy son Crutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers.[12] Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire.[13] Those mighty car-warriors, thus struck, fell down from their cars, like *Kiṅçukas* variegated with flowers in the season of spring cut down (by the axeman).[14] Then that scorcher of foes, with another broad-headed arrow of great keenness struck Durvimochana and despatched him to Yama's abode.[15] Thus struck, that foremost of car-warriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind.[16] The son of Pāndu next struck thy other two sons at the head of their forces, viz., Dushpradharsha and Sujāta, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down.[17] Beholding next another son of thine, viz., Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen.[18] Beholding so many of his brothers slain by the single-handed Bhima in that battle, Crutarvan, under the influence of rage, rushed at Bhima,[19] stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy.[20] Cutting off the bow of Pāndu's son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows.[21] Then Bhimasena, that mighty car-warrior, taking up another bow, shrouded thy son with arrows and addressing him, said,—Wait, Wait![22]—The battle that took place between the two was beautiful and fierce, like that which

had occurred in days of yore between Vāsava and the *Asura* Jambha, O lord![23] With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded.[24] Then Crutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest.[25] Deeply pierced, O monarch, by thy son armed with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon.[26] Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama's abode.[27] Beholding him carless, Pāndu's son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows.[28] The carless Crutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pāndu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth.[29] The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise.[30] Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him.[31] The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides.[32] Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a thousand eyes afflicting the *Asuras*.[33] Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle.[34] Slaying next ten thousand foot-soldiers with his mighty shafts, as also eight hundred steeds, the son of Pāndu looked resplendent.[35] Indeed, Bhimasena the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished.[36] Thy troops, at that time, O Bhārata, ventured not to even gaze at that warrior who was battling in that fashion and slaying thy men in that way.[37] Routing all the Kurus and slaying those followers of theirs, Bhima then

slapped his arm-pits, terrifying the huge elephants with the noise he produced.[88] Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king.'"[89]

Section XXVII.

"Sanjaya said,—'Duryodhana, O king, and thy son Sudarça, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry.[1] Beholding Duryodhana staying in the midst of the cavalry, Devaki's son (Krishna) said unto Dhananjaya the son of Kunti,[2]—A large number of our foes,—kinsmen that had received our protection,—have been slain. There, that bull of Cini's race is returning, having taken Sanjaya captive![3] Both Nakula and Sahadeva, O Bhārata, are fatigued, having fought with the wretched Dhārtarāshtras and their followers![4] Those three, viz., Kripa and Kritavarman and the mighty car-warrior Açwatthāman, have left Duryodhana's side and taken up their position elsewhere![5] Having slain Duryodhana's troops, the Pānchāla prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas.[6] There, O Pārtha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around![7] Having rearrayed the (remnant of his) army, he stayeth in the midst of his forces. Slaying this one with thy keen shafts, thou mayst achieve all thy objects![8] As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant force, do thou, O chastiser of foes, endeavour to slay Duryodhana![9] Let somebody go to the Pānchāla prince and ask him to come hither. The (Kaurava) troops are all tired, O sire! The sinful Duryodhana will never succeed in escaping![10] Having slain a large number of thy troops in battle the son of Dhritarāshtra wears a proud aspect as if he believes that the Pāndavas have been vanquished![11] Beholding his own troops afflicted and slain by the Pāndavas, the Kuru king will certainly come to battle for his own destruction!—Thus addressed by Krishna, Phālguna replied unto him, say-

ing,[12]—Almost all the sons of Dhritarāshtra, O giver of honors, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today![13] Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Calya, the king of the Madras hath been slain, and Jayadratha also, O Krishna, hath been slain![14] Only five hundred horse form the remnant of the troops of Cakuni the son of Suvala! Of cars, only two hundred still remain, O Janārddana! Of elephants there remain only a hundred that are formidable, and of foot only three thousand![15] There remain also Açwatthāman and Kripa and the ruler of the Trigartas and Uluka and Cakuni and Kritavarman of the Sātwata race![16] These, O Mādhava, form the remnant of Duryodhana's force! Truly, there is no escape from death for anybody on Earth![17] Although such a tremendous carnage has taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween![18] Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however furious in battle, if only they do not fly away from the field![19] Filled with wrath in today's battle, I shall, by slaying the prince of Gāndhāra with my keen shafts, dispel that sleeplessness which the king has suffered for a long time![20] I shall win back all those valuable possessions which Suvala's son of wicked conduct won from us at the gambling match in the assembly![21] Hearing of the slaughter of their husbands and sons at the hands of the Pāndavas in battle, all the ladies of the city called after the elephant will utter loud wails![22]* Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity as also his life-breaths![23] Thou mayst take the foolish son of Dhritarāshtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me![24] Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them![25]

* The true reading is *Rotsyanti* and not *Vetsyanti*.—T.

—Thus addressed by Pāndu's son of great force of mind, he of Daçārha's race urged his steeds, O king, towards the division of Duryodhana.[26] Beholding that force (within which Duryodhana was), three mighty car-warriors prepared themselves for assailing it, for Bhimasena and Arjuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duroydhana.[27] Beholding those three warriors rushing quickly together with uplifted bows, Suvala's son proceeded towards that spot against those Pāndava foes.[28] Thy son Sudarçana rushed against Bhimasena. Suçarman and Cakuni encountered Kiritin. Thy son Duryodhana on horseback proceeded against Sahadeva.[29] Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance.[30] Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake.[31] Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows.[32] Kunti's son Dhananjaya, otherwise called Pārtha, putting forth his prowess, cut off the heads of many brave combatants on horse-back.[33] Indeed, Pārtha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas.[34] At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vāsudeva with showers of shafts[35] Assailing Satyakarman with a razor-headed arrow, the son of Pāndu, possessed of great fame, cut off his adversary's car-shafts.[36] With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold.[37] He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer.[38] Having slain him, Pārtha pierced Suçarman with three arrows and then slew all those car-warriors adorned with ornaments of gold.[39] He then proceeded against Suçarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years.[40] Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman.[41] Fixing then on his bow-

string a mighty arrow that resembled the rod of Yama, Pārtha, smiling the while, quickly sped it at Suçarman, aiming it at him.[42] Sped by that bowman blazing with wrath, that arrow, reaching Suçarman, pierced through his heart in that battle.[43] Deprived of life, O monarch, Suçarman fell down on the Earth, gladdening all the Pāndavas and paining all thy warriors.[44] Having slain Suçarman in that battle, Pārtha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode.[45] Slaying next all the followers of Suçarman with his keen arrows, the mighty car-warrior Arjuna proceeded against the remnant of the Bharata host.[46] Bhima, in that battle, filled with rage, O ruler of men, made thy son Sudarçana invisible with his arrows, smiling the while.[47] Filled with rage, the son of Pāndu, smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth.[48] Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him.[49] Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race![50] Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bhārata, approached Bhima and began to fight with him.[51] The son of Pāndu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pāndavas with dense showers of arrows from every side.[52] All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated.[53] Struck by one another, the combatants of both armies, O king, began to fall down, wailing aloud for their (deceased) kinsmen.'"[54]

Section XXVIII.

"Sanjaya said,—'During the progress of that battle which was so destructive of men and steeds and elephants, Suvala's son Cakuni, O king, rushed against Sahadeva.[1] The valiant Saha-

deva, as Cakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time Uluka also encountered Bhima and pierced him with ten arrows.[2] Cakuni meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety.[3] Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipt with *Kanka* and peacock feathers, winged with gold, whetted on stone, and sped from bowstrings drawn to their ears.[4] Those showers of arrows sped from their bows and arms, O monarch, shrouded all the points of the compass like a thick shower of rain poured from the clouds.[5] Then Bhima, filled with rage, and Sahadeva of great valor, both endued with great might, careered in that battle, making an immense carnage.[6] That army, O Bhārata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin, on many parts of the field, became shrouded with darkness.[7] In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up.[8] Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers.[9] The combatants, O king, encountering one another, careered in battle, filled with wrath and taking one another's life.[10] Soon the field became strewn with heads, beautiful as the filaments of the lotus, adorned with ear-rings and graced with faces set with eyes upturned in wrath and lips bit in rage.[11] Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with *Angadas* and cased in leathern fences, and that still held swords and lances and battle-axes,[12] and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect![13] After the Bharata army had been reduced to a small remnant, the Pāndavas, filled with delight in that dreadful battle, began to despatch the Kauravas to Yama's

abode.[14] Meanwhile the heroic and valiant son of Suvala's son very forcibly struck Sahadeva in the head with a lance.[15] Exceedingly agitated, O monarch, in consequence of that blow, Sahadeva sat down on the terrace of his car.[16] Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bhārata, held the whole Kuru army in check.[17] With his cloth-yard shafts he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastiser of foes uttered a leonine roar.[18] Frightened at that roar, all the followers of Cakuni, with their steeds and elephants, precipitately fled away in fear.[19] Beholding them broken, king Duryodhana said unto them:—Stop, ye Kshatriyas unacquainted with morality! Fight! What is the use of flight?[20] That hero who without showing his back casteth away his life-breaths in battle, achieveth fame here and enjoyeth regions of bliss hereafter![21]—Thus exhorted by the king, the followers of Suvala's son once more advanced against the Pāndavas, making death their goal.[22] Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around.[23] Beholding those followers of Suvala's son thus advancing to battle, the victorious Pāndavas, O monarch, proceeded against them.[24] Comforted a little, the invincible Sahadeva, O monarch, pierced Cakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Suvala's son with a number of other arrows.[25] Invincible in battle, Cakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven.[26] Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy.[27] Bhimasena in that encounter pierced Uluka with many keen arrows and Cakuni with four and sixty, and each of the other warriors who fought around them, with three arrows.[28] Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain breast.[29] The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced

against him.[50] Slain by Sahadeva, Uluka, gladdening the Pāndavas in that battle, fell down on the Earth from his car, all his limbs bathed in blood.[51] Beholding his son slain, Cakuni, O Bhārata, with voice choked in tears and drawing deep breaths, recollected the words of Vidura.[52] Having reflected for a moment with tearful eyes. Cakuni, breathing heavily, approached Sahadeva and pierced him with three arrows.[53] Baffling those arrows sped by Suvala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle.[54] Seeing his bow cut off, O king, Cakuni the son of Suvala took up a formidable scimitar and hurled it at Sahadeva.[55] The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Suvala's son as it coursed towards him in that encounter.[56] Beholding his sword cut in twain, Cakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth.[57] After this, Suvala's son, filled with rage, hurled at the son of Pāndu an awful dart that resembled an impending death-night.[58] With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him.[59] Cut off into fragments, that dart adorned with gold fell down on the Earth like a blazing thunder-bolt from the firmament, diverging into many flashes.[60] Beholding that dart baffled and Suvala's son afflicted with fear, all thy troops fled away in fright. Suvala's son himself joined them.[61] The Pāndavas then, eager for victory, uttered loud shouts. As regards the Dhārtarāshtras, almost all of them turned away from the fight.[62] Seeing them so cheerless, the valiant son of Mādri, with many thousand shafts, checked them in that battle.[63] Then Sahadeva came upon Suvala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gāndhāras.[64] Recollecting, O king, that Cakuni, who had fallen to his share, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior.[65] Stringing his formidable bow and drawing it with great force, Sahadeva, filled with rage, pursued the son of Suvala and vigorously struck him with many shafts equipt with vulturine

feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances.[46] Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to his mind (his past misdeeds), in these words:—Adhering to the duties of a Kshatriya, fight (with me) and be a man![47]—Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act![48] All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, viz., Duryodhana, is still alive, and thyself, his maternal uncle![49] Today I shall slay thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick![50]—Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Cakuni.[51] Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath,[52] pierced Cakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion.[53] His standard and bow and umbrella thus cut off by Sahadeva, Suvala's son was pierced with many arrows in all his vital limbs.[54] Once again, O monarch, the valiant Sahadeva sped at Cakuni an irresistible shower of arrows.[55] Filled with rage, the son of Suvala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold.[56] The son of Mādri, however, with three broad-headed arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well rounded arms of his enemy at the van of battle, and then uttered a loud roar.[57] Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow made of hard iron, equipt with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head.[58] Deprived of his head by the son of Pāndu with that gold-decked arrow of great sharpness and splendour like the Sun's, Suvala's son fell down on the Earth in that battle.[59] Indeed, the son of Pāndu, filled with

rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone.[60] Beholding Cakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands.[61] At that time thy sons, with cars, elephants, horse, and foot, entirely broken, heard the twang of *Gaudiva* and fled away with colorless faces, afflicted with fear and deprived of their senses.[62] Having thrown down Cakuni from his car, the Pāndavas, O Bhārata, became filled with delight. Rejoicing with Keçava among them, they blew their conchs in that battle, gladdening their troops.[63] All of them, with glad hearts, worshipped Sahadeva, and said,—By good luck, O hero, Cakuni of wicked soul, that man of evil courses, hath, with his son, been slain by thee!—'"[64]

SECTION XXIX.

(*Hrada-praveça Parva*).

"Sanjaya said,—'After this, the followers of Suvala's son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pāndavas.[1] Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors.[2] With his *Gāndiva*, Dhananjaya baffled the purpose of those warriors who, armed with darts and swords and lances, desired to slay Sahadeva.[3] Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp, of those rushing combatants.[4] The steeds of those foremost of heroes endued with activiy, struck by Savyasāchin, fell down on the Earth, deprived of their lives.[5] King Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds,[6] as also his elephants and horse and foot, O scorcher of foes, thy

son said these words unto those warriors,[7]—Encountering all the Pāndavas with their friends and allies, in this battle, and the prince of Pānchāla also with his own troops, and slaying them quickly, turn back from the fight![8]—Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Pārthas in that battle, at the behest of thy son.[9] The Pāndavas, however, covered with their arrows resembling snakes of virulent poison all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that dreadful battle.[10] That army, O chief of the Bharatas, as it came to battle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector.[11] In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished.[12] Many warriors, issuing out of the Pāndava array, O Bhārata, slew thy troops in a moment in that battle.[13] Eleven *Akshauhinis*, O Bhārata, of troops had been assembled for thy son! All those, O lord, were slain by the Pāndus and the Srinjayas![14] Amongst those thousands upon thousands of high-souled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive![15] Casting his eyes on all sides and seeing the Earth empty, himself destitute of all his troops while the Pāndavas, filled with joy in that battle, were roaring aloud in consequence of the accomplishment of all their objects, Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupified! Destitute of troops and animals, he set his heart on retreat from the field.'[16-18]

"Dhritarāshtra said,—'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pāndavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration)![19] Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the Earth, the sole survivor of so many men, when he saw his army exterminated![20]

"Sanjaya continued,—Two thousand cars, seven hundred elephants, five thousand horse, and ten thousand foot,[21]—this was the remnant, O monarch, of the mighty host of the Pāndavas! Taking care of this force, Dhrishtadyumna waited in that battle.[22] Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of car-warriors, saw not in that battle a single warrior on his side.[23] Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of Earth, O monarch, viz., Duryodhana, without a companion, abandoned his slain steed, and fled from the field with face turned eastwards.[24] That lord of eleven *Akshauhinis*, viz., thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake.[25] Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura.[26]—Without doubt, this had been foreseen by Vidura of great wisdom, viz., this great carnage of Kshatriyas and of ourselves in battle![27]—Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake.[28] The Pāndavas, O monarch, with Dhrishtadyumna at their head, filled with rage, O king, rushed against (the small remnant of) thy army.[29] With his *Gāndiva*, Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars.[30] Having, with his sharp shafts, slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful.[31] Upon the fall of Suvala's son along with horse, cars, and elephants, thy army looked like a large forest laid low (by the wind).[32] In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive,[33] save the heroic son of Drona, and Kritavarman, and Kripa the son of Gotama, O monarch, and that lord of Earth, viz., thy son![34] Dhrishtadyumna, seeing me, laughingly addressed Sātyaki, saying,—What is the use of seizing this one? Nothing will be gained by keeping him alive.[35]—Hearing these words of Dhrishtadyumna, the grandson of Cini, that great car-warrior, uplifting his sharp

sword, prepared to slay me.[36] Just at that juncture, the Island-born Krishna of great wisdom, (viz., Vyāsa), coming there, said, —Let Sanjáya be dismissed alive! By no means should he be slain![37]—Hearing these words of the Island-born, the grandson of Cini joined his hands, and then, setting me free, said unto me,—Peace to thee, O Sanjaya, thou mayst go hence![38]—Permitted by him, myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood.[39] After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled.[40] His eyes were full of tears and, therefore, he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me.[41] Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word.[42] Then I said unto him everything about my own capture and my release through the grace of the Island-born.[43] Having reflected for a moment, and regained his senses, he enquired of me after his brothers and his troops.[44] I had seen everything with my eyes and, therefore, told him everything, viz., that his brothers had all been slain and that all his troops had been exterminated.[45] I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pāndavas were).[46] Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said,[47]—Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the Pāndavas have their allies living![48] Say, O Sanjaya, unto that lord, viz., the blind king Dhritarāshtra, that his son Duryodhana hath entered the depths of a lake![49] Destitute of friends such as those (I lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pāndavas, who is there like me that would desire to live?[50] Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake![51]—Having said these words unto me, O monarch,

the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them.[54] After he had entered that lake, myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals.[55] They were Kripa the son of Caradwat, and the heroic Açwatthāman, that foremost of car-warriors, and Kritavarman of Bhoja's race. Mangled with shafts, all of them came together to that spot.[54] Beholding me, they all urged their steeds to greater speed and coming up to me, said,—By good luck, O Sanjaya, thou livest yet![55]—All of them then enquired after thy son, that ruler of men, saying,—Is our king Duryodhana still alive, O Sanjaya?[56]—I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered.[57] Then Açwatthāman, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying,[58]—Alas, Alas, the king knew not that we are still alive! With him amongst us, we are still quite able to fight with our foes![59]—Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pāndu.[60] Those three car-warriors that formed the remnant of our army took me up on the well-adorned car of Kripa and then proceeded to the Kuru camp.[61] The Sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud.[62] Then, O monarch, the old men that had been appointed to look after the ladies of the royal household, proceeded towards the city, taking the princesses after them.[63] Loud were the wails uttered by those crying and weeping ladies when they heard of the destruction of the whole army.[64] The women, O king, crying ceaselessly, caused the Earth to resound with their voices like a flight of she-ospreys.[65] They tore their bodies with their nails and struck their heads with their hands, and untied their braids, indulging all the while in loud cries.[66] Filling the air with sounds such as *Oh* and *Alas*, and beating their breasts, they cried aloud and wept and uttered loud shrieks, O mon-

arch![67] Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them.[68] The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets.[69] Others, placing their wives on cars drawn by mules, proceeded towards the city.[70] Those ladies, O monarch, who while in their houses could not be seen by the very Sun, were now, as they proceeded towards the city, exposed to the gaze of the common people.[71] Those women, O chief of Bharata's race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen.[72] The very cowherds and shepherds and common men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city.[73] Even these were filled with a great fear of the Pārthas. Looking at one another, all of them fled towards the city.[74] During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come.[75]—Duryodhana hath been vanquished in battle by the Pāndavas of terrible prowess! He had eleven *Akshauhinis* of troops under him! All his brothers have been slain![76] All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved![77] All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors![78] Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another![79] Those amongst the counsellors of Duryodhana that are yet alive have fled towards the city, taking with them the ladies of the royal household![80] I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vāsudeva!—For this purpose that mighty-armed prince presented himself before both those heroes.[81] King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pāndava embraced that child of a Vaiçyā mother and dismissed him affectionately.[82]

Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city.[83] The Sun was setting. With those ladies, Yuyutsu entered the city of Hastināpura, with tearful eyes and with voice choked in grief.[84] He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarāshtra, his heart having been afflicted with great sorrow.[85] Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying,—By good luck, O son, thou livest amid this general destruction of the Kurus![86] Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of this![87]—Yuyutsu then said,—After the fall of Cakuni, O sire, with all his kinsmen and friends, king Duryodhana, abandoning the steed he rode, fled away in fear towards the east.[88] After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city.[89] Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear.[90] Obtaining the permission of king Yudhishthira and Keçava, I set out for Hastināpura, for protecting the people thus flying away![91]—Hearing these words spoken by the son of Dhrishtarāshtra's Vaiçyā wife, Vidura of immeasurable soul, conversant with every usage and feeling what was proper at that hour, applauded the eloquent Yuyutsu.[92] And he said,—Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking! Thou hast also, from compassion, maintained the honor of thy race![93] By good luck we behold thee come back with life from this terrible battle that is so destructive of heroes, like creatures beholding the Sun possessed of blazing glory![94] Thou, O son, art now in every way the sole staff of the blind monarch bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy![95] Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!—Having said these words, Vidura, with tearful eyes,[96] took leave of Yuyutsu and entered the abode of the king;

which resounded with cries of *Oh* and *Alas* uttered by citizens and villagers afflicted with woe.[97] The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it. It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight.[98] Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths.[99] As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands.' "[100]

Section XXX.

"Dhritarâshtra said,—'After all the Kaurava troops had been slain by the sons of Pāndu on the field of battle, what did those survivors of my army, viz., Kritavarman and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?'[1-3]

"Sanjaya said,—'After the flight of the ladies of those high-souled Kshatriyas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety.[3] Hearing the shouts of the victorious sons of Pāndu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake.[4] Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of slaying Duryodhana.[5] Filled with wrath, the Pāndavas, desirous of victory, searched for thy son. Though, however, they looked very carefully for him, they failed to discover the (Kuru) king.[6] Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having, by the aid of his powers of illusion, solidified its waters.[7] When at last the animals of the Pāndavas became very much tired, the latter proceeded to their camp

and rested there with their soldiers.[8] After the Pārthas had retired to their camp, Kripa and Drona's son and Kritavarman of the Sātwata race, slowly proceeded towards that lake.[9] Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water, saying,[10]—Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the Earth, or, slain, proceed to heaven![11] The forces of the Pāndavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled![12] They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bhārata![13]—

"'Duryodhana said,—By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pāndavas and the Kauravas![14] After we have rested awhile and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pāndavas is swelling with might! For these reasons I do not like to fight now![15] These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess![16] Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!—'[17]

"Sanjaya continued,—'Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying,—Arise, O king, blessed be thou, we shall yet vanquish the foe![18] I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas![19] Let me not obtain the delight resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pāndavas in battle![20] Without slaying all the Pānchālas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men![21]—While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not

of any set purpose, for slaking their thirst.[23] Those huntsmen, O lord, used every day, to procure, with great regard, basketsful of meat for Bhimasena, O king![24] As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors.[25] Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels.[26] Seeing those car-warriors of the Kaurava army, and understanding that the king unwilling to fight was staying within the waters[26] and hearing that conversation between those heroes and their master staying within the depths of the lake,—indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution.[27] A little while before, the son of Pāndu, while searching for the king, had met those men and asked them the whereabouts of Duryodhana.[28] Recollecting the words that the son of Pāndu had said, those hunters, O king, whisperingly said unto one another,[29]—We will discover Duryodhana (unto the Pāndavas)! The son of Pāndu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here![30] Let us then, all of us, proceed to the spot where king Yudhisthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake![31] Let us also, all of us, inform that great bowman, viz., the intelligent Bhimasena, that the son of Dhritarāshtra is concealed here within the waters of this lake![32] Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?[33]—Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pāndava) camp.[34] Possessed of sure aim and skilled in smiting, the Pāndavas, O monarch, not seeing in battle Duryodhana who was then concealed, (were resting in their camp).[35] Desirous of reaching the end of that sinful wight's evil policy, they had despatched spies in all directions on the field of battle.[36] All the soldiers, however, that had been despatched on that mission, returned to the camp together and informed king Yudhishthira the just that

no trace could be found of king Duryodhana.[37] Hearing these words of the returned messengers, O bull of Bharata's race, king Yudhishthira became filled with great anxiety and began to breathe heavily.[38] While the Pāndavas, O bull of Bharata's race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake,[39] arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena.[40] Having approached that mighty son of Pāndu, viz., Bhimasena, they represented everything unto him about what they had seen and heard.[41] Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the the just, saying,[42]—Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest, now lies within a lake whose waters have been solidified by him![43]—Hearing these agreeable words of Bhimasena, O monarch, Kunti's son Ajātaçatru became, with all his brothers, filled with joy.[44] Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janārddana at his head.[45] Then a tumultuous noise arose, O monarch, from among the Pāndavas and the Pānchālas all of whom were filled with joy.[46] The warriors uttered leonine roars, O bull of Bharata's race, and shouted loudly. All the Kshatriyas O king, proceeded with great speed towards that lake called *Dwaipāyana*.[47] The rejoicing Somakas all around loudly and repeatedly exclaimed,—*The sinful son of Dhritarāshtra has been found!*[48]—The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens.[49] Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana.[50] Arjuna, and Bhimasena, and the two sons of Mādri by Pāndu, and the Pānchāla prince Dhrishtadyumna, and the unvanquished Cikshandin,[51] and Uttamaujas, and Yudhāmanyu, and the mighty car-warrior Sātyaki, and the (five) sons of Draupadi, and those amongst the Pānchālas, O king, that

were yet alive, and all the Pāndavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira.[53] Possessed of great valour, king Yudhishthira the just, O monarch, arrived at the lake known by the name of Dwaipāyana within which Duryodhana then was. Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent.[54] Solidifying the waters by means of his power of illusion,—by, indeed, a wonderful method,—thy son Duryodhana, O Bhārata, happened to be within that lake.[55] Indeed, within those waters lay, O lord, that king, armed with his mace, who, O ruler of men, could not be vanquished by any man![56] Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pāndava army) which resembled the very roar of the clouds.[57] Yudhishthira then, O king, with his brothers, repaired to that lake from desire of slaying Duryodhana.[57] Raising a thick dust, the son of Pāndu caused the Earth to tremble with the sound of his car-wheels and the loud blare of his conch.[58] Hearing the noise made by the army of Yudhishthira, those great car-warriors, viz., Kritavarman and Kripa and the son of Drona, said these words unto the Kuru king:[59]—Filled with joy and longing for victory, the Pāndavas are coming hither! We will, therefore, leave this place. Let it be known to thee![60]—Hearing those words of these heroes endued with great activity, he answered them, saying,—So be it!—and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion.[61] Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot.[62] Having proceeded far, they beheld a banian, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these.[63]—The mighty son of Dhritarāshtra, having solidified the waters of the lake, lay stretched at the bottom. The Pāndavas have reached that spot, from desire of battle.[64] How will the battle take place? What will become of the king? How will the Pāndavas find out the Kuru king?[65]—Thinking of these things, O king, those heroes, viz., Kripa and

the others, liberated their horses from their cars and prepared to rest there for some time.' "[66]

Section XXXI.

"Sanjaya said.—'After those three car-warriors had left that spot, the Pāndavas arrived at that lake within which Duryodhana was resting himself.[1] Having reached the banks of the Dwaipāyana lake, O chief of Kuru's race, they beheld that receptacle of waters enchanted by thy son. Then Yudhishthira, addressing Vāsudeva, said,[2]—Behold, the son of Dhritarāshtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man![3] Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath sought this refuge! He shall not, however, escape me with life![4] Even if the wielder of the thunder-bolt himself aid him in battle, people, O Mādhava, shall yet behold him slain today![5]—

"'Vāsudeva said,—With thy own powers of illusion, O Bhārata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth, O Yudhishthira![6] With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana who is the very soul of illusion![7] With acts and means Indra himself slew the *Daityas* and the *Dānavas*! Vali himself was bound by that high-souled one, (viz., Upendra), with the aid of many acts and means![8] The great *Asura* Hiranyāksha, as also that other one, viz., Hiranyakaçipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts![9] Similarly was the *Rākshasa* Rāvana of Pulastya's race, with his relatives and followers, slain by Rāma! Relying upon acts and contrivances, do thou also display thy prowess![10] Those two ancient *Daityas*, viz., Tāraka, and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means![11] Similarly Vātāpi and Ilwala, and Triçiras, O lord, and the *Asuras* Sunda and

Upasunda, were all slain by the aid of means!"[12] Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else is so, O Yudhishthira![13] *Daityas* and *Dānavas* and *Rākshasas* and kings have been slain by the aid of acts and means. Do thou take, therefore, the help of acts!—"[14]

"Sanjaya continued,—'Thus addressed by Vāsudeva, Pāndu's son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bhārata, was then within the waters of that lake, saying,[15]—Why, O Suyodhana, hast thou done so these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated?[16] Why hast thou entered into this lake today, wishing to save thy own life? Arise, O king, and fight us, O Suyodhana![17] Where, O foremost of men, hath that pride and that sense of honor which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them?[18] All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters![19] Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art a *Kauraveya* in particular! Remember thy birth![20] How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear?[21] This is not the eternal duty of a Kshatriya, viz., staying away from battle! Flight from battle, O king, is not the practice of those that are honorable, nor does it lead to heaven![22] How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou stayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen?[23-24] Ever boastful of thy courage, thou art, however, *not* a hero! Falsely dost thou describe thyself, O Bhārata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding![25] They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of

which thou hast fled from battle![26] Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana,[27] thou shouldst not, if thou art inspired with righteous motives, think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way![28] Relying upon Karna, as also upon Cakuni the son of Suvala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self![29] Having perpetrated such grievous sin, fight now, O Bhārata! How is it that flight from battle recommends itself to one like thee? Surely, thou forgettest thyself![30] Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee? Where hath that prowess of thine now gone and where also that swelling and great energy which thou hadst?[31] Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bhārata, and fight, observing the duties of a Kshatriya![32] Either rule the wide Earth after vanquishing us, or sleep, O Bhārata, on the bare ground, slain by us![33] Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior![34]—'

"Sanjaya continued,—Thus addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.[35]

"'Duryodhana said,—It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bhārata, I have not fled from the field of battle actuated by the fear of life![36] My car was destroyed, my quivers were gone, and my *pārshni* drivers were killed! I was alone, without a single follower to stand by me in battle! It was for this that I desired a little rest![37] It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so![38] Do thou, O son of Kunti, rest awhile with those that follow thee! Rising from this lake I will certainly fight all of you in battle![39]—

"'Yudhishthira said,—All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle![40] Either slaying the Pārthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle proceed to those regions that are reserved for heroes![41]—

"'Duryodhana said,—They amongst the Kurus, O son of Kuru's race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field![42] I do not, again, like to enjoy any longer the Earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath, therefore, become like a widowed lady![43] I, however, still hope to vanquish thee, O Yudhishthira, after curbing the pride, O bull of Bharata's race, of the Pānchālas and the Pāndus![44] There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain![45] This shorn Earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies?[46] Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by ye, who is there like myself that would like to live?[47] Clad in deer-skins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bhārata![48] Reft almost entirely of friends and allies, of horses and elephants, this Earth exists for thee, O king! Do thou enjoy her now cheerfully![49] As for myself, clad in deer-skins, I shall go to the woods! Friendless as I am, I have no desire, O lord, for even life![50] Go, O monarch, and rule the Earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest![51]—'

"Sanjaya continued,—'Hearing these words of poignant grief, the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying,[52]—Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Cakuni, feel any compassion for thee, O king, for such words as these![53] Thou mayst now, O Suyodhana, be willing to make a gift of the Earth to me. I, however, do not

wish to rule the Earth thus given by thee![84] I cannot sinfully accept this Earth as a gift from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriya![85] I do not, therefore, wish to have the wide Earth thus given away by thee! I shall, on the other hand, enjoy the Earth after vanquishing thee in battle![86] Thou art not now the lord of the Earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the Earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion?[87] Having first refused the request of the mighty Krishna, why dost thou now desire to give away the Earth? What is this folly of thine?[88] What king is there who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the Earth![89] Why then dost thou wish to make a gift of that over which thou hast no power? Vanquishing me in battle, rule thou this Earth![90] Thou didst not formerly agree to give me even that much of the Earth which would be covered by the point of a needle![91] How then, O monarch, dost thou make me a gift of the whole Earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole Earth?[92] What fool is there that would, after having obtained such prosperity and ruled the entire Earth, think of making a gift of that Earth to his enemies?[93] Stupified by folly, thou seest not the impropriety of this! Although thou desirest to give away the Earth, thou shalt not yet escape me with life![94] Either rule the Earth after having vanquished us, or go to regions of blessedness after being slain by us![95] If both of us, that is, thyself and myself, be alive, then all creatures will remain in doubt as to whom the victory belongs![96] Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life![97] Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by sinking us in water![98] We were also wronged by thee, O king, by the deprivation of our kingdom,

by the cruel words spoken by thee, and by thy maltreatment of Draupadi![69] For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee![70]—'

"Sanjaya continued,—'In this strain, O king, those heroes, viz., the Pāndavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana).'"[71]

Section XXXII.

(Gadāyuddha Parva).

"Dhritarāshtra said,—'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, viz., my heroic and royal son, who was wrathful by nature, then behave?[1] He had never before listened to admonitions such as these! He had, again, been treated by all with the respect that is due to a king![2] He who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter,—he who could not endure the very effulgence of the Sun in consequence of his sensitive pride, how could he endure these words of his foes?[3] Thou hast, with thy own eyes, O Sanjaya, seen the whole Earth, with even her *Mlecchas* and nomad tribes, depend upon his grace![4] Rebuked thus at that spot by the sons of Pāndu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pāndavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it![5-6]

"Sanjaya continued,—'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered from within the waters, the royal son of Pāndu.[7-9]

"'Duryodhana said,—Ye Pārthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal.'[10] Alone as

I am, and destitue of weapons, how can I venture to fight on foot, against numerous foes all well-armed and possessed of cars?[11] Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage,[12] especially when that one is without armour, fatigued, afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops![13] I do not entertain the least fear, O monarch, of either thee, or Vrikodara the son of Prithā, or Phālguna, or Vāsudeva, or all the Pānchālas,[14] or the twins, or Yuyudhāna, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you![15] The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both rightcousness and fame![16] Rising (from this lake) I shall fight all of you in battle! Like the year that gradually meets with all the seasons, I shall meet with all of you in fight![17] Wait, ye Pāndavas! Like the Sun destroying by his energy the light of all the stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds![18] Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Vālhika and Drona and Bhishma and the high-souled Karna,[19] to the heroic Jayadratha and Bhagadatta, to Calya the ruler of the Madras and Bhuriçravas,[20] to my sons, O chief of Bharata's race, and Cakuni the son of Suvala, to all my friends and well-wishers and kinsmen![21] Today I shall free myself from that debt by slaying thee with thy brothers!—Having said these words, the (Kuru) king ceased speaking.[22]

"Yudhishthira said,—By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle![23] By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle![24] Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here![25] I grant thee also, O hero, this (other) wish of thy heart, viz., that if thou slayest any one of us,

thou shalt then become king! Otherwise, slain by us, go to heaven![26]—

"'Duryodhana said,—Brave as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select![27] Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace![28] Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today![29] Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission![30] O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Pānchālas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Cakra himself![31]—

"'Yudhishthira said,—Rise, rise, O son of Gāndhāri, and fight me, O Suyodhana! Alone as thou art, fight us, encountering one at a time, O thou of great might, armed with thy mace![32] Be a man, O son of Gāndhāri, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally![33]—'

"Sanjaya continued,—'That tiger among men, viz., thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole.[34] Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip.[35] Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamant and decked with gold.[36] Piercing the solidified waters, thy son rose, shouldering his mace made of iron, like the Sun himself scorching everything with his rays.[37] Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy maces made of iron and equipt with a sling.[38] Beholding him armed with mace and resembling a crested mountain or the trident-wielding Rudra himself cast-

ing angry glances on living creatures, they observed that Bharata chief to shed an effulgence around like the scorching Sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, to look like the Destroyer himself armed with his bludgeon.[39-41] Indeed, all the Pānchālas then saw thy royal son to look like the thunder-wielding Cakra or the trident-bearing Hara.[42] Seeing him, however, rise from within the waters, all the Pānchālas and thePāndavas began to rejoice and seize each other's hands.[43] Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pāndavas with his glances,[44] and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pāndavas with Keçava in their midst, saying,[45]—Ye Pāndavas, ye shall have to bear the fruit of these taunts! Slain by me today, ye shall, with the Pānchālas, have to repair to the abode of Yama!—'[46]

"Sanjaya continued,—'Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood.[47] Covered with blood and drenched with water, his body then looked like a mountain shedding water from within it.[48] As he stood armed with mace, the Pāndavas regarded him to be the angry son of Surya himself armed with his bludgeon called *Kinkara*.*[49] With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summoned the Pārthas to battle.[50]

"'Duryodhana said,—Ye will have, O Yudhishthira, to encounter me one at a time! It is not proper, that one hero should fight with many at the same time,[51] especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals, and troops![52] Let the gods in heaven behold me fight single-handed, destitute of every equipment and deprived of even armour and weapons![53] I shall certainly fight all of

* That is the name of Yama's bludgeon.—T.

you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!—[54]

"'Yudhishthira said,—How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle?[55] Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slay Abhimanyu under those circumstances?[56] All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Cakra![57] If this be your duty, viz., that one should never be slain by many, why is it then that Abhimanyu was slain by many acting in accord with thy counsels?[58] All creatures, when in difficulty, forget considerations of virtue. They then view the gates of the other world to be closed.[59] Put on armour, O hero, and bind thy locks! Take everything else, O Bhārata, of which thou standest in need![60] This another wish of thine, O hero, I grant thee in addition, viz., that if thou canst slay him amongst the five Pāndavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee!—[61-62]

"Sanjaya continued,—'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold.[63] Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff.[64] Clad in mail, armed with mace, and accoutered with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pāndavas, saying,[65]—Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula,[66] or Phālguna, or thee today, O bull of Bharata's race! Accorded an encounter, I will fight any one amongst you and will certainly gain the victory on the field![67] Today I will reach the end of these hostilities that is so difficult to reach, with

the aid, O tiger among men, of my mace wrapped with cloth of gold![68] I think there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another![69] Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence![70] Within this very hour, those words will become either true or false! Let him amongst you take up the mace that will fight with me!—'"[71]

SECTION XXXIII.

"Sanjaya said,—'Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vāsudeva, filled with wrath, said these words unto Yudhishthira.'—What rash words hast thou spoken, O king, to the effect that *Slaying one amongst us be thou king amongst the Kurus.*—If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva, (what will be the consequence)?[2-3] From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron![4] How then, O bull of Bharata's race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness![5] I do not at this moment behold a match (for Duryodhana) except Pritha's son Vrikodara! His practice again, with the mace, is not so great![6] Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Cakuni, O monarch![7] Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails![8] Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thy ownself, however, in a position of difficulty. We have, in consequence of this, been placed in great danger![9] Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose

off and that one plunged in difficulties?[10] I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle![11] Neither thou, nor Bhima, nor Nakula, nor Sahadeva, nor Phālguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill![12] How then, O Bhārata, canst thou say unto such a foe words such as these, viz.,—*Fight, selecting the mace as the weapon, and if thou canst slay one amongst us, thou shalt then be king?*[13] If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill.[14] How couldst thou say unto him,—*Slaying only one amongst us be thou king*?—Without doubt, the offspring of Pāndu and Kunti are not destined to enjoy sovereignty! They have been born for passing their lives in continued exile in the woods or in mendicancy![15]—

"'Bhimasena said,—O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow! However difficult of reaching it, I shall today reach the end of these hostilities![16] Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the just is certain![17] This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Mādhava, give way to grief![18] I dare fight him, selecting the mace as the weapon! Let all of you, O Janārddana, stand as spectators of the encounter![19] What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind of weapon![20]—'

"Sanjaya continued,—'After Vrikodara had said these words, Vāsudeva, filled with joy, applauded him highly and said unto him,[21]—Relying on thee, O thou of mighty arms, king Yudhishthira the just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes![22] Thou hast slain all the sons of Dhritarāshtra in battle! At thy hands many kings and princes and elephants have met with their fate![23] The Kalingas, the Māgadha's, the Kuravas, the Westerners, and the Gāndhāras, have all been slain in dreadful

battle, O son of Pāndu![24] Slaying Duryodhana then, O son of Kunti, bestow the Earth with her oceans upon Yudhishthira the just, like Vishnu (confering the sovereignty of the three worlds) upon the lord of Cachi![25] The wretched son of Dhritarāshtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy vow by breaking his bones![26] Thou shouldst, however, O son of Prithā, always fight with care with the son of Dhritarāshtra! He is possessed of both skill and strength and always takes delight in battle![27]—Then Sātyaki, O king, applauded the son of Pāndu.[28] The Pānchālas and the Pāndavas, also, headed by king Yudhishthira the just, all applauded those words of Bhimasena.[29] Then Bhima of terrible might addressed Yudhishthira who was staying amid the Srinjayas like the blazing Sun himself, saying,[30]—Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight![31] Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana the son of Dhritarāshtra like Arjuna throwing fire on the forest of Khāndava![32] I shall today pluck out the dart, O son of Pāndu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace![33] Today I shall recover, O sinless one, thy wreath of glory! Today Suyodhana shall abandon his life-breaths, his prosperity, and his kingdom![34] Today king Dhritarāshtra also, hearing of his son's slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Cakuni![35] —Having said these words, that prince of Bharata's race, possessed of great energy, stood up for battle, like Cakra summoning Vritra (to an encounter).[36] Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriate elephant proceeding to assail another.[37] The Pāndavas beheld thy son, as he came armed with mace, look like the crested mountain of Kailāsa.[38] Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pāndavas became filled with delight.[39] Standing in battle like a very lion, Duryodhana had no fear, no alarm, no pain, no anxiety.[40] Behold-

ing him stand there with uplifted mace like the crested mountain of Kailāsa, Bhimasena, O monarch, addressed him, saying,[41]—Call to thy mind all those wrongs that king Dhritarāshtra and thyself have done unto us! Recollect what happened at Vāranāvata![42] Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Cakuni's suggestion![43] See now, O thou of wicked soul, the terrible consequence of those acts as also of the other wrongs that thou didst unto the innocent Pārthas![44] It is for thee that that illustrious chief of the Bharatas, the son of Gangā, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)![45] Drona also hath been slain! Karna hath been slain! Calya of great valour hath been slain! Yonder Cakuni also, the root of these hostilities, hath been slain in battle![46] Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain.[47] These and many other bulls among Kshatriyas, as also the *Prātikāmin*, that wretch who had seized the tresses of Draupadi, have been slain![48] Thou alone art still alive, thou exterminater of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt![49] Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pāndu![50]—

"Duryodhana said,—What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle![51] Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat?[52] What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end![53] For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury![54] By exercising my might, I caused ye to dwell in the woods, to serve in another's dwelling, to conceal yourselves in

disguises![55] Your friends and allies also have been slain. Our loss has been equal! If, then, my fall take place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause![56] Up to this day I have never been vanquished in fair fight on the field of battle! If ye vanquish me by deceit, your infamy will certainly last for ever! That act of yours will, without doubt, be unrighteous and infamous![57] Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now![58]—Hearing these words of his, the Pāndavas with the Srinjayas, all inspired with desire of victory, applauded them highly.[59] Like men exciting an infuriate elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers).[60] The elephants that were there began to grunt and the steeds to neigh repeatedly. The weapons of the Pāndavas who were inspired with desire of victory blazed forth of their own accord.'"[61]

SECTION XXXIV.

"Sanjaya said,—'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pāndavas had taken their seats,[1] indeed having heard that that battle between those two heroes, both of whom were his disciples, was about to begin, Rāma, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot.[2] Beholding him, the Pāndavas, with Keçava, filled with joy, advanced towards him, and receiving him, worshiped him with due rites.[3] Their worship over, they then, O king, said unto him these words,—Witness, O Rāma, the skill, in battle, of thy two disciples![4]—Rāma then, casting his eyes on Krishna and the Pāndavas, and looking at Duryodhana also of Kuru's race who was standing there armed with mace, said,[5]—Two and forty days have passed since I left home. I had set out under the constellation *Pushya* and have come back under *Çravana*. I am desirous, O Mādhava, of beholding this encounter with the mace between these two disciples of mine![6]—At that time the two heroes, viz., Duryodhana

and Vrikodara, looked resplendent as they stood on the field, both armed with maces.[7] King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome.[8] Those two great bowmen, viz., the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him.[9] Similarly the two sons of Mādri and the five sons of Draupadi saluted Rohini's son of great strength and stood (at a respectful distance).[10] Bhimasen of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva.[11] The other kings honored him by bidding him welcome, and then all of them said unto Rāma,—Witness this encounter, O thou of mighty arms!—Even thus those mighty car-warriors said unto the high-souled son of Rohini.[12] Endued with immeasurable energy Rāma, having embraced the Pāndavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare.[13] The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their respective years,[14] affectionately embraced Janārddana and Sātyaki. Smelling their heads, he enquired after their welfare.[15] Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman the Lord of the celestials.[16] Then Dharma's son, O Bhārata, said these words unto that chastiser of foes, viz., the son of Rohini,—Behold, O Rāma, this formidable encounter between the two brothers!"[17]—Thus worshipped by those great car-warriors, the elder brother of Keçava, of mighty arms and great beauty, took his seat amongst them.[18] Clad in blue robes and possessed of a fair complexion, Rāma, as he sat amidst those kings, looked resplendent like the Moon in the firmament, encompassed by multitudes of stars.[19] Then that dreadful encounter, making the very hair to stand on end, took place between those two sons of thine, O king, for terminating the quarrel (that had raged for many years."[20]

Section XXXV.

Janamejaya said,—"On the eve of the great battle (between the Kurus and the Pāndus), the lord Rāma, with Keçava's leave, had gone away (from Dwārakā) accompanied by many of the Vrishnis.[1] He had said unto Keçava,—'I will render aid neither unto the son of Dhritarāshtra nor unto the sons of Pāndu, but will go whithersoever I like!'[2]—Having said these words, Rāma, that resister of foes, had gone away. It behoveth thee, O Brāhmana, to tell me everything about his return![3] Tell me in detail how Rāma came to that spot, and how he witnessed the battle. In my opinion thou art well-skilled in narration!"[4]

Vaiçampāyana said,—"After the high-souled Pāndavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarāshtra's presence, for the object of peace, O mighty-armed one, and for the good of all creatures.[5] Having gone to Hastināpura and met Dhritarāshtra, Keçava spoke words of true and especially beneficial import.[6] The king, however, as I have told thee before, listened not to those counsels.[7] Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya.[8] Dismissed by Dhritarāshtra's son, Krishna returned (to the Pāndava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pāndavas:[9]—'Urged by fate, the Kauravas are for disregarding my words! Come, ye sons of Pāndu, with me, (to the field of battle), setting out under the constellation *Pushya!*'[10]—After this, while the troops (of both sides) were being mustered and arrayed, the high-souled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying,[11]—'O mighty-armed one, O slayer of Madhu, let us render assistance to the Kurus!'—Krishna, however, did not listen to those words of his.[12] With heart filled with rage (at this), that illustrious son of Yadu's race, viz., the wielder of the plough, then set out on a pilgrimage to the Saraswati.[13] Accompanied by all the Yādavas, he set out under the conjunction of the

asterism called *Maitra*. The Bhoja chief (Kritavarman), however, adopted the side of Duryodhana. Accompanied by Yuyudhāna, Vāsudeva adopted that of the Pāndavas.[14] After the heroic son of Rohini had set out under the constellation *Pushya*, the slayer of Madhu, placing the Pāndavas in his van, proceeded against the Kurus.[15] While proceeding, Rāma ordered his servants on the way, saying,—'Bring all things that are necessary for a pilgrimage, that is, every article of use! Bring the (sacred) fire that is at Dwārakā, and our priests.[16] Bring gold, silver, kine, robes, steeds, elephants, cars, mules, camels, and other draft cattle![17] Bring all these necessaries for a sojourn to the sacred waters, and proceed with great speed towards the Saraswati![18] Bring also some priests to be especially employed, and hundreds upon hundreds of foremost Brāhmanas!'—Having given these orders to the servants, the mighty Valadeva[19] set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Saraswati, he visited all the sacred places along her course,[20] accompanied by priests, friends, and many foremost of Brāhmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels.[21] Diverse kinds of necessaries of life were given away, in large measures and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations.[22] Everywhere, O king, Brāhmanas were promptly gratified with whatever viands they desired.[23] At the command of Rohini's son, men, at different stages of the journey, stored food and drink in large quantities.[24] Costly garments and bedsteads and coverlets were given away for the gratification of Brāhmanas desirous of ease and comfort.[25] Whatever Brāhmana or Kshatriya solicited whatever thing, that, O Bhārata, was seen to be ungrudgingly given to him.[26] All who formed the party proceeded with great happiness and lived happily. The people (of Valarāma's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many![27-28] The road, O king, along which the party proceeded, looked res-

plendent, O hero, and was highly comfortable for all, and resembled heaven itself.[29] There were rejoicings everywhere upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems.[30] The high-souled Valadeva, observant of rigid vows, gave away unto the Brāhmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots.[31] That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold,[32] many steeds belonging to different countries, many vehicles, and many beautiful slaves.[33] Even thus did the high-souled Rāma give away wealth in diverse excellent *tirthas* on the Saraswati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra."[34]

Janamejaya said,—"Tell me, O foremost of men, the features, the origin, and the merits of the several *tirthas* on the Saraswati and the ordinances to be observed while sojourning there![35] Tell me these, in their order, O illustrious one! My curiosity is irrepressible, O foremost of all persons acquainted with *Brahma*!"[36]

Vaiçampāyana said,—"The subject of the features and origin of all these *tirthas*, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king![37] Accompanied by his priests and friends, Valadeva first proceeded to the *tirtha* called *Prabhāsa*. There, the Lord of the constellations (viz., Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of *tirthas* on Earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called *Prabhāsa*."[38-39]

Janamejaya said,—"For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that *tirtha*?[40] How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great *Muni*!"[41]

Vaiçampāyana said,—'Daksha had seven and twenty daughters, O king! These he bestowed (in marriage) upon Soma.[42] Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time.[43] Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all.[44] The adorable Soma took great delight in her. She became very agreeable to him, and, therefore, he enjoyed the pleasures of her company (exclusively).[45] In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, viz., they that were called the constellations, became displeased with that high-souled one.[46] Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him,—'Soma doth not live with us! He always payeth court to Rohini only![47] All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances![48] Hearing these words of theirs, Daksha (saw Soma and) said unto him,—'Behave equally towards all thy wives! Let not a great sin stain thee![49] And Daksha then said unto those daughters of his,—'Go, all of ye, to the presence of Caçin. At my command, he, (otherwise called) Chāndramas, will behave equally towards all of ye![50] Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of Earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively.[51] His other wives then once more came together to their sire and said unto him,—'Employed in serving thee, we will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands![52] Hearing these words of theirs, Daksha once more said unto Soma,—'Behave equally towards all thy wives! Let me not, O Virochana, course thee![53] Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry.[54] Repairing to their sire, they bowed unto him by lowering their heads, and said,—'Soma doth not live with us! Give us thy protection![55] The adorable Chandramas always

lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all!'[56] Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars.[57] Afflicted with phthisis, Caçin began to waste away day by day. He made many endeavours for freeing himself from that disease[58] by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation.[59] In consequence, however, of the wasting of Soma, the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues.[60] And in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated.[61] Then all the celestials, coming to Soma, O king, asked him, saying,—'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity![62] Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and of the phthisis with which he was afflicted.[63] The gods then, having heard those words, repaired to Daksha and said,—'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn![64] Chandramas is very emaciated! Only a small portion of his may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting![65] In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to be gratified (with Soma)![66] —Thus addressed, (Daksha) that Lord of creatures, said these words unto the celestials:—'It is impossible to make my words become otherwise![67] By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Caçin

always behave equally towards all his wives![68] Having bathed also in that foremost of *tirthas* on the Saraswati, the god having the hare for his mark shall, ye gods, grow once more! These words of mine are true![69] For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true![70] Proceeding to the western Ocean at the spot where the Saraswati mingles with the Ocean, that vast receptable of waters, let him adore that God of gods (Mahádeva) there! He will then regain his form and beauty![71] At this command of the (celestial) *Rishi* (Daksha), Soma then proceeded to the Saraswati. He arrived at that foremost of *tirthas* called *Prabhása* belonging to the Saraswati.[72] Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds.[73] All the creatures also, O monarch, having repaired to Prabhása, returned with Soma amongst them to the place where Daksha was.[74] (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saying,[75]—'Do not, O son, disregard women, and never disregard Brahmanas! Go, and attentively obey my commands.'[76] Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before.[77] I have thus told thee everything about how the maker of the night had been cursed, and how also Prabhása became the foremost of all *tirthas*.[78] On every recurring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent *tirtha* of Prabhása and regains his form and beauty.[79] It is for this reason, O lord of Earth, that that *tirtha* is known by the name of *Prabhása*, since bathing there, Chandramas regained his great (*Prabhá*) effulgence.[80] After this, the mighty Valadeva of undecaying glory proceeded to *Chamasodbheda*, that is to that *tirtha* which is called by that name.[81] Giving away many costly gifts at that place, the hero having the plough for his weapon passed one night there and performed his ablutions duly.[82] The elder brother of Kesava then proceeded quickly to *Udapána*. Although the Saraswati seems to be lost there, yet persons crowned with

ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the Earth there."[33-34]

Section XXXVI.

Vaiçampāyana said,—"Valadeva, (as already said) proceeded next to the *tirtha* called Udapāna in the Saraswati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita.[1] Having given away much wealth and worshipped the Brāhmanas, the hero having the plough for his weapon bathed there and became filled with joy.[2] Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the *Soma* juice.[3] His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brāhmanas, viz., Trita, had thereupon cursed them both."[4]

Janamejaya said,—"What is the origin of Udapāna? How did the great ascetic (Trita) fall into a pit there? Why was that foremost of Brāhmanas thrown into that pit by his brothers?[5] How did his brothers, after throwing him into that hole, return to their home? How did Trita perform his sacrifice, and how did he drink *Soma*? Tell me all this, O Brāhmana, if thou thinkest that I can listen to it without impropriety!"[6]

Vaicampāyana continued,—"In a former *Yuga*, O king, there were three brothers that were ascetics. They were called Ekata Dwita, and Trita, and all three were endued with effulgence like that of the Sun.[7] They were like Lords of the creation and were blessed with children. Utterers of *Brahma*, they had, by their penances, acquired the privilege of attaining to the regions of Brahman (after death).[8] With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them.[9] Having obtained great joy in consequence of his sons, the adorable Gautama, after passing a long life here,

went at last to the region (in the other world) that was fit for him.[10] Those kings, however, O monarch, that had been the *Yajamānas* of Gautama, continued to worship Gautama's sons after the sire had proceeded to heaven.[11] Amongst them, however, Trita, by his acts and study (of the *Vedas*), O king, became the foremost, even like his sire Gautama.[12] Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshiped his sire Gautama before him.[13] Once upon a time, the two brothers Etaka and Dwita thought of performing a sacrifice and became anxious for wealth.[14] The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their *Yajamānas* and collecting the needful number of animals,[15] they would joyfully drink the *Soma* juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled.[16] Calling upon all their *Yajamānas* for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered, those high-souled and great *Rishis* came towards the East.[17-18] Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals.[19] Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita.[20] Hear, O king, what those two sinful wretches, viz., Ekata and Dwita, said while conversing with each other![21] They said,—'Trita is skilled in assisting at sacrifices. Trita is devoted to the *Vedas*. Trita is capable of earning many other kine.[22] Let us two, therefore, go away, taking the kine with us! Let Trita go whithersoever he chooses, without being in our company!'[23] As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Saraswati.[24] Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole.[25] That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole

began to utter wails of woe. His two brothers heard his cries.[26] Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother.[27] Thus deserted by his two brothers who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well covered with dust[28] and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch.[29] He feared to die inasmuch as he had not earned the merit of drinking the *Soma* juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking *Soma* even there.[30] While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth.[31] Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the *Hotri* (in imagination),[32] the great ascetic imagined the creeper he saw to be the *Soma* plant. He then mentally uttered the *Richs*, the *Yayushes* and the *Sāmans* (that were neccessary for the performance of a sacrifice).*[33] The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then, O king, (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter.[34] He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk *Soma*, he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing *Rishi*, penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of *Brahma*.[35] During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Vrihaspati (the preceptor of the gods) heard that loud noise (made by Trita).[36] The priest of the celestials said unto the latter,—Trita is performing a sacrifice. We must go there, ye gods![37] Endued with great ascetic merit, if angry, he is competent to

* *Hymns from the three Vedas.*—T.

create other gods!'[38]—Hearing these words of Vrihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on.[39] Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice.[40] Beholding that high-souled one resplendent with beauty, the gods addressed him, saying,—'We have come hither for our shares (in thy offerings)!'[41]—The *Rishi* said unto them,—'Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses!'[42] Then Trita, O monarch, duly gave unto them their shares with proper *mantras*. The gods took them and became very glad.[43] Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired.[44] The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well).[45] He also said,—'Let him that bathes in this well, have the end that is attained by persons that have drunk *Soma*!'[46] At these words, O king, the Saraswati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven.[47] The gods then said unto him,—'Be it as thou wishest!' All of them then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode.[48] Meeting with those two *Rishis*, viz., his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying,[49]—'Since, moved by covetousness, ye ran away, deserting me, therefore, ye shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours![50] The offspring also that ye shall have will consist of leopards and bears and apes!' After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into those shapes in consequence of the words of that truthful sage.[51] Of immeasurable prowess, Valadeva touched the waters of Udapāna. And he gave away diverse kinds of wealth there and worshipped many Brāhmanas.[52] Beholding Udapāna and applauding it repeatedly, Valadeva next proceeded to Vinaçana which also was on the Saraswati."[53]

Section XXXVII.

Vaiçampāyana said,—"Then Valadeva, O king, proceeded to Vinaçana where the Saraswati hath become invisible in consequence of her contempt for Cudras and Ābhiras.[1] And since the Saraswati, in consequence of such contempt, is lost at that spot, the *Rishis*, for that reason, O chief of the Bharatas, always name the place as *Vinaçana*.[2] Having bathed in that *tirtha* of the Saraswati, the mighty Valadeva then proceeded to Subhumika situate on the excellent bank of the same river.[3] There many fair-complexioned *Apsarās*, of beautiful faces, are always engaged in sports of a pure character without any intermission.[4] The gods and the *Gandharvas*, every month, O ruler of men, repair to that sacred *tirtha* which is the resort of Brahman himself.[5] The *Gandharvas* and diverse tribes of *Apsaras* are to be seen there, O king, assembled together and passing the time as happily as they like.[6] There the gods and the *Pitris*, sport in joy, with sacred and auspicious flowers repeatedly rained over them,[7] and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those *Apsaras*, therefore is that *tirtha* on the excellent bank of the Saraswati called *Subhumika*. Valadeva of Madhu's race, having bathed in that *tirtha* and given away much wealth unto the Brāhmanas, heard the sound of those celestial songs and musical instruments.[8] He also saw there many shadows of gods, *Gandharvas*, and *Rākshasas*. The son of Rohini then proceeded to the *tirtha* of the *Gandharvas*.[10] There many *Gandharvas*, headed by Viçwāvasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind.[11] Giving away diverse kinds of wealth unto the Brāhmanas, as also goats and sheep and kine and mules and camels and gold and silver,[12] and feeding many Brāhmanas and gratifying them with many costly gifts that were desired by them, Valadeva of Madhu's race proceeded thence, accompanied by many Brāhmanas and eulogised by them.[13] Leaving that *tirtha* resorted to by *Gandharvas*, that mighty-armed

chastiser of foes, having but one ear-ring, then proceeded to the famous *tirtha* called *Gargaçrota*.[14] There, in that sacred *tirtha* of the Saraswati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament), and of all auspicious and inauspicious portents.[15-16] That *tirtha*, for this reason, came to be called after his name as *Gargaçrota*. There, O king, highly blessed *Rishis* of excellent vows always waited upon Garga, O lord, for obtaining a knowledge of Time.[17]* Smeared with white sandal-paste O king, Valadeva, repairing to that *tirtha*, duly gave away wealth unto many ascetics of cleansed souls.[18] Having given also many kinds of costly viands unto the Brāhmanas, that illustrious one attired in blue robes then proceeded to the *tirtha* called Cankha.[19] There, on the bank of the Saraswati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called *Mahāçankha*, tall as Meru, looking like the White-mountain, and resorted to by many *Rishis*.[20] There dwell *Yakshas*, and *Vidyādharas*, and *Rākshasas* of immeasurable energy, and *Piçāchas* of immeasurable might, and *Siddhas*, numbering in thousands.[21] All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest, O king, is known for this throughout the world.[22-23] That tree is the cause of this celebrated and sacred *tirtha* in the Saraswati. Having given away in that *tirtha* many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu's race,[24] viz., Valadeva, having the plough for his weapon, worshipped the Brāhmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake.[25] Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bath-

* Garga was a celebrated astronomer and astrologer of ancient India. Certain horoscopes left by him have furnished Oriental scholars with important landmarks on the subject of Hindoo chronology.—T

ing in its waters, he worshipped the Brāhmanas.[26] Having given away unto the Brāhmanas diverse articles of enjoyment in profusion, Valadeva then, O king, proceeded along the southern bank of the Saraswati.[27] The mighty armed and illustrious Rāma of virtuous soul and unfading glory then proceeded to the *tirtha* called *Nāgadhanwāna*.[28] Swarming with numerous snakes, O monarch, it was the abode of Vāsuki of great splendour, the king of the snakes. There four and ten thousand *Rishis* also had their permanent home.[29] The celestials, having come there (in days of yore), had, according to due rites, installed the excellent snake Vāsuki as king of all the snakes. There is no fear of snakes in that place, O thou of Kuru's race![30] Duly giving away many valuables there unto the Brāhmanas, Valadeva then set out with face towards the east and reached, one after another hundreds and thousands of famous *tirthas* that occurred at every step.[31] Bathing in all those *tirthas*, and observing fasts and other vows as directed by the *Rishis*, and giving away wealth in profusion,[32] and saluting all the ascetics who had taken up their residence there, Valadeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Saraswati[33] turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled *Rishis* dwelling in the forest of Naimisha.[34] Always smeared with white sandal-paste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder."[35]

Janamejaya said,—"Why, O Brāhmana, did the Saraswati bend her course there in an easterly direction? O best of *Addharyus*, it behoveth thee to tell me everything relating to this![36] For what reason was that delighter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?"[37]

Vaiçampāyana said,—"Formerly, in the *Krita* age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years.[38] Many were the *Rishis*, O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, those

highly blessed ones,[39] after the completion of that twelve years, sacrifice at Naimisha, set out in large numbers for sojurning to *tirthas*.[40] In consequence of the number of the *Rishis*, O king, the *tirthas* on the southern banks of the Saraswati all looked like towns and cities.[41] Those foremost of Brāhmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of *tirthas*, took up their abodes on the bank of the river up to the site of Samantapanchaka.[42] The whole region seemed to resound with the loud *Vedic* recitations of those *Rishis* of cleansed souls, all employed in pouring libations on sacrificial fires.[43] That foremost of rivers looked exceedingly beautiful with those blazing *homa* fires all around, over which those high-souled ascetics poured libations of clarified butter.[44] *Vālikhillyas* and *Açmakuttas*, *Dantolukhalinas*, *Samprakshyānas* and other ascetics,[45]* as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that foreswore beds for the bare and hard earth,[46] all came to that spot in the vicinity of the Saraswati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandākini.[47] Hundreds upon hundreds of *Rishis*, all given to the observance of sacrifices, came thither. Those practicers of high vows, however, failed to find sufficient room on the banks of the Saraswati.[48] Measuring small plots of land with their sacred threads, they performed their *Agnihotras* and diverse other rites.[49] The river Saraswati beheld, O monarch, that large body of *Rishis* penetrated with despair and plunged into anxiety (for want of a broad *thirtha* wherein to perform their rites. For their sake,[50] that foremost of streams came there, having made many abodes for herself in that spot, through kindness for those *Rishis* of

* The first were diminutive little creatures, not bigger than the thumb; the second were probably those that husked their corn with only two pieces of stone without using the usual convenient appliances; the third were persons that lived on raw corn, using their teeth for husking it. I have no idea of who the fourth were.—T.

sacred penances, O Janamejaya!"[51] Having thus, O monarch, turned her course for their sake, the Saraswati, that foremost of rivers, once more flowed in a westerly direction,[52] as if she said,—I must go hence, having prevented the arrival of these *Rishis* from becoming futile!' This wonderful feat, O king, was accomplished there by that great river.[53] Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost one of Kuru's race, do thou perform grand sacrifices and rites![54] Beholding those many receptacles of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rāma.[55] Bathing in those *tirthas* duly and giving away wealth and diverse other articles of enjoyment unto the Brāhmanas, that delighter of Yadu's race[56] also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all *tirthas* on the Saraswati, (viz., *Sapta-Sāraswat*). Numerous feathery creatures have their home there. And it abounded with *Vadari*, *Ingudi*, *Kāçmaryya*, *Plaksha*, *Açwattha*, *Vibhitaka*, *Kakkola*, *Palāça*, *Kariva*, *Pilu*, and diverse other kinds of trees that grow on the banks of the Saraswati.[57-59] And it was adorned with forests of *Karushakas*, *Vilwas*, and *Amrātakas*, and *Atimuktas* and *Kāshandas* and *Pārijātas*.[60] Agreeable to the sight and most charming, it abounded with forests of plaintains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called *Vāneyas*. And it resounded with the chaunting of the *Vedas*, and teemed with diverse kinds of animals.[61-63] And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that *tirtha*, called the *Sapta-Sāraswat*, where the great ascetic Mankanaka had performed his penances and became crowned with success."[64]

Section XXXVIII.

Janamejaya said,—"Why was that *tirtha* called *Sapta-Sāraswat*? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances?[1] In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones!"[2]

Vaiçampāyana said,—"O king, the seven Saraswatis cover this Universe! Whithersoever the Saraswati was summoned by persons of great energy, thither she made her appearance.[3] These are the seven forms of the Saraswati, viz., Suprabhā, Kānchanākshi, Viçālā, Manoramā, Oghavati, Surenu, and Vimalodakā.[4] The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there.[5] The spot resounded with the recitation of sacred hymns and the chaunting of the *Vedas*. In the matter of those sacrificial rites, the very gods lost their coolness, (so grand were the preparations).[6] There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish,[7] many notable ones conversant with righteousness and profit were present. As soon as they thought of the articles, of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there.[8] The *Gandharvas* sang and the diverse tribes of *Apsaras* danced. And they played upon many celestial instruments for all the time.[9] The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder!"[10] During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the *Rishis*, O king, said,—'This sacrifice cannot be said to possess high attributes,[11] since that foremost of rivers, viz, Saraswati, is not to be seen here!'—Hearing these words, the divine Brahman cheerfully thought of Sara-

swati.[13] Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice, Saraswati, O king, appeared there, under the name of Suprabhā.[14] Beholding Saraswati quickly pay that regard to the Grandsire, the *Munis* esteemed that sacrifice highly.[14] Even thus that foremost of rivers, viz., the Saraswati, made her appearance at Pushkara for the sake of the Grandsire and for gratifying the *Munis*.[15] (At another time), O king, many *Munis* mustering together at Naimisha, took up their residence there. Delightful disquisitions occurred among them, O king, about the *Vedas*.[16] There where those *Munis*, conversant with diverse scriptures, took up their abode, there they thought of the Saraswati.[17] Thus thought of, O monarch, by those *Rishis* performing a sacrifice, the highly blessed and sacred Saraswati, for rendering assistance, O king, to those high-souled *Munis* assembled together, made her appearance at Naimisha and came to be called Kāñchanākshi.[18-19] That foremost of rivers, worshipped by all, thus came there, O Bhārata! While (king) Gaya was engaged in the performance of a great sacrifice at Gayā,[20] the foremost of rivers, Saraswati, summoned at Gaya's sacrifice, (made her appearance there). The *Rishis* of rigid vows that were there, named this form of hers at Gayā as Viçālā.[21] That river of swift current flows from the sides of Himavat. Ouddālaka had also, O Bhārata, performed a sacrifice.[22] A large concourse of *Munis* had been gathered there. It was on that sacred region, viz., the northern part of Koçala, O king, that that sacrifice of the high-souled Ouddālaka was performed.[23] Before Ouddālaka began his sacrifice, he had thought of the Saraswati. That foremost of rivers came to that region for the sake of those *Rishis*.[24] Worshipped by all those *Munis* clad in barks and deer-skins, she became known by the name of Manoramā as those *Rishis* mentally called her.[25] While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Saraswati, made her appearance there.[26] Summoned, O monarch, by the high-souled Vaçishtha (who assisted Kuru in his sacrifice), the Saraswati, full of celestial water, appeared at Kurukshetra under the name of Oghavati.[27] Daksha at one time performed

a sacrifice at the source of Gangā. The Saraswati appeared there under the name of the fast flowing Surenu.[28]* Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Saraswati, summoned (by him), appeared there.[29] All these seven forms then came and joined together in that *tirtha* where Valadeva came. And because the seven mingled together at that spot, therefore is that *tirtha* known on Earth by the name of *Sapta-saraswati*.[30] Thus have I told thee of the seven Saraswatis, according to their names. I have also told thee of the sacred *tirtha* called *Sapta-sāraswat*.[31] Listen now to a great feat of Mankanaka, who had from his youth led the life of a *Brahmachārin*. While employed in performing his ablutions in the river,[32] he beheld (one day), O Bhārata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the *Rishi* fell unto the Saraswati.[33] The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts.[34] From those seven portions were born seven *Rishis*, from whom sprung the (nine and forty) *Maruts*. The seven *Rishis* were named Vāyuvega, Vāyuhan, Vāyumandala,[35] Vāyujāta, Vāyuretas, and Vāyuchakra of great energy. Thus were born these progenitors of the diverse *Maruts*.[36] Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of that great *Rishi*, which is well known in the three worlds.[37] In days of yore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a *Kuśā* blade. Thereupon a vegetable juice came out of the wound (and not red blood).[38] Seeing that vegetable juice, the *Rishi* became filled with joy and danced about

* After the 25th verse, almost all the editions have a single line, noticed by Nilakantha in his gloss, about the *Surenu*. It is evidently an interpolation. In the first enumeration of the seven Saraswatis, Surenu comes *after* Oghavati. The occurrence of this one line, therefore, mentioning Surenu *before* Oghavati, and assigning it a place different from that which is assigned to it in verse 29, leaves little room for doubt, that it is an interpolation.—T.

on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupified by his energy, began to dance.[39] Then the gods with Brahman at their head, and the *Rishis* possessed of wealth of asceticism, O king, all went to Mahādeva and informed him of the act of the *Rishi* (Mankanaka). And they said unto him,—'It behoveth thee, O god, to do that which may prevent the *Rishi* from dancing!'[40]—Then Mahādeva, seeing the *Rishi* filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying,[41]—'Why, O Brāhmana, dost thou dance in this way, acquainted as thou art with thy duties? What grave cause is there for such joy of thine, O sage, that, ascetic as thou art, O best of Brāhmanas, and walking as thou dost along the path of virtue thou shouldst act in this way?'[42]

"The *Rishi* said,—'Why seest thou not, O Bhāhmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!'[43] Laughing at the *Rishi* who was stupified by passion, the god said,—'I do not, O Brāhmana, at all wonder at this! Behold me!'[44]—Having said this unto that foremost of *Rishis*, Mahādeva of great intelligence struck his thumb with the end of one of his fingers.[45] Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the *Rishi* became ashamed, O monarch, and fell at the feat of the god.[46] He understood the god to be none else than Mahādeva. Filled with wonder, he said,—'I do not think that thou art any one else than Rudra, that great and Supreme being![47] O wielder of the trident, thou art the refuge of this universe consisting of gods and *Asuras*! The wise say that this universe hath been created by thee![48] At the universal destruction, everything once more enters thee! Thou art incapable of being known by the gods, how then canst thou be known by me?[49] All forms of being that are in the universe are seen in thee! The gods with Brahman at their head worship thy boon-giving self, O sinless one![50] Thou art everything! Thou art the creator of the gods and it was thou who hadst caused them to be created! Through thy grace, the gods pass their time in joy and perfect fearlessness!' Having praised Mahādeva in this manner, the *Rishi* bowed to

him.[51]—'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!'[52]—The god, with a cheerful heart, once more said unto him,—'Let thy asceticism increase a thousand-fold, O Brāhmana, through my grace! I shall also always dwell with thee in this asylum.'[53] The man that will worship me in this *tirtha*, viz., Sapta-sāraswat, there will be nothing unattainable by him here or hereafter. Without doubt, such a one shall go to the region called Sāraswat (in heaven), after death.'[54] Even this the history of *Mankanaka* of abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanyā."[55]

Section XXXIX.

Vaiçampāyana said,—'Having passed one night there, Rāma, having the plough for his weapon, worshipped the dwellers of that *tirtha* and showed his regard for Mankanaka.[1] Having given wealth unto the Brāmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the *Munis*. Rising up in the morning,[2] he took leave of all the ascetics, and having touched the sacred water, O Bhārata, set out quickly for other *tirthas*.[3] Valadeva then went to the *tirtha* known by the name of Uçanas. It is also called Kapālamochana. Formerly, Rāma (the son of Daçaratha) slew a *Rākshasa* and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and stuck to it. Bathing in this *tirtha*, the great *Rishi* became freed from that burthen. The high-souled Kavi (Cukra) had performed his ascetic penances there.[4-5] It was there that the whole science of politics and morals (that goes by Cukra's name) appeared to him by inward light. While residing there, Cukra meditated upon the war of the *Daityas* and the *Dānavas* (with the gods).[6] Arrived at that foremost of *tirthas*, Valadeva, O king, duly made presents unto the high-souled Brāhmanas."[7]

Janamejaya said,—"Why is it called Kapālamochana, where the great *Muni* became freed (from the *Rākshāsa's* head)? For what reason and how did that head stick unto him?"[8]

Vaiçampāyana said,—"Formerly, O tiger among kings, the high-souled Rāma (the son of Daçaratha) lived (for sometime) in the forest of Dandaka, from desire of slaying the *Rākshasas*.[9] At Janasthāna he cut off the head of a wicked-souled *Rākshasa* with a razor-headed shaft of great sharpness. That head fell in the deep forest.[10] That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it stuck to it and remained there.[11] In consequence of that head thus sticking to his thigh, the Brāhmana (Mahodara) of great wisdom could not (with ease) proceed to *tirthas* and other sacred spots.[12] Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the *tirthas* of the Earth (one after another), as heard by us.[13] He went to all the rivers and to the ocean also. (Not finding any relief), the great ascetic spoke of his sufferings to many *Rishis* of cleansed souls[14] about his having bathed in all the *tirthas* without having found the relief he sought. That foremost of Brāhmanas then heard from those sages words of high import[15] about this foremost of *tirthas* situate on the Saraswati, and known by the name of Uçanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success.[16] That Brāhmana then, repairing to that Ouçanasa *tirtha*, bathed in its waters. Upon this, the *Rākshasa's* head, leaving the thigh, fell into the water.[17] Freed from that (dead) head, the *Rishi* felt great happiness. As regards the head itself, it was lost in the waters.[18] Mahodara then, O king, freed from the *Rākshasa's* head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success.[19] The great ascetic, thus freed, after returning to his sacred asylum, spoke of what had happened to those *Rishis* of cleansed souls.[20] The assembled *Rishis*, having heard his words, bestowed the name of *Kapālamochana* on the *tirtha*.[21] The great *Rishi* Mahodara, repairing once more to that foremost of *tirthas*, drank its water and attained to great ascetic success.[22] He of Madhu's race, having given away much wealth unto the Brāhmanas and worshipped them, then proceeded to the asylum of Rushangu.[23] There,

O Bhārata, Ārshtishena had in former days undergone the austerest of penances. There the great *Muni* Viçwāmitra (who had before been a Kshatriya) became a Brāhmana.[24] That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of *Munis* and Brāhmanas.[25] Valadeva of great beauty, surrounded by Brāhmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast off his body.[26] Rushangu, O Bhārata, was an old Brāhmana who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while.[27] Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant.[28] Those ascetics, knowing their sire had become very old, took that ascetic to a *tirtha* on the Saraswati.[29] Brought by his sons to the sacred Saraswati containing hundreds of *tirthas* and on whose banks dwelt *Rishis* unconnected with the world, that intelligent ascetic[30] of austere penances bathed in that *tirtha* according to due rites, and conversant as that foremost of *Rishis* was with the merits of *tirthas*, then cheerfully said, O tiger among men, unto all his sons who were dutifully waiting upon him these words:[31]—'He that would cast off his body on the northern bank of the Saraswati containing much water, while employed in mentally reciting sacred *mantras*, would never again be afflicted with death!'[32] The righteous-souled Valadeva, touching the water of that *tirtha* and bathing in it, gave considerable wealth unto the Brāhmanas, devoted as he was to them.[33] Possessed of great might and great prowess, Valadeva then proceeded to that *tirtha* where the adorable Grandsire had created the mountains called Lokāloka, where that foremost of *Rishis*, viz., Ārshtishena of rigid vows, O thou of Kuru's race, had by austere penances acquired the status of Brāhmanhood, where the royal sage Sindhudwipa, and the great ascetic Devāpi, and the adorable and illustrious *Muni* Viçwāmitra of austere penances and fierce energy, had all acquired a similar status."[34-36]

Section XL.

Janamejaya said,—"Why did the adorable Ārshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brāhmana?[1] How also did Devāpi, O Brāhmana, and how Viçwāmitra, O best of men, acquire the same status? Tell me all this, O adorable one! Great is my curiosity to listen to all this!"[2]

Vaiçampāyana said,—"Formerly, in the *Krita* age, O king, there was a foremost of regenerate persons called Ārshtishena. Residing in his preceptor's house, he attended to his lessons every day.[3] Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the *Vedas*, O monarch![4] In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the *Vedas* than which there is nothing superior.[5] Acquiring great learning and a mastery of the *Vedas*, that foremost of *Rishis* became crowned with success in that *tirtha*. He then bestowed three boons on that place.[6] (He said)—'From this day, a person, by bathing in this *tirtha* of the great river (Saraswati), shall obtain the great fruit of a horse sacrifice![7] From this day there will be no fear in this *tirtha* from snakes and wild beasts! By small exertions, again, one shall attain to great results here!'[8] Having said these words, that *Muni* of great energy proceeded to heaven. Even thus the adorable Ārshtishena of great energy became crowned with success.[9] In that very *tirtha*, in the *Krita* age, Sindhudwipa of great energy, and Devāpi also, O monarch, had acquired the high status of Brāhmanhood.[10] Similarly Kuçika's son, devoted to ascetic penances and with his senses under control, acquired the status of Brāhmanhood by practising well-directed austerities.[11] There was a great Kshatriya, celebrated over the world, known by the name of Gādhi. He had a son born to him, of the name of Viçwāmitra of great prowess.[12] King Kauçika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Viçwāmitra on

his throne,[13] himself having resolved to cast off his body. His subjects, bowing unto him, said,—'Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear!'[14] Thus addressed, Gādhi replied unto his subjects, saying,—'My son will become the protector of the wide universe!'[15] Having said these words, and placed Viçwāmitra (on the throne), Gādhi, O king, went to heaven, and Viçwāmitra became king. He could not, however, protect the Earth with even his best exertions.[16] The king then heard of the existence of a great fear of *Rākshasas* (in his kingdom). With his four kinds of forces, he went out of his capital.[17] Having proceeded far on his way, he reached the asylum of Vaçishtha. His troops, O king, caused much mischief there.[18] The adorable Brāhmana Vaçishtha, when he came to his asylum, saw the extensive woods in course of destruction.[19] That best of *Rishis*, viz., Vaçishtha, O king, became angry, O monarch, with Viçwāmitra. He commanded his own *(homa)* cow, saying,—'Create a number of terrible Cavaras!'[20] Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Viçwāmitra and began to cause a great carnage everywhere.[21] Seeing this, the troops fled away. Viçwāmitra the son of Gādhi, however, regarding ascetic austerities highly efficacious, set his heart upon them.[22] In this foremost of *tirthas* of the Saraswati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve.[23] He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics).[24] The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself).[25] Then, having practised diverse kinds of austerities with great devotion, the son of Gādhi became like the Sun himself in effulgence,[26] The boon-giving Grandsire, of great energy, resolved to grant Viçwāmitra, when he had become endued with ascetic merit, the boon the latter desired.[27] The boon that Viçwāmitra solicited was that he should be permitted to become a Brāhmana. Brahman, the Grandsire of all the worlds, said unto him,—'So be it.'[28] Having by

his austere penances acquired the status of Brāhmanhood, the illustrious Viçwāmitra, after the attainment of his wish, wandered over the whole Earth like a celestial.[29] Giving away diverse kinds of wealth in that foremost of *tirthas*, Rāma also cheerfully gave away milch cows and vehicles and beds, and ornaments, and food and drink of the best kinds, O king, unto many foremost of Brāhmanas, after having worshipped them duly.[30-31] Then, O king, Rāma proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dālvya-vaka had practised the austerest of penances."[32]

SECTION XLI.

Vaiçampāyana said,—"That delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chaunting of the *Vedas*. There the great ascetic, O king, named Dālvya-vaka,[1] poured the kingdom of Dhritarāshtra the son of Vichitravirya as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous *Rishi*, filled with great wrath, (did that act).[2] In former times, the *Rishis* residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called *Viçwajit* had been completed, the *Rishis* set out for the country of the Pānchālas.[3] Arived there, they solicited the king for giving them one and twonty strong and healthy calves to be given away as *Dakshinā* (in the sacrifice they had completed).[4] Dālvya-vaka, however, (calling those *Rishis*), said unto them,—'Do you divide those animals (of mine) among ye! Giving away these (unto ye), I shall solicit a great king (for some)!'[5] Having said so unto all those *Rishis*, Vaka of great energy, that best of Brāhmanas, then proceeded to the abode of Dhritarāshtra.[6] Arrived at the presence of king Dhritarāshtra, Dālvya begged some animals of him. That best of kings, however, seeing that some of his kine had died without any cause, angrily said unto him,—'Wretch of a Brāhmana, take, if thou likest, these

animals that (are dead)!'[8] Hearing these words, the *Rishi*, conversant wtih duties, thought,—'Alas, cruel are the words that have been addressed to me in the assembly!'[9] Having reflected in this strain, that best of Brāhmanas, filled with wrath, set his heart upon the destruction of king Dhritarāshtra.[10] Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the *tirtha* of the Saraswati, poured those pieces as libations for the destruction of king Dhritarāshtra's kingdom. Observant of rigid vows, the great Dālvya-vaka, O monarch, poured Dhritarāshtra's kingdom as a libation on the fire, with the aid of those pieces of meat.[12]* Upon the commencement of that fierce sacrifice according to due rites. the kingdom of Dhritarāshtra, O monarch, began to waste away.[13] Indeed, O lord, the kingdom of that monarch began to waste away even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life.[14] Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful.[15] Consulting with the Brāhmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away.[16] The king became very cheerless. The Brāhmanas also, O sinless one, became filled with grief. When at last the king failed to save his kingdom,[17] he asked his counsellers, O Janamejaya. (about the remedy). The counsellers reminded him of the evil he had done in connection with the dead kine.[18] And they said.—'The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom!'[19] This is the consequence of ascetic rites. Thence is this great calamity! Go, O king, and gratify that *Rishi* by the side of a receptacle of water on the bank of the Saraswati!'[20] Repairing to the bank of the Saraswati, the king falling at his feet and touching them with his head, joined his hands and said, O thou

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* Pouring a kingdom on the fire means pouring libations on the fire for the object of destroying a kingdom.—T.

Bharata's race, these words,—'I gratify thee, O adorable one, forgive my offence![31] I am a senseless fool, a wretch inspired with avariee! Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace![32] Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom.[33] The *Rishi* became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire.[34] Having freed tho kingdom (from calamities) and taken many animals in gift, he became pleased at heart and once more proceeded to the Naimisha woods.[35] The liberal-minnded king Dhritarāshtra also, of righteous soul, with a cheerful heart, returned to his own capital full of prosperity.[36]

"In that *tirtha*, Vrihashpati also, of great intelligence, for the destruction of the *Asuras* and the prosperity of the denizens of heaven,[37] poured libations on the sacrificial fire, with the aid of flesh. Upon this, the *Asuras* began to waste away and were destroyed by the gods, inspired with desire of victory, in battle.[38] Having with due rites given unto the Brāhmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth and much corn, the illustrious and mighty-armed Rāma then proceeded, O king, to the *tirtha* called *Yāyāta*.[39-40] There, O monarch, at sacrifice of the high-souled Yayāti the son of Nahusha, the Saraswati produced milk and clarified butter.[41] That tiger among men, viz., king Yayāti, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness.[42] Once again, O lord, king Yayāti performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Saraswati gave unto the Brāhmanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart.[43] That foremost of rivers gave unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the six different kinds of taste, and diverse other kinds of things.[44] The Brāhmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised

the monarch and bestowed their auspicious blessings upon him.[35] The gods and the *Gandharvas* were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion.[36] The illustrious Valadeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that *tirtha* of fierce current called *Vaçishthāpavāha.*"[37]*

Section XLII.

Janamejaya said,—"Why is the current of (the *tirtha* known by the name of) Vaçishthāpavāha so rapid? For what reason did the foremost of rivers bear away Vaçishtha?[1] What, O lord, was the cause of the dispute between Vaçishtha and Viçwāmitra? Questioned by me, O thou of great wisdom, tell me all this! I am never satiated with hearing thee!"[2]

Vaiçampāyana said,—"A great enemity arose between Viçwāmitra and Vaçishtha, O Bhārata, due to their rivalry in respect of ascetic austerities.[3] The high abode of Vaçishtha was in the *tirtha* called Sthānu on the eastern bank of the Saraswati. On the opposite bank was the asylum of the intelligent Viçwāmitra.[4] There, in that *tirtha*, O monarch, Sthānu (Mahādeva) had practised the austerest penances. Sages still speak of those fierce feats.[5] Having performed a sacrifice there and worshipped the river Saraswati, Sthānu established that *tirtha* there. Hence it is known by the name *Sthānu-tirtha*, O lord.[6] In that *tirtha*, the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the

* *Mahādānanityas*,—certain classes of gifts are called *Mahādāna*, such as horses, elephants, houses, boats, &c. None but the most superior classes of Brāhmanas could accept such gifts. The theory is that unless the receiver be pure, he cannot but be contaminated by acceptance. To this day, in *çraddhas* of Hindoos, such valuable gifts are not accepted by good and respectable Brāhmanas but are taken by persons who have lost their social position.—T.

gods, in the supreme command of their army.[7] Unto that *tirtha* of the Saraswati, the great *Rishi* Viçwāmitra, by the aid of his austere penances, brought Vaiçishtha. Listen to that history.[8] The two asceties Viçwāmitra and Vaçishtha, O Bhārata, every day challenged each other very earnestly in respect of the superiority of their penances.[9] The great *Muni* Viçwāmitra, burning (with jealousy) at sight of the energy of Vaçishtha, began to reflect on the matter.[10] Though devoted to the performance of his duties, this, however, is the resolution, O Bhārata, that he formed, viz.,—'This Saraswati shall quickly bring, by force of her current, that foremost of ascetics, viz., Vaçishtha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.'[11-12] Having settled this, the illustrious and great *Rishi* Viçwāmitra, with eyes red in wrath, thought of that foremost of rivers.[13] Thus remembered by the ascetic, she became exceedingly agitated. The fair lady, however, repaired to that *Rishi* of great energy and great wrath.[14] Pale and trembling, Saraswati, with joined hands, appeared before that foremost of sages.[15] Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages,—'Tell me what is there that I shall do for thee!'[16] Filled with rage, the ascetic said unto her,—'Bring hither Vaçishtha without delay, so that I may slay him!' Hearing these words, the river became agitated.[17] With joined hands the lotus-eyed lady began to tremble exceedingly in fear, like a creeper shaken by the wind.[18] Beholding the great river in that plight, the ascetic said unto her,—'Without my scruple, bring Vaçishtha into my presence!'[19] Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vaçishtha that was unrivalled on Earth,[20] she repaired to Vaçishtha and informed him of what the intelligent Viçwāmitra had said unto her.[21] Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might denounce on her). She stood in terror of both.[22] Seeing her pale and plunged into anxiety, the righteous-souled Vaçishtha, that foremost of men, O king, said these words unto her.[23]

"Vaçishtha said,—'O foremost of rivers, save thyself! O thou of rapid current, bear me away, otherwise Viçwāmitra will curse thee! Do not feel any scruple.'[24] Hearing these words of that compassionate *Rishi*, the river began to think, O Kauravya, as to what course would be best for her to follow.[25] Even these were the thoughts that arose in her mind,—'Vaçishtha showeth great compassion for me! It is proper for me that I should serve him!'[26] Beholding then that best of *Rishis* (viz., Vaçishtha) engaged in silent recitation (of *mantras*) on her bank, and seeing Kuçika's son (Viçwāmitra) also engaged in *homa*, Saraswati thought,[27]—'Even this is my opportunity!' Then that foremost of rivers, by her current, washed away one of her banks.[28] In washing away that bank, she bore Vaçishtha away. While being borne away, O king, Vaçishtha praised the river in these words:[29]—'From the Grandsire's (*mānasa*) lake thou hast taken thy rise, O Saraswati! This whole universe is filled with thy excellent waters![30] Wending through the firmament, O goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties![31] Thou art *Pushti*, and *Dyuti*, *Kirti*, and *Siddhi* and *Umā*!* Thou art Speech, and thou art *Swāhā*!† This whole universe is dependent on thee! It is thou that dwellest in all creatures, in four forms!'[32]—Thus praised by that great *Rishi*, Saraswati, O king, speedily bore that Brāhmana towards the asylum of Viçwāmitra and repeatedly represented unto the latter the arrival of the former.[33] Beholding Vaçishtha thus brought before him by Saraswati, Viçwāmitra, filled with rage, began to look for a weapon wherewith to slay that Brāhmana.[34] Seeing him filled with wrath, the river, from fear of (witnessing and aiding in) a Brāhmana's slaughter, quickly bore Vaçishtha away to her eastern bank once more. She thus had obeyed the words of both, although she deceived the son of Gādhi by her act.[35] Seeing that best of *Rishis*, viz., Vaçishtha, borne away, the vindictive Viçwā-

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* The respective embodiments of growth, splendour, fame, and success; the last is the supreme goddess, Civa's spouse.—T.

† A *mantrā* of great efficacy.—T.

mitra, filled with wrath, addressed Saraswati, saying,[36]—Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to *Rākshasas*![37] Then, cursed by the intelligent Viçwāmitra, Saraswati flowed for a whole year, bearing blood mixed with water.[38] The gods, the *Gandharvas*, and the *Apsaras*, beholding the Saraswati reduced to that plight, became filled with great sorrow.[39] For this reason, O king, the *tirtha* came to be called *Vaçishthāpavāha* on Earth. The foremost of rivers, however, once more got back her own proper condition."[40]

Section XLIII.

Vaiçampāyana said,—"Cursed by the intelligent Viçwāmitra in anger, Saraswati, in that auspicious and best of *tirthas*, flowed, bearing blood in her current.[1] Then, O king, many *Rākshasas* came, O Bhārata, and lived happily there, drinking the blood that flowed.[2] Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven.[3] After some time had passed away, some *Rishis*, possessed of wealth of asceticism, came to the Saraswati, O king, on a sojourn to her *tirthas*.[4] Those foremost of *Munis*, having bathed in all the *tirthas* and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that *tirtha* where the Saraswati ran a bloody current. Those highly blessed ones, arriving at that frightful *tirtha*,[5] saw the water of the Saraswati mixed with blood and that innumerable *Rākshasas*, O monarch, were drinking it.[7] Beholding those *Rākshasas*, O king, those ascetics of rigid vows made great endeavours for rescuing the Saraswati from that plight.[8] Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her:[9]—'Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress! Hearing it, we shall endeavour (to restore it to its proper condition).'[10] Thus questioned, Saraswati, trembling as she spoke, informed them of everything that had occurred.

Seeing her afflicted with woe, those ascetics told her,[11]—'We have heard the reason. We have heard of thy curse, O sinless lady! All of us shall exert ourselves!'[12] Having said these words unto that foremost of rivers, they then consulted with one another,—'All of us shall emancipate Saraswati from her curse.'[13] Then all those Brāhmanas, O king, worshipping Mahādeva, that Lord of the universe and protector of all creatures, with penances and vows and fasts and diverse kinds of abstenances and painful observances, emancipated that foremost of rivers, viz., the divine Saraswati.[16] Beholding the water of Saraswati purified by those *Munis*, the *Rākshasas* (that had taken up there abode there), afflicted with hunger, sought the protection of those *Munis* themselves.[17] Afflicted with hunger, the *Rākshasas*, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, viz., [18]—All of us are hungry! We have swerved from eternal virtue! That we are sinful in behavior is not of our free will![19] Through the absence of your grace and through our own evil acts, as also through the sexual sins of our women our demerits increase and we have become *Brahma-Rākshasas!* So amongst Vaiçyas and Cudras, and Kshatriyas, those that hate and injure Brāhmanas became *Rākshasas*.[20-21] Ye best of Brāhmanas, make arrangements then for our relief! Ye are competent to relieve all the words!'[23]—Hearing these words of theirs, those ascetics praised the great river. For the rescue of those *Rākshasas*, with rapt minds those ascetics said,[24] —'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is trodden upon, that which is mixed with tears,—shall form the portion of these *Rākshasas!*[25] The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of *Rākshasas!*'[26]—Having purified the *tirtha* in this way, those ascetics thus solicited that river for the relief of those *Rākshasas*.[27] Understanding the views of those great *Rishis*, that foremost of rivers caused her body, O bull among men, to assume a new shape called Arunā.[28]

Bathing in that new river (a branch of the Saraswati) the *Rikshasas* cast off their bodies and went to heaven.[39] Ascertaining all this, the chief of the celestials, (viz., Indra) of a hundred sacrifices, bathed in that foremost of *tirthas* and became cleansed of a grievous sin."[40]

Janamejaya said,—"For what reason was Indra tainted with the sin of Brāhmanicide? How also did he become cleansed by bathing in that *tirtha*?"[41]

Vaiçampāyana said,—"Listen to that history, O ruler of men! Listen to those occurrences as they happened! Hear how Vāsava, in days of yore, broke his treaty with Namuchi![42] (The *Asura*) Namuchi, from fear of Vāsava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying,[43]—'O foremost of *Asuras*, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! I swear this to thee by truth'[44] Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi's head, using the foam of water (as his weapon).[45] The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words,—O slayer of a friend, O wretch![46] Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred.[47] The Supreme Lord of the universe said unto him,—'Performing a sacrifice, bathe with due rites, O chief of the celestials, in Arunā, that *tirtha* which saveth from the fear of sin![48] The water of that river, O Cakra, hath been made sacred by the *Munis!* Formerly the presence of that river at its site was concealed.[49] The divine Saraswati, repaired to the Arunā, and flooded it with her waters. This confluence of Saraswati and Arunā is highly sacred![50] Thither, O chief of the celestials, perform a sacrifice! Give away gifts in profusion! Performing thy ablutions there, thou shalt be freed from thy sin![51] Thus addressed, Cakra, at these words of Brahman, O Janamejaya, performed in that abode of Saraswati diverse sacrifices.[52] Giving away many gifts and bathing in that *tirtha*, he of a hundred sacrifices, viz., the piercer of Vala,

duly performed certain sacrifices and then plunged in the Arunā.[42] He became freed from the sin arising out of the slaughter of a Brāhmana. The lord of heaven then returned to heaven with a joyful heart.[43] The head of Namuchi also fell into that stream, O Bhārata, and the *Asura* obtained many eternal regions, O best of kings, that granted every wish."[44]

Vaicampāyana continued,—"The high-souled Valadeva, having bathed in that *tirtha* and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great *tirtha* of Soma.[45] There, in days of yore, Soma himself, O king of kings, had performed the *Rājasuya* sacrifice. The high-souled Atri, that foremost of Brāhmanas, gifted with great intelligence, became the *Hotri* in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the *Dānavas*, the *Daiteyas*, and the *Rākshasas* (on the other). That fierce battle is known after the name of (the *Asura*) Tāraka. In that battle Skanda slew Tāraka.[46] There, on that occasion, (Skanda, otherwise called) Mahāsena, that destroyer of *Daityas*, obtained the command of the celestial forces. In that *tirtha* is a gigantic *Açwattha* tree. Under its shade, Kārtikeya, otherwise called Kumāra, always resides in person."[47]

Section XLIV.

Janamejaya said,—"Thou hast described the merits of the Saraswati, O best of Brāhmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumāra (by the gods).[1] Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces)! Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the *Daityas!*"[2-3]

Vaiçampāyana said,—"This curiosity that thou feelest is worthy of thy birth in Kuru's race. The words that I shall speak, will, O Janamejaya, conduce to thy pleasure![4] I shall

narrate to thee the investiture of Kumāra and the prowess of that high-souled one, since, O ruler of men, thou wishest to hear it!' In days of yore the vital seed of Maheçwara, coming out, fell into a blazing fire. The consumer of everything, viz., the adorable Agni, could not burn that indestructible seed.' On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that seed of mighty energy.' At the command of Brahman, the lord Agni, approaching (the river) Gangā, threw into her that divine seed possessed of the effulgence of the Sun.' Gangā also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials.' Thereupon Agni's son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikās beheld that child of fiery splendour.'' Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Kirttikās, who were desirous of a son, cried aloud, saying,—'This child is mine, this child is mine!'" Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all, having assumed six mouths.'' Beholding that puissance of the child, the Krittikās, those goddesses of beautiful forms, became filled with wonder.'' And since the adorable child had been cast by the river Gangā upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transfomed into gold!'' With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold.'' Possessed of great energy, the child came to be called by the name of Kārtikeya. At first he had been called by the name of Gāngeya. He became possessed of high ascetic powers.'' Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself.'' Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by *Gandharvas* and ascetics.'' Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and danced before

him.[19] The foremost of all rivers, viz., Gangā, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap).[20] The celestial priest Vrihaspati performed the usual rites after birth, in respect of that child. The *Vedas*, assuming a fourfold form, approached the child with joined hands.[21] The Science of arms, with its four divisions, and all the weapons, as also all kinds of arrows, came to him.[22] One day, the child, of great energy, saw that god of gods, viz., the lord of Umā, seated with the daughter of Himavat, amid a swarm of ghostly creatures.[23] Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks.[24] Their faces were like those of tigers and lions and bears and cats and *makaras*. Others were of faces like those of scorpions; other's of faces like those of elephants and camels and owls. And some had faces like those of vultures and jaekals.[25] And some there were that had faces like those of cranes and pigeons and *Kurus*. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some oceans, and some stood with uplifted dises and maces for their weapons And some looked like masses of antimony and some like white mountains. The seven *Mātris* also were present there, O monarch.[27] And the *Sādddhyas*, the *Viçwedevas*, the *Maruts*, the *Vasus*, the *Pitris*, the *Rudras*, the *Adityas*, the *Siddhas*, the *Dānavas*, the birds,[28] the self-born and adorable Brahman with his sons, and Vishnu, and Cakra, all went thither for beholding that child of unfading glory.[29] And many of the foremost of celestials and *Gandharvas*, headed by Nārada. and many celestial *Rishis* and *Siddhas* headed by Vrihaspati,[30] and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the *Yāmas* and the *Dhāmas*, all went there.[31] Endued with great strength, the child possessed of great aseetic power, proceeded to the presence of that Lord of the gods, (viz., Mahādeva), armed with trident and *Pināka*.[32] Seeing the child coming. the thought entered the mind of *Çiva*, as it did that of Himavat's daughter and that of Gangā and of Agni,[33] as to whom amongst the four the child

would first approach for honoring him or her. Each of them thought,—'He will come to me!'[34] Understanding that this was the expectation cherished by each of those four, he had recourse to his *Yoga* powers and assumed at the same time four different forms.[35] Indeed, the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Cākha and Viçākha and Naigameya.[36] The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting.[37] Viçākha went to the spot where the divine daughter of Himavat was. The adorable Cākha, which is Kartikeya's *Vāyu* form, proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Gangā.[38] All those four forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful.[39] The gods, the *Dānavas*, and the *Rākshasas*, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end.[40] Then Rudra and the goddess Umā and Agni, and Gangā, all bowed unto the Grandsire, that Lord of the Universe.[41] Having duly bowed unto him, O bull among kings, they said these words, O monarch, from desire of doing good unto Kārtikeya:[42]—'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some kind of sovereignty that may be suitable to him and that he may desire!'[43]—At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth.[44] He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the *Gandharvas*, the *Rākshasas*, ghosts, *Yakshas*, birds, and snakes have dominion. Brahman, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods).[45-46] Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures,

O Bhārata![47] And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him.[48] Then the gods headed by Brahman, taking that youth with them, together came to Himavat.[49] The spot they selected was the bank of the sacred and divine Saraswati, that foremost of rivers, taking her rise from Himavat, that Saraswati which, at *Samantapanchaka*, is celebrated over the three worlds.[50] There, on the sacred bank, possessing every merit, of the Saraswati, the gods and the *Gandharvas* took their seats with hearts well pleased in consequence of the gratification of all their desires."[51]

Section XLV.

Vaiçampāyana said,—"Collecting all articles as laid down in the scriptures for the ceremony of investiture, Vrihaspati duly poured libations on the blazing fire.[1] Himavat gave a seat which was adorned with many costly gems. Kārtikeya was made to sit on that auspicious and best of seats decked with excellent gems.[2] The gods brought thither all kinds of auspicious articles, with due rites and *mantras*, that were necessary for a ceremony of the kind.[3] The diverse gods, viz., Indra and Vishnu, both of great energy, and Surya and Chandramas, and Dhātri, and Vidhātri, and Vāyu, and Agni,[4] and Pushan, and Bhaga, and Aryaman, and Ança, and Vivaswat, and Rudra of great intelligence, and Mitra,[5] and the (eleven) Rudras, the (eight) Vasus, the (twelve) Ādityas, the (twin) Açwins, the Viçwedevas, the Maruts, the Sāddhyas, the Pitris,[6] the Gandharvas, the Apsaras, the Yakhas, the Rākshasas, the Pannagas, innumerable celestial *Rishis*,[7] the Vaikhānasas, the Vālikhillyas, those others (among *Rishis*) that subsist only on air and those that subsist on the rays of the Sun,[8] the descendants of Bhrigu and Angiras, many high-souled Yatis,[9] all the Vidyādharas, all those that were crowned with ascetic success,[9] the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kaçyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha,[10] the Seasons, the Planets, and all the luminaries, O monarch, all the rivers in their embodied

forms, the eternal Vedas,[11] the Seas, the Lakes, the diverse *Tirthas*, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king,[12] Aditi the mother of the gods, Hri, Cri, Swāhā, Saraswati, Umā, Cachi Sinivāli, Anumati, Kuhu,[13] the Day of the new Moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits,[14] Airāvat with all his followers, the Divisions of time called Kalā, Kāshthā, Fortnight, the Seasons, Night, and Day, O king,[15] the prince of steeds, viz., Ucchaiçravas, Vāsuki the king of the Snakes, Aruna, Gadura, the Trees, the deciduous herbs,[16] and the adorable god Dharma, all came there together. And there came also Kāla, Yama, Mrityu, and the followers of Yama.[17] From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kārtikeya with the status of generalissimo.[18] All the denizens of heaven, O king, brought there every thing neccessary for the ceremony and every auspicious article.[19] Filled with joy, the denizens of heaven made that high-souled youth, that terror of the *Asuras*, the generalisimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Saraswati from golden jars that contained other sacred articles needed for the purpose.[20-21] The Grandsire of the worlds, viz., Brahman, and Kaçyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion.[22] The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that the wind, crowned with ascetic success, and gifted with energy which they could increase at will.[23] They were named Nandisena and Lohitāksha and Ghantākarna and Kumudamālin.[24] The lord Sthānu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of *Asuras*.[25] In the great battle between the gods and the *Asuras*, this companion that

Sthānu gave, filled with wrath, slew, with his hands alone, fourteen millions of *Daityas* of fierce deeds.[46] The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu.[47] The gods then, with Vāsava at their head, and the *Gandharvas*, the *Yakshas*, the *Rākshasas*, the *Munis*, and the *Pitris*, all shouted,—'Victory (to Skanda)!'[48] Then Yama gave him two companions, both of whom resembled Death, viz., Unmātha and Pramātha, possessed of great energy and great splendour.[49] Endued with great prowess, Surya, with a gratified heart, gave unto Kārtikeya two of his followers named Subhrāja and Bhāswara.[50] Soma also gave him two companions' viz., Mani and Sumani, both of whom looked like summits of the Kailāsa mountain and always used white garlands and white unguents.[51] Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwālajihbha and Jyoti.[52] Ança gave unto Skanda of great intelligence five companions, viz., Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana both of whom were exceedingly fierce and possessed of great energy.[53] Vāsava, that slayer of hostile heroes, gave unto Agni's son two companions, viz., Utkroça and Panchaka who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Cakra.[54] The illustrious Vishnu gave unto Skanda three companions, viz., Chakra and Vikrama and Cankrama of great might.[55] The Açwins, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions, viz., Vardhana and Nandana who had mastered all the sciences.[56] The illustrious Dhātri gave unto that high-souled one five companions, viz., Kunda, Kusuma, Kumuda, Damvara and Ādamvara.[57] Tashtri gave unto Skanda two companions named Chakra and Anuchakra both of whom were endued with great strength.[58] The lord Mitra gave unto the high-souled Kumāra two illustrious companions named Suvrata and Satyasandha both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons, and celebrated over the three worlds.[59] Vidhātri gave unto Kārtikeya two

companions of great celebrity, viz., the high-souled Suprabha and Cubhakarman.[40] Pushan gave him, O Bhārata, two companions, viz., Pānitraka and Kālika, both endued with great powers of illusion.[41] Vāyu gave him, O best of the Bharatas, two companions, viz., Vala and Ativala, endued with great might and very large mouths.[42] Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouth like that of the *Timi*.[43] Himavat gave unto Agni's son two companions, O king, viz., Suvarchas and Ativarchas.[44] Meru, O Bhārata, gave him two companions named Kānchana and Meghamālin.[45] Manu also gave unto Agni's son two others endued with great strength and prowess, viz., Sthira and Atisthira.[46] Vindhya gave unto Agni's son two companions named Ucchrita and Agniçringa both of whom fought with large stones.[47] Ocean gave him two mighty companions named Sangraha and Vigraha both armed with mace.[48] Pārvati of beautiful features gave unto Agni's son Unmāda and Pushpadanta and Cankukarna.[49] Vāsuki the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahājaya.[50] Similarly the *Sāddhyas*, the *Rudras*, the *Vasus*, the *Pitris*, the Seas, the Rivers, and the Mountains, all endued with great might,[51] gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments.[52] Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured.[53] They were Cankukarna, Nikumbha, Padma, Kumud, Ananta, Dwādaçabhuja, Krishna, Upakrishnaka,[54] Ghrānaçravas, Kapiskandha, Kānchanāksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit,[55] Ekāksha, Dwādaçaksha, Ekajata, Sahaçravāhu, Vikata, Vyāghrāksha, Kshitikampana,[56] Punyanāman, Sunāman, Suvaktra, Priyadarçana, Pariçruta, Kokonada, Priyamālyānulepana,[57] Ajodara, Gajaçiras, Skandhāksha, Catalochana, Jwālājihbha, Karāla, Citakeça, Jati, Hari,[58] Krishnakeça, Jatādhara, Chaturdanshtra, Ashtajihbha, Meghanāda, Prithuçravas,[59] Vidyutāksha, Dhanurvaktra, Jāthara, Marutāçana, Udarāksha, Rathāksha, Vajranābha, Vasuprabha,[60] Samudravega, Cailakampin, Vrisha, Meshapra-

vāha, Nanda, Upanandaka.[61] Dhumra, Cweta, Kalinga, Siddhārtha, Varada, Priyaka, Nanda, Gonanda,[62] Ānanda, Pramoda, Swastika, Dhruvaka, Kshemavāha, Suvāha, Siddhapatra,[63] Govraja, Kanakāpida, Gāyana, Hasana, Vāna, Khadga,[64] Vaitāli, Atitāli, Kathaka, Vātika, Hansaja, Pakshadigdhānga, Samudronmādana,[65] Ranotkata, Prahāsa. Cwetāsiddha, Nandaka, Kālakantha, Prabhāsa, Kumbhāndaka,[66] Kālakāksha, Cita, Bhutalonmathana, Yajnavāha, Pravāha, Devajāji, Somapa,[67] Majjāla, Kratha, Krātha, Tuhara, Tuhāra, Chitradeva,[68] Madhura. Suprasāda, Kiritin, Vatsala, Madhuvarna, Kalasodara,[69] Dharmada, Manmathakara, Cuchivaktra, Cwetavaktra, Suvaktra, Chāruvaktra, Pāndura,[70] Dandavāhu, Suvāhu, Rajas, Kokilaka, Achala, Kanakāksha, Vālakarakshaka,[71] Sanchāraka, Kokanada, Gridhrapatra, Jamvuka, Lohājvaktra, Javana, Kumbhavaktra, Kumbhaka,[72] Mundagriva, Krishnaujas, Hansavaktra, Chandrabha, Pānikurchas, Camvuka, Panchavaktra, Cikshaka, Chāsavaktra, Jāmvuka, Kharavaktra, and Kunchaka.[73] Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brāhmanas, were given unto him by the Grandsire.[74] Some of them were in youth; some were old, and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kārtikeya.[75] They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bhārata.[76] Some again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs.[77] Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of *makaras* and porpoises.[78] Some had faces like those of cats and some like those of biting flies; and the faces of some were very long. Some had faces like those of the mungoose, the owl, and the crow.[79] Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes.[80] The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles.[81] The faces of some resembled those of Gadura and the rhinoceros and

the wolf. Some had faces like those of cows and mules and camels and cats.[82] Possessed of large stomachs and large legs and limbs, the eyes of some were like stars. The faces of some resembled those of pigeons and bulls.[83] Others had faces like those of *kokilas* and hawks and *Tittiris* and lizards. Some were clad in white robes.[84] Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows.[85] Some had large and protruding stomachs but other limbs very lean; some had large limbs but lean stomachs. The necks of some were very short and the ears of some were very large. Some had diverse kinds of snakes for their ornaments.[86] Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders.[87] Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies.[88] The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads.[89] The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs.[90] Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents.[91] Dressed diversely, some had skins for their robes. Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conch-shells; some were possessed of great effulgence.[92] Some had diadems, some had five tufts of hair on their heads, and the hair of some were very hard. Some had two tufts, some three, and some seven.[93] Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the faces of some were very hairy.[94] Battle was

the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle.[95] Some were of dark complexion, and the faces of somo had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long.[96] The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were haunch-backed. Somo had short hips. The ears and heads of some were like those of elephants.[97] Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards.[98] Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriate elephants of gigantic size.[99] Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials, O Bhārata![100] Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads.[101] Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bhārata! Skilled in all provincial dialects, those puissant ones conversed with one another.[102] Those mighty companions, filled with joy, gambolled there, cutting capers (around Kārtikeya). Some were long-necked, some long-nailed, some long-legged. Some amongst them were large-headed and some large-armed.[103] The eyes of some were yellow, the throats of some were blue, and the ears of some were long, O Bhārata. The stomachs of some were like masses of antimony.[104] The eyes of some were white, the necks of some were red, and some had eyes of a tawny hue. Many were dark in color and many, O king, were of diverse colors, O Bhārata.[105] Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversi-

fied colors and some had golden complexions, and some were endued with splendours like those of the peacock.[106] I shall describe to thee the weapons that were taken by those that came last to Kārtikeya. Listen to me.[107] Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs.[108] Some were armed with *Çatāghnis* and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bhārata.[109] Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and *Bhuçundis* and some had spears on their hands.[110] Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms.[111] Beholding the installation of Kārtikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy.[112] These and many other mighty companions, O king, came to the high-souled and illustrious Kārtikeya.[113] Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kārtikeya.[114] Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kārtikeya and stood surrounding him."[115]

Section XLVI.

Vaicampāyana said,—"Listen now to the large bands of the *mothers*, those slayers of foes, O hero, that became the companions of Kumāra, as I mention their names.[1] Listen, O Bhārata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones.[2] They are Prabhāvati, Viçālākshi, Palitā, Gonasi, Crimati, Vahulā, Vahuputrika,[3] Apsujātā, Gopāli, Vrihadamvālikā, Jayāvati, Mālatikā, Dhruvaratnā, Bhayankari,[4] Vasudāmā,

Sudāmā, Viçokā, Nandini, Ekachudā, Mahāchudā, Chakranemi,[5] Uttejanā, Jayatsenā, Kamalākshi, Cobhanā, Catrunjayā, Krodhanā, Calabhi, Khari,[6] Māgadhi, Cubhavaktrā, Tirthaseni, Gitipriyā, Kalyāni, Kodruromā, Amitāçanā,[7] Meghaswanā, Bhogavati, Subhru, Kanakāvati, Alatākshi, Viryavati, Viddyutjihbhā,[8] Padmāvati, Sunakshatrā, Kandarā, Vahuyojanā, Santānikā, Kamalā, Mahāvalā,[9] Sudāmā, Vahudāmā, Suprabhā, Jaçaswini, Nrityapriyā, Catolukhalamekhalā,[10] Cataghantā, Catānandā, Bhaganandā, Bhāvini, Vapusmati, Chandraçitā, Bhadrakāli,[11] Jhankārikā, Nishkuntikā, Vāmā, Chatwaravāsini, Sumangalā, Swastimati, Vriddhikāmā, Jayapriyā,[12] Ghanadā, Suprsādā, Bhavadā, Janeswari, Edi, Bhedi, Samedi, Vetālojanani,[13] Kanduti, Kālikā, Devamitrā, Tamvusi, Ketaki, Chitrasenā, Achalā,[14] Kukkutikā, Cankshalikā, Cakunikā, Kundarikā, Kokilikā, Kumbhikā, Catodari,[15] Utkrāthini, Jalelā, Mahāvegā, Kankanā, Manojavā, Kantākini, Pradhasā, Putanā,[16] Kheçayā, Antarghati, Vāmā, Kroçanā, Taditprabhā, Mandodari, Tuhundi, Kotarā, Meghavāhini,[17] Subhagā, Lamvini, Lamvā, Vasuchudā, Vikathini, Urddhāvenidharā, Pingākshi, Lohamekhalā,[18] Prithuvaktrā, Madhulikā, Madhukumbhā, Yakshālikā, Matsunikā, Jarāyu, Jarjjarānanā,[19] Khyātā, Dahadahā, Dhamadhamā, Khandakhandā, Pushanā, Manikuttitkā,[20] Amoghā, Lamvapayodharā, Venuvinādharā, Pingākshi, Lohamekshalā,[21] Caçolukamukhi, Krishnā, Kharajanghā, Mahājavā, Ciçumāramukhi, Cwetā, Lohitākshi, Vibhishanā,[22] Jatālikā, Kāmachari, Dirghajihbhā, Valotkatā, Kālehikā, Vāmanikā, Mukutā,[23] Lohitākshi, Mahākāyā, Haripindā, Ekatwachā, Sukusumā, Krishnakarni,[24] Kshurakarni, Chatushkarni, Karnaprāvaranā, Chatushpathaniketā, Gokarni, Mahishānanā,[25] Kharakarni, Mahākarni, Bheriswanamahāswanā, Cankshakumbhaçravā, Bhagadā,[26] Ganā, Suganā, Bhini, Kāmadā, Chatuspatharatā, Bhutirthā, Anyagocharā,[27] Paçudā, Vittadā, Sukhadā, Mahāyaçā, Payodā, Gomahishadā, Suviçālā,[28] Pratishthā, Supratishthā, Rochamānā, Surochanā, Naukarni, Mukhakarni, Vaçirā, Manthini, Ekavaktrā, Megharavā, Meghamāla, and Virochanā.[29] These and many other mothers, O bull of Bharata's race, numbering by thousands, of diverse forms, became the followers of Kārtikeya.[30] Their nails were

long, their teeth were large and their lips also, O Bhārata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments.[31] Possessed of ascetic merit, they were capable of assuming any form at will. Not having much flesh on their limbs, they were of fair complexions and endued with splendour like that of gold.[32] Some amongst them were dark and looked like clouds in hue, and some were of the color of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white.[33] The braids of some were tied upwards, and the eyes of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts.[34] Some had coppery eyes and coppery complexions, and the eyes of some were green. Capable of granting boons and of sojourning at will, they were always cheerful.[35] Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O scorcher of foes.[36] And some partook of the nature of Vāyu, some of Kumāra, some of Brahman, O bull of Bharata's race, and some of Vishnu, and some of Surya, and some of Varāha.[37] Of charming and delightful features, they were beautiful like the *Apsaras*. In voice they resembled the *kokila* and in prosperity they resembled the Lord of Treasures.[38] In battle, their energy resembled that of Cakra. In splendour they resembled fire. In battle they always inspired their foes with terror.[39] Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their prowess also was inconceivable.[40] They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs.[41] Adorned in diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages.[42] These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kārtikeya, at the command of the chief of the celestials.[43] The adorable chastiser of Pāka, O tiger among kings,

gave unto Guha (Kārtikeya) a dart for the destruction of the enemies of the gods.[44] That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun.[45] Civa gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances.[46] Invincible and possessing all the qualities of a good army, that force was known by the name of *Dhananjayā*. It was protected by thirty thousand warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle.[47] Vishnu gave him a triumphal garland that enhances the might of the wearer. Umā gave him two pieces of cloth, of effulgence like that of the Sun.[48] With great pleasure Gangā gave unto Kumāra a celestial water-pot, begotten of *amrita*, and Vrihaspati gave him a sacred stick.[49] Gadura gave him his favorite son, a peacock of beautiful feathers.[50] Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might.[51] The lord Brahman gave unto that god devoted to *Brahma* a black deer-skin. And the Creator of all the worlds also gave him Victory in all battles.[52] Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames.[53] Accompanied by those companions and the mothers, he proceeded for the destruction of the *Daityas*, gladdening all the foremost of the gods.[54] That terrible host of celestials, furnished with standards adorned with bells, and equipt with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars.[55] Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering in thousands.[56] And they also played on their *Patahas* and *Jharjharas* and *Krikachas* and cow-horns and *Ādamvaras* and *Gomukhas* and *Dindimas* of loud sound.[57] All the gods, with Vāsava at their head, praised Kumāra. The celestials and the *Gandharvas* sang and the *Apsaras* danced.[58] Well pleased (with these

attentions) Skanda granted a boon unto all the gods, saying,—I shall slay all your foes,—them, that is, that desire to slay you![59]—Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain.[60] After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds.[61] Accompanied by that vast host, Skanda then set out for the destruction of the *Daityas* and the protection of the denizens of heaven.[62] Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures, (in their embodied forms) proceeded in the van of Kārtikeya's army, O king![63] With that terrible force, which was armed with lances and mallets and blazing hands and maces and heavy clubs and arrows and darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out.[64-65] Beholding him, all the *Daityas* and *Rākshasas* and *Dānavas*, anxious with fear, fled away on all sides.[66] Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away), Skanda, endued with energy and might, became inflamed with wrath.[67] He repeatedly hurled his terrible weapon, viz., the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter.[68] While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth.[69] Thunder-bolts also, with tremendous noise, fell upon the Earth. Everything became as frightful, O king, as it becomes on the day of the universal destruction.[70] When that terrible dart was once hurled by the son of Agni, millions of darts issued from it, O bull of Bharata's race.[71] The puissant and adorable Skanda, filled with joy, at last slew Tāraka, the chief of the *Daityas*, endued with great might and prowess, and surrounded (in that battle) by a hundred thousand heroic and mighty *Daityas*.[72] He then, in that battle, slew Mahisha who was surrounded by eight *Padmas** of *Daityas*. He next slew Tripāda who was sur-

* A very large number.—T.

rounded by a thousand *Ajutas* of *Daityas*.[73] The puissant Skanda then slew Hradodara, who was surrounded by ten *Nikharvas* of *Daityas*, with all his followers armed with diverse weapons.[74] Filling the ten points of the compass, the followers of Kumāra, O king, made a loud noise while those *Daityas* were being slain, and danced and jumped and laughed in joy.[75] Thousands of *Daityas*, O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda.[76] The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone.[77] Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life.[78] In this way the heroic and mighty Kārtikeya slew innumerable foes of the gods, possessed of great strength, that came to fight with him.[79] Then Vali's son Vāna of great might, getting upon the Krauncha mountain, battled with the celestial host.[80] Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kārtikeya, he took shelter within the Krauncha mountain.[81] Inflamed with rage, the adorable Kārtikeya then pierced that mountain with that dart given him by Agni.* The mountain was called *Krauncha* (crane) because of the sound it always produced resembled the cry of a crane.[82] That mountain was variegated with *Çāla* trees. The apes and elephants on it were afrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides.[83] It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals.[84] *Çarabhas* and lions suddenly ran out. In consequence of all this, that mountain, though it was reduced to a very pitiable

* In verse 44 of the previous section it is said that Indra gave him this dart.—T.

plight, still assumed a very beautiful aspect.[85] The *Vidyādharas* dwelling on its summits soared into the air. The *Kinnaras* also became very anxious, distracted by the fear caused by the fall of Skanda's dart.[86] The *Daityas* then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands. The followers of Kumāra, prevailing over them in battle, slew them all,[87] The adorable Skanda, inflamed with rage, quickly slew the son of the *Daitya* chief (Vali) along with his younger brother, even as Indra had slain Vritra (in days before).[88] That slayer of hostile heroes, viz. Agni's son, pierced with his dart the Krauncha mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one.[89] Repeatedly hurled from his hand, the dart repeatedly come back to him. Even such was the might and glory of the adorable son of Agni.[90] With redoubled heroism, and energy and fame and success, the god pierced the mountain and slew hundreds of *Daityas*.[91] The adorable god, having thus slain the enemies of the celestials, was worshipped and honored by the latter and obtained great joy.[92] After the Krauncha mountain had been pierced and after the son of Chanda had been slain, drums were beat, O king, and conchs were blown.[93] The celestial ladies rained floral showers in succession upon that divine lord of *Yogins*.[94] Auspicious breezes began to blow, bearing celestial perfumes. The *Gandharvas* hymned his praises as also great *Rishis* always engaged in the performance of sacrifices.[95] Some speak of him as the puissant son of the Grandsire, viz., Sanatkumāra, the eldest of all the sons of Brahman.[96] Some speak of him as the son of Maheçwara, and some as that of Agni. Some again describe him as the son of Umā or of the Krittikās or of Gangā.[97] Hundreds and thousands of people speak of that Lord of *Yogins*, of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.[98]

"I have thus told thee, O king, everything about the installation of Kārtikeya. Listen now to the history of the sacredness of that foremost of *tirthas* on the Saraswati.[99] That foremost of *tirthas*, O monarch, after the enemies of the gods

had been slain, became a second heaven.[100] The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds.[101] Even thus, O monarch, was that adorable exterminater of the *Daityas* installed by the gods as their generalissimo.[102] That other *tirtha*, O bull of Bharata's race, where in days of yore Varuna the Lord of waters had been installed by the celestials, is known by the name of *Taijasa*.[103] Having bathed in that *tirtha* and adored Skanda, Rāma gave unto the Brāhmanas gold and clothes and ornaments and other things.[104] Passing one night there, that slayer of hostile heroes, viz., Mādhava, praising that foremost of *tirthas* and touching its water, became cheerful and happy.[105] I have now told thee everything about which thou hadst enquired, viz., how the divine Skanda was installed by the assembled gods!"[106]

Section XLVII.

Janamejaya said,—"This history, O regenerate one, that I have heard from thee is exceedingly wonderful, viz., this narration, in detail, of the installation, according to due rites, of Skanda![1] O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account! My hair stands on end and my mind hath become cheerful![2] Having heard the history of the installation of Kumāra and the destruction of the *Daityas*, great hath been my joy! I feel a curiosity, however, in respect of another matter![3] How was the Lord of the waters installed by the celestials in that *tirtha* in days of yore? O best of men, tell me all that, for thou art possessed of great wisdom and art skilled in narration!"[4]

Vaiçampāyana said,—"Listen, O king, to this wonderful history as it transpired truly in a former *kalpa!* In days of yore, in the *Krita* age, O king, all the celestials, duly approaching Varuna, said unto him these words:[5]—'As Cakra, the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers![6] Thou always residest O god, in the Ocean, that home of *makaras!* This

Ocean, the lord of rivers, will then be under thy dominion![7] Thou shalt then wax and wane with Soma!'—(Thus addressed) Varuna answered them, saying,—'Let it be so![8] All the celestials then, assembling together, made Varuna having his abode in the Ocean the Lord of all the waters, according to the rites laid down in the scriptures.[9] Having installed Varuna as the Lord of all acquatic creatures and worshipping him duly, the celestials returned to their respective abodes.[10] Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other receptacles of water as Cakra protects the gods.[11] Bathing in that *tirtha* also and giving away diverse kinds of gifts, Valadeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to *Agni tirtha*, that spot, viz, where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the *Çami* wood.[12] When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe.[13] And they said,—'The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed! Create fire, O puissant Lord!'"[14]

Janamejaya said,—"For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail!"[15]

Vaiçampāyāna said,—"Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the *Çami* wood, that adorable god disappeared from the view.[16] Upon the disappearance of Agni, all the gods, with Vāsava at their head, in great affliction, searched for the missing god.[17] Finding Agni then, they saw that god lying within the entrails of the *Çami* wood.[18] The celestials, O tiger among kings, with Vrihaspati at their head, having succeeded in finding out the god, became very glad with Vāsava amongst them.[19] They then returned to the places they had come from. Agni also, from Bhrigu's curse, became an eater of everything as Bhrigu, that utterer of *Brahma*, had said.[20] The intelligent Valarāma, having bathed there, then proceeded to Brahmayoni where the adorable Grandsire of all the worlds had exercised his functions of

creation.[21] In days of yore, the Lord Brahman, having with all the gods bathed in that *tirtha*, created all the *tirthas*, according to due rites, for the celestials.[22] Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the *tirtha* called *Kauvera* where the puissant Ailavila, having practised severe auterities, obtained, O king, the Lordship over all treasures.[23] While he dwelt there (engaged in austerities), all kinds of wealth and all the precious gems came to him of their own accord. Valadeva, having repaired to that *tirtha* and bathed in its waters, duly gave much wealth unto the Brāhmanas.[24] Rāma beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the *Yakhas*, having practised the severest austerities there, obtained many boons.[25] There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (viz., the north), and a son named Nalakuvara. These the chief of the *Yakshas* speedily obtained there, O thou of mighty arms![26] The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a well-equipt and celestial car, fleet as thought, as also all the affluence of a god.[27] Bathing in that *tirtha* and giving away much wealth, Vala using white unguents thence proceeded quickly to another *tirtha*.[28] Populous with all kinds of creatures, that *tirtha* is known by the name of Vadarapāchana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant."[29]

Section XLVIII.

Vaiçampāyana said,—"Rāma (as already said) then proceeded to the *tirtha* called *Vadarapāchana* where dwell many ascetics and *Siddhas*. There the daughter of Bharadwāja, unrivalled on Earth for beauty, named Cruvāvati, practised severe austerities. She was a maiden who led the life of a *Brahmachārini*.[1-2] That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband.[3]

Many years passed away, O perpetuater of Kuru's race, during which that damsel continually observed those diverse kinds of vows exceedingly difficult of being practised by women.[4] The adorable chastiser of Pāka at last became gratified with her in consequence of that conduct and those penances of hers and that high-regard she showed for him.[5] The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate *Rishi* Vaçishtha.[6] Beholding that foremost of ascetics, viz., Vaçishtha, of the austerest penances, she worshipped him, O Bhārata, according to the rites observed by ascetics.[7] Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying,—'O adorable one, O tiger among ascetics, tell me thy commands, O lord![8] O thou of excellent vows, I shall serve thee, according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Cakra![9] I am gratifying Cakra, the lord of the three worlds, with vows and rigid observances and ascetic penances![10] Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bhārata, saying,[11]—'Thou practisest penances of the austerest kind! This is known to me, O thou of excellent vows! That object also, cherished in thy heart, for the attainment of which thou strivest, O auspicious one,[12] shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances.[13] All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are the root of great happiness.[14] Those men that cast off their bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine![15] Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows!' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain *mantras*[16] at an excellent *tirtha* not far from that hermitage. That *tirtha* came to be known in the three worlds after the name of Indra, O giver of honors![17] Indeed, it was for the purpose of test-

ing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes.[18] The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task, without feeling any fatigue.[19] Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was about to wane but yet those jujubes showed no signs of having been softened.[20] The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs.[21] The beautiful maiden first thrust her feet into the fire. The sinless damsel sat still while her feet began to be consumed.[22] The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the *Rishi* (that had been her guest).[23] Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thrust her limbs into the fire, she felt as much joy as if she had dipped them into cool water.[24] The words of the *Rishi*, viz.,—*Cook these jujubes well*—were borne in her mind, O Bhārata![25] The auspicious damsel, bearing those words of the great *Rishi* in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening.[26] The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain.[27] Beholding this act of hers, the Lord of the three worlds became highly gratified. He then showed himself in his own proper form to the damsel.[28] The chief of the celestials then addressed that maiden of very austere vows, saying,—'I am gratified with thy devotion, thy penances, and thy vows![29] The wish, therefore, O auspicious one, that thou cherishest shall be accomplished! Casting off thy body, O blessed one, thou shalt in heaven live with me![30] This hermitage, again, shall become the foremost of *tirthas* in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of *Vadarapāchana*. It shall be celebrated in the three worlds and shall be praised by great *Rishis*.[31] In this very *tirtha*, O auspicious, sinless, and highly blessed one,

the seven *Rishis* had, on one occasion, left Arundhati (the wife of one of them) while they went to Himavat.[33] Those highly blessed ones, of very rigid vows, had gone there for gathering fruits and roots for their sustenance.[34] While they thus lived in a forest of Himavat for procuring their sustenance, a drought occured extending for twelve years.[34] Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left).[35] Beholding Arundhatī devoted to the austerest of vows, the boon-giving and Three-eyed deity (Mahādeva), highly pleased, came there.[36] The illustrious Mahādeva, assuming the form of a Brāhmana, came to her and said,—I desire alms, O auspicious one![37]—The beautiful Arundhati said unto him,—Our store of food hath been exhausted, O Brāhmana! Do thou eat jujubes![38]—Mahādeva replied,—Cook these jujubes, O thou of excellent vows!—After these words, she began to cook those jujubes for doing what was agreeable to that Brāhmana.[39] Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahādeva). That twelve years' drought then passed away (as if it were a single day).[40] Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away as if it were a single day to her.[41] Then the seven *Rishis*, having procured fruits from the mountain, returned to that spot. The adorable Mahādeva, highly pleased with Arundhati, said unto her,[42]—Approach, as formerly, these *Rishis*, O righteous one! I have been gratified with thy penances and vows![43]—The adorable Hara then stood confest in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words),[44]—The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat![45] The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while![46]—The divine Mahādeva then, addressing Arundhati, said unto her,—Solicit thou the boon, O auspicious dame, which is in thy heart![47]—

Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven *Rishis*, saying,—If, O divine one, thou art gratified with me, then let this spot be an excellent *tirtha!* Let it be known by the name of *Vadarapāchana* and let it be the favorite resort of *Siddhas* and celestial *Rishis!*[48] So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years' fast![49]—The god answered her, saying,—Let it be so!—Praised by the seven *Rishis*, the god then repaired to heaven.[50] Indeed, the *Rishis* had been filled with wonder at sight of the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst.[51] Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows![52] Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this especial boon, O auspicious one,[53] a boon that is superior to what was granted to Arundhati! Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now,[54] *viz.*, that the person who will reside in this *tirtha* for only one night and bathe here with soul fixed (on meditation), will, after casting off his body, obtain many regions of blessedness that are difficult of acquisition (by other means)![55]—Having said these words unto the cleansed Cruvāvati, the thousand-eyed Cakra of great energy then went back to heaven.[56] After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragrance fell there, O chief of Bharata's race![57] Celestial kettle-drums also, of loud sound, were beat there. Auspicious and perfumed breezes also blew there, O monarch![58] The auspicious Cruvāvati then, casting off her body, became the spouse of Indra. Obtaining that status through austere penances, she began to pass her time, sporting with him for ever and ever."[59]

Janamejaya said,—"Who was the mother of Cruvāvati.

and how was that fair damsel reared? I desire to hear this, O Brāhmana, for the curiosity I feel is great!"[60]

Vaiçampāyana said,—"The vital seed of the regenerate and high-souled *Rishi* Bharadwāja fell upon beholding the large-eyed *Apsarā* Ghritāchi as the latter was passing at one time.[61] That foremost of ascetics thereupon held it in his hand. It was then kept in a cup made of the leaves of a tree. In that cup was born the girl Cruvāvati.[62] Having performed the usual post-genital rites, the great ascetic Bharadwāja, endued with wealth of penances, gave her a name.[63] The name the righteous-souled *Rishi* gave her in the presence of the gods and *Rishis* was Cruvāvati. Keeping the girl in his hermitage, Bharadwāja repaired to the forests of Himavat.[64] That foremost one among the Yadus, viz., Valadeva of great dignity, having bathed in that *tirtha* and given away much wealth unto many foremost of Brāhmanas, then proceeded, with soul well fixed on meditation, to the *tirtha* of Cakra."[65]

SECTION XLIX.

Vaiçampāyana said,—"The mighty chief of the Yadus, having proceeded to Indra's *tirtha*, bathed there according to due rites and gave away wealth and gems unto the Brāhmanas.[1] There the chief of the celestials had performed a hundred horse-sacrifices and given away enormous wealth unto Vrihaspati.[2] Indeed, through the assistance of Brāhmanas conversant with the *Vedas*, Cakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brāhmanas were profuse.[3] Having duly completed those hundred sacrifices, O chief of the Bharatas, Cakra of great splendour came to be called by the name of *Çatakratu*.[4] That auspicious and sacred *tirtha*, capable of cleansing from every sin, thereupon came to be called after his name as *Indra-tirtha*.[5] Having duly bathed there, Valadeva worshipped the Brāhmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of *tirthas* called after

the name of Rāma.[6] The highly blessed Rāma of Bhrigu's race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatriyas.[7] (After achieving such feats) Rāma performed in that *tirtha* a *Vājapeya* sacrifice and a hundred horse-sacrifices through the assistance of his preceptor Kaçyapa, that best of *Munis*. There, as sacrificial fee, Rāma gave unto his preceptor the whole Earth with her oceans.[8] The great Rāma, having duly bathed there, made presents unto the Brāmamanas, O Janamejaya, and worshipped them thus.[9] Having made diverse presents consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods.[10] Having bathed in that sacred and foremost of *tirthas* that was the resort of gods and regenerate *Rishis*, Valadeva duly worshipped the ascetics there, and then proceeded to the *tirtha* called Yamunā.[11] Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that *tirtha* the *Rājasuya* sacrifice, O lord of Earth![12] Having in battle subjugated both men and celestials and *Gandharvas* and *Rākshasas*, Varuna, O king,[13] that slayer of hostile heroes, performed his grand sacrifice in that *tirtha*. Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the *Dānavas*, inspiring the three worlds with terror.[14] After the completion of that foremost of sacrifices, viz., the *Rājasuya* (of Varuna), a terrible battle, O Janamejaya, ensued amongst the Kshatriyas.[15] The ever liberal and puissant Valadeva, having worshipped the *Rishis* there, made many presents unto those that desired them.[16] Filled with joy and praised by the great *Rishis*, Valadeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus leaves, then proceeded to the *tirtha* called Āditya.[17] There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy.[18] There, in that *tirtha* situate on the bank of that river, all the gods with Vāsava at their head, the *Viçwedevas*, the *Maruts*, the *Gandharvas*, the *Apsaras*,[19] the Island-born (Vyāsa), Cuka, Krishna the slayer

of Madhu, the *Yakshas*, the *Rākshasas*, and the *Piçāchas*, O king,[20] and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed, in that auspicious and sacred *tirtha* of the Saraswati, Vishnu himself, having in days of yore slain the *Asuras* Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions.[21-22] The Island-born (Vyāsa) also, of virtuous soul, O Bhārata, having bathed in that *tirtha*, obtained great *Yoga* powers and attained to high success.[23] Endued with great ascetic merit, the *Rishi* Asita-Devala also, having bathed in that very *tirtha* with soul rapt in high *Yoga* meditation, obtained great *Yoga* powers."[24]

Section L.

Vaiçampāyana said,—"In that *tirtha* lived in days of yore a *Rishi* of virtuous soul, named Asita-Devala, observant of the duties of domesticity.[1] Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured any one. In word, deed, and thought, he maintained an equal behaviour towards all creatures.[2] Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial.[3] The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and the Brāhmanas (that came to him). Ever devoted to righteousness, he always practised the vow of *Brahmacharya*.[4] Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to *Yoga* and rapt in meditation and leading the life of a mendicant, came to Devala's asylum.[5] Possessed of great splendour, that great ascetic, ever devoted to *Yoga*, O monarch, while residing in Devala's asylum, became crowned with ascetic success.[6] Indeed, while the great *Muni* Jaigishavya resided there, Devala kept his eyes on him, never neglecting him at any time.[7] Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics.[8] At the hour,

however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms.[9] Beholding that great ascetic re-appear in the guise of a mendicant, Devala showed him great honors and expressed much gratification.[10] And Devala worshipped his guest, O Bhārata, according to the measure of his abilities, after the rites laid down by the *Rishis* and with great attention for many years.[11] One day, however, O king, in the sight of that great *Muni*, a deep anxiety perturbed the heart of the high-souled Devala.[12] The latter thought within himself,—"Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word!"[13]—Having thought of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him.[14] Arrived at the coast of the Ocean, that lord of rivers, O Bhārata, the righteous-souled Devala saw Jaigishavya arrived there before him.[15] The lord Asita, at this sight, became filled with wonder and thought within himself,—'How could the mendicant come to the ocean and perform his ablutions even before my arrival?'[16] Thus thought the great *Rishi* Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred *mantras*.[17] Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum, O Janamejaya, bearing with him his earthen vessel filled with water.[18] As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there.[19] The great ascetic Jaigishavya never spoke a word to Devala but lived in the latter's asylum as if he were a piece of wood.[20] Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there), Asita now saw him returned to his hermitage before his own return.[21] Witnessing this power, derived through *Yoga*, of Jaigishavya's penances, Asita-Devala, O king, endued with great intelligence, began to reflect upon the matter.[22] Indeed, that best of ascetics, O monarch, wondered much, saying,—'How could this one be seen in the ocean and again in my hermitage?'[23] While employed in such thoughts, the ascetic Devala,

conversant with *mantras*, then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya wedded to a life of mendicancy really was.[24] Devala saw crowds of sky-ranging *Siddhas* rapt in meditation, and he saw Jaigishavya reverentially worshipped by those *Siddhas*.[25] Firm in the observance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven.[26] He next beheld him proceed to the region of the *Pitris*. Devala saw him then proceed to the region of Yama.[27] From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the abode of Soma. He was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices.[28] Thence he proceeded to the regions of the *Agnihotris* and thence to the region of those ascetics that perform the *Darca* and the *Paurnamāsa* sacrifices.[29] The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods.[30] Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called *Chāturmāsya* and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the *Agnishtoma* sacrifice.[31] Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called *Agnishutta*.[32] Indeed, Devala next saw him in the regions of those highly wise men that perform that foremost of sacrifices, viz., *Vājapeya*, and that other sacrifice in which a profusion of gold is necessary.[33] Then he saw Jaigishavya in the region of those that perform the *Rājasuya* and the *Pundarika*.[34] He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered.[35] Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called *Sautrāmani* and that other in which the flesh, so difficult to procure, of all living animals is required.[36] Jaigishavya was then seen in the regions of those that perform the sacrifice called *Dādaçāha* and diverse others of a similar character.[37] Asita next saw his guest sojourning in the region

of Mitrāvaruna and then in that of the Ādityas.[38] Asita then saw his guest pass through the regions of the Rudras, the Vasus, and Vrihaspati.[39] Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the *Brahmasatris*.[40] Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands.[41] Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavya, that foremost of ascetics, who, rapt in *Yoga*, vanished from his sight.[42] The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his *Yoga*.[43] Then the self-restrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of *Siddhas* in the regions of the *Brahmasatris*, saying,[44]—'I do not see Jaigishavya! Tell me where that ascetic of great energy is! I desire to hear this, for great is my curiosity!'[45]

"The *Siddhas* said,—Listen, O Devala of rigid vows, as we speak to thee the truth! Jaigishavya hath gone to the eternal region of Brahman!'"[46]

Vaiçampāyana continued,—"Hearing these words of those *Siddhas* residing in the regions of the *Brahmasatris*, Asita endeavoured to soar aloft but he soon fell down.[47] The *Siddhas* then, once more addressing Devala, said unto him,—'Thou, O Devala, art not competent to proceed thither, viz., the abode of Brahman, whither Jaigishavya hath gone!'"[48]

Vaiçampāyana continued,—"Hearing those words of the *Siddhas*, Devala came down, descending from one region to another in due order.[49] Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there.[50] Then Devala, beholding the power derived through *Yoga* of Jaigishavya's penances, reflected upon it with his righteous understanding,[51] and approaching that great ascetic, O king, with humility, addressed the high-souled Jaigishavya, saying,—'I desire, O adorable one, to adopt the religion of *Moksha* (Emancipation)!'[52] Hearing these words of his, Jaigishavya gave

him lessons. And he also taught him the ordinances of *Yoga* and the supreme and eternal duties and their reverse.[53] The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end.[54] Then all creatures, with the *Pitris*, beholding Devala resolved to adopt the religion of *Moksha*, began to weep, saying,—'Alas, who will henceforth give us food!'[55] Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of *Moksha*.[56] Then all kinds of sacred fruits and roots, O Bhārata, and flowers and deciduous herbs, in thousands, began to weep, saying,[57]—'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do!'[58] At this, that best of ascetics began to reflect with the aid of his understanding, saying,—'Which amongst these two, viz., the religion of *Moksha* or that of Domesticity, will be the better for me?*'[59] Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of *Moksha*.[60] Having indulged in those reflections, Devala, in consequence of that resolve, obtained the highest success, O Bhārata, and the highest *Yoga*.[61] The celestials then, headed by Vrihaspati, applauded Jaigishavya and the penances of that ascetic.[62] Then that foremost of ascetics, viz., Nārada, addressing the gods, said,—'There is no ascetic penance in Jaigishavya since he filled Asita with wonder!'[63]—The denizens of heaven then, addressing Nārada who said such frightful words, told him,—'Do not say so about the great ascetic Jaigishavya![64] There is no one superior or even equal to this high-souled one in force of energy and penance and *Yoga*!'[65] Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the *tirtha* of those two

* The religion of Domesticity requires the worship of gods and guests, and the performance of sacrifices. That of *Moksha* does not require the performance of these or any other duties, abstention from injury to creatures and meditation being its chief characteristics.—T.

high-souled persons."[46] Bathing there and giving away wealth unto the Brāhmanas, the high-souled wielder of the plough, of noble deeds, earned great merit and then proceeded to the *tirtha* of *Soma*."[47]

Section LI.

Vaiçampāyana said,—"There, in that *tirtha*, O Bhārata, where the Lord of stars had in former days performed the *Rājasuya* sacrifice, a great battle was fought in which Tāraka was the root of the evil.[1] Bathing in that *tirtha* and making many presents, the virtuous Vala of cleansed soul proceeded to the *tirtha* of the *Muni* named Sāraswat. There, during a drought extending for twelve years, the sage Sāraswat, in former days, taught the *Vedas* unto many foremost of Brāhmanas."[2-3]

Janamejaya said,—"Why did the sage Sāraswat, O thou of ascetic merit, teach the *Vedas* unto the *Rishis* during a twelve years, drought?"[4]

Vaicampāyana continued,—"In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhicha. Possessing a complete control over his senses, he led the life of a *Brahmachārin*.[5] In consequence of his excessive ascetic austerities Cakra was afflicted with a great fear. The sage could not be turned (away from his penances) by the offer of even diverse kinds of rewards.[6] At last the chastiser of Pāka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial *Apsarā* by name Alamvushā.[7] Thither where on the banks of the Saraswati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance.[8] Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. Having fallen into the Saraswati, the latter held it with care.[9] Indeed, O bull among men, the River, beholding that seed, held it in her womb. In time the seed developed into a fœtus and the great river held it so that it might be inspired with life as a child.[10] When the

time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that *Rishi*.[11] Beholding that best of *Rishis* in a conclave, Saraswati, O monarch, while making over the child, said these words:[12]—O regenerate *Rishi*, this is thy son whom I held through devotion for thee! That seed of thine, which fell at sight of the *Apsarā* Alamvushā,[13] had been held by me in my womb, O regenerate *Rishi*, through devotion for thee, and well knowing that that energy of thine would never suffer destruction![14] Given by me, accept this faultless child of thy own!' Thus addressed by her, the *Rishi* accepted the child and felt great joy.[15] Through affection, that foremost of Brāhmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata's race, for some time.[16] Gratified with the River, the great ascetic Dadhicha then gave a boon to her, saying,—The *Viçwedevas*, the *Rishis*, and all the tribes of the *Gandharvas* and the *Apsaras*, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them![17] Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king![18]—'Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know thee, O foremost of rivers![19] Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Sāraswat![20] This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Sāraswat![21] During a drought extending for twelve years, this Sāraswat, O blessed one, will teach the *Vedas* unto many foremost of Brāhmanas![22] O blessed Saraswati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers![23]' Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata's race, taking with her that child.[24] Meanwhile, on the occasion of a war between the gods and the *Dānavas*, Cakra wandered through the three worlds in search of weap-

ons.[25] The great god, however, failed to find such weapons as were fit to slay the foes of the celestials.[26] Cakra then said unto the gods,—The great *Asuras* are incapable of being dealt with by me! Indeed, without the bones of Dadhicha, our foes could not be slain![27] Ye best of celestials, repair, therefore, to that foremost of *Rishis* and solicit him, saying,—Grant us, O Dadhicha, thy bones! With them we will slay our foes!'—[28] Beseeched by them for his bones, that foremost of *Rishis*, O chief of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit.[29] With his bones, meanwhile, Cakra joyfully caused to be made many kinds of weapons, such as thunder-bolts, disci, heavy maces, and many kinds of clubs and bludgeons.[30] Equal unto the Creator himself, Dadhicha, had been begotten by the great *Rishi* Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances.*[31] Of stout limbs and possessed of great energy, Dadhicha had been made the strogest of creatures in the world. The puissant Dadhicha, celebrated for his glory, became tall like the king of mountains. The chastiser of Pāka had always been anxious on account of his energy.[32] With the thunder-bolt born of *Brahma* energy, and inspired with *mantras*, O Bhārata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the *Daityas*.[33] After a long and dreadful time had elapsed since then, a drought, O king, occurred that extended for twelve years.[34] During that drought extending for twelve years, the great *Rishis*, for the sake of sustenance, fled away, O monarch, on all sides.[35] Beholding them scattered in all directions, the sage Sāraswat also set his heart on flight. The river Saraswati then said unto him,[36]—'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!'[37] Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the *Rishis* and the gods. He got also his daily food and thus continued to support both his life-

* Nilakantha seems to me to misunderstand this verse.—T.

breaths and the gods.[38] After that twelve years' drought had passed away, the great *Rishis* solicited one another for lectures on the *Vedas*.[39] While wandering with famished stomachs, the *Rishis* had lost the knowledge of the *Vedas*. There was, indeed, not one amongst them that could understand the scriptures.[40] It chanced that some one amongst them encountered Sāraswat, that foremost of *Rishis*, while the latter was reading the *Vedas* with concentrated attention.[41] Coming back to the conclave of *Rishis*, he spoke to them of Sāraswat of unrivalled splendour and god like mien engaged in reading the *Vedas* in a solitary forest.[42] Then all the great *Rishis* came to that spot, and jointly spoke unto Sāraswat, that best of ascetics, these words:[43]—'Teach us, O sage!' Unto them the ascetic replied, saying,—'Become ye my disciples duly!'[44] The conclave of ascetics answered,—'O son, thou art too young in years!' Thereupon he answered the ascetics,—'I must act in such a way that my religious merit may not suffer a diminution![45] He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other![46] It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that *Rishis* found their claim to merit! He amongst us is great who is capable of reading and understanding the *Vedas*!'[47] Hearing these words of his, those *Munis* duly became his disciples and obtaining from him their *Vedas* once more began to practise their rites.[48] Sixty thousand *Munis* became disciples of the regenerate *Rishi* Sāraswat for the sake of acquiring their *Vedas* from him.[49] Owning obedience to that agreeable *Rishi* though a boy, the *Munis* each brought a handful of grass and offered it to him for his seat.[50] The mighty son of Rohini, and elder brother of Keçava, having given away wealth in that *tirtha*, then joyfully proceeded to another where lived (in days of yore) an old lady without having passed through the ceremony of marriage."[51]

Section LII.

Janamejaya said,—"Why, O regenerate one, did that maiden betake herself to ascetic penances in days of old? For what

reason did she practise penances, and what was her vow?[1] Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid employed herself in penances."[2]

Vaiçampāyana said,—"There was a *Rishi* of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king,[3] created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven.[4] That faultless and amiable and fair-browed maiden, meanwhile, of eyes like lotus petals, continued to practise severe and very rigid penances. She worshipped the *Pitris* and the gods with fasts.[5] In the practice of such severe penances a long period elapsed. Though her sire had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her.[6] Continuing to emaciate her body with austere penances, she devoted herself to the worship of the *Pitris* and the gods in that solitary forest.[7] Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy.[8] At last when she (became very old so that she) could no longer move even a single step without being aided by any one, she set her heart upon departing for the other world.[9] Beholding her about to cast off her body, Nārada said unto her.—"O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by the rite of marriage![10] O thou of great vows, we have heard this in heaven! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness![11] Hearing these words of Nārada, the old lady went to a concourse of *Rishis* and said,—"I shall give him half my penances who will accept my hand in marriage![12] After she had said those words, Gālava's son, a *Rishi* known by the name of Cringavat, accepted her hand, having proposed this compact to her:[13]—'With this compact, O beautiful lady, I shall accept thy hand, viz., that thou shalt live with me for

only one night!' Having agreed to that compact, she gave him her hand.[14] Indeed, Gālava's son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her.[15] On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes.[16] Beholding her blazing with beauty, Gālava's son became very happy and passed one night in her company. At morn she said unto him,[17]—'The compact, O Brāhmana, I had made with thee, hath been fulfilled, O foremost of ascetics! Blessed be thou, I shall now leave thee!'[18] After obtaining his permission, she once more said.—'He that will, with rapt attention, pass one night in this *tirtha* after having gratified the denizens of heaven with oblations of water,[19] shall obtain that merit which is his who observes the vow of *Brahmacharya* for eight and fifty years!'[20] Having said these words, that chaste lady departed for heaven. The *Rishi*, her lord, became very cheerless, by dwelling upon the memory of her beauty.[21] In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata's race, and forced to it by her beauty.[22] Even this is the glorious history of the old maid that I have told thee! Even this is the account of her *Brahmacharya* and her auspicious departure for heaven.'[23] While there, Valadeva heard of the slaughter of Calya. Having made presents unto the Brāhmanas there, he gave away to grief, O scorcher of foes, for Calya who had been slain by the Pāndavas in battle.[24] Then he of Madhu's race, having come out of the environs of Samantapanchaka, enquired of the *Rishis* about the results of the battle at Kurukshetra.[25] Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those high-souled ones told him everything as it had happened."[26]

Section XLIII.

"The *Rishis* said,—'O Rāma, this Samantapanchaka is said to be the eternal northern altar of Brahman the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice.[1] That foremost of royal sages, viz., the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be called *Kurukshetra* (the field of Kuru)!'[2]

"Rāma said,—'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye *Rishis* possessed of wealth of penances!'[3]

"The *Rishis* said,—'In days of yore, O Rāma, Kuru was engaged in perseveringly tilling the soil of this field. Cakra, coming down from heaven, asked him the reason, saying,[4]—Why, O king, art thou employed (in this task) with such perseverance? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?[5]—Kuru thereupon replied, saying,—O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins![6]—The lord Cakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil.[7] Cakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed.[8] Seeing the king till the soil with unflagging perseverance, Cakra summoned the celestials and informed them of the monarch's occupation.[9] Hearing Indra's words, the celestials said unto their chief of a thousand eyes,—Stop the royal sage, O Cakra, by granting him a boon, if thou canst![10] If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered![11]—Thus exhorted, Cakra then came back to that royal sage and said,—Do not toil any more! Act according to my words![12] Those men that will die here, having abstained from food with all their senses

awake, and those that will perish here in battle, shall, O king, come to heaven![13] They, O thou of great soul, shall enjoy the blessings of heaven, O monarch!—Thus addressed, king Kuru answered Cakra, saying,—So be it![14]—Taking Kuru's leave, the slayer of Vala, viz., Cakra, then, with a joyful heart, quickly went back to heaven.[15] Even thus, O foremost one of Yadu's race, that royal sage had, in days of yore, tilled this plain and Cakra had promised great merit unto those that would cast off their life-breaths here.[16] Indeed, it was sanctioned by all the foremost ones. headed by Brahman, among the gods, and by the sacred *Rishis*, that on Earth there should be no more sacred spot than this![17] Those men that perform austere penances here, would all, after casting off their bodies, go to Brahman's abode.[18] Those meritorious men, again, that would give away their wealth here, would soon have their wealth doubled.[19] They, again, that will, in expectation of good, reside constantly here, will never have to behold the region of Yama.[20] Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last.[21] The chief of the celestials, viz., Cakra, had himself composed a verse here and sang it. Listen to it, O Valadeva![22]—*The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven*![23]—The foremost ones amongst the gods, as also those amongst the Brāhmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, have, after abandoning their bodies, proceeded to heaven.[24] The space between the Tarantuka and the Arantuka and the lakes of Rāma and Chamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures.[25] Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness.[26] Even this was said by Cakra himself about the high blessedness of Kurukshetra. All that Cakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheçwara.'"[27]

Section LIV.

Vaiçampāyana said,—"Having visited Kurukshetra and given away wealth there, he of the Sātwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage.[1] That hermitage was overgrown with *Madhuka* and mango trees, and abounded with *Plakshas* and *Nyagrodhas*. And it contained many *Vilwas* and many excellent jack and *Arjuna* trees.[2] Beholding that goodly asylum with many marks of sacredness, Valadeva asked the *Rishis* as to whose it was.[3] Those high-souled ones, O king, said unto Valadeva,—'Listen in detail, O Rāma, as to whose asylum this was in days of yore![4] Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices.[5] Here a Brāhmani maiden, leading from youth the vow of *Brahmacharya*, became crowned with ascetic success. Ultimately, in the possession of *Yoga* powers, that lady of ascetic penances proceeded to heaven.[6] The high-souled Cāndilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of *Brahmacharya*.[7] Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brāhmanas!' Having heard these words of the *Rishis*, Valadeva entered that asylum.[8] Bidding a farewell to the *Rishis*, Valadeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat and then began to his ascent of the mountain.[9] The mighty Valarāma having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly *tirtha* and wondered at the sight.[10] Beholding the glory of the Saraswati as also the *tirtha* called Plakshapraçravana, Vala next reached another excellent and foremost of *tirthas* called Kāravapana.[11] The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that *tirtha*).[12] Passing one night there with the

ascetics and the Brāhmanas, Rāma then proceeded to the sacred asylum of the Mitrāvarunas.[13] From Kāravapana he proceeded to that spot on the Yamunā where in days of yore Indra and Agni and Aryaman had obtained great happiness.[14] Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the *Rishis* and the *Siddhas* there for listening to their excellent talk.[15] There where Rāma sat in the midst of that conclave, the adorable *Rishi* Nārada came (in course of his wanderings).[16] Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal.[17] Accomplished in song and dance and adored by gods and Brāhmanas, he had with him a beautiful *Vinā* of melodious notes, made of the tortoise-shell.[18] A provoker of quarrels and ever fond of quarrel, the celestial *Rishi* came to that spot where the handsome Rāma was resting.[19] Standing up and sufficiently honoring the celestial *Rishi* of regulated vows, Rāma asked him about all that had happened to the Kurus.[20] Conversant with every duty and usage, Nārada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus.[21] The son of Rohini then, in sorrowful words, enquired of the *Rishi*, saying,—'What is the state of the field? How are those kings now that had assembled there?[22] I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail!'[23]

"Nārada said,—'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors![24] Bhuriçravas too, O son of Rohini, and the valiant chief of the Madras have fallen! These and many other mighty heroes that had assembled there,[25] ready to lay down dear life itself for the victory of Duryodhana,—these kings and princes unreturning from battle,—have all fallen![26] Listen now to me, O Mādhava, about those that are yet alive! In the army of Dhritarāshtra's son, only three grinders of hosts are yet alive![27] They are Kripa and Kritavarman and the valiant son of Drona

These also, O Rāma, have from fear fled away to the ten points of the compass!"[38] After Calya's fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dwaipāyana lake.[39] While lying stretched for rest at the bottom of the lake after stupifying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words.[40] Pierced with wordy darts, O Rāma, from every side, the mighty and heroic Duryodhana hath risen from the lake, armed with his heavy mace.[41] He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rāma, will take place today![42] If thou feelest any curiosity, then hasten, O Mādhava, without tarrying here! Go, if thou wishest, and witness that terrible battle between thy two disciples!"[43]

Vaiçampāyana continued,—"Hearing these words of Nārada, Rāma bade a respectful farewell to those foremost of Brāhmanas and dismissed all those that had accompanied him (in his pilgrimage).[44] Indeed, he ordered his attendants, saying,—'Return ye to Dwārakā!' He then descended from that prince of mountains and that fair hermitage called Plakshapraçravana.[45] Having listened to the discourse of the sages about the great merits of *tirthas*, Rāma of unfading glory sang this verse in the midst of the Brāhmanas:[46]—'Where else is such happiness as that in a residence by the Saraswati? Where else such merits as those in a residence by the Sarawati? Men have departed for heaven, having approached the Saraswati! All should ever remember the Saraswati![47] Saraswati is the most sacred of rivers![47] Saraswati always bestows the greatest happiness on men! Men, after approaching the Saraswati, will not have to grieve for their sins either here or hereafter![48] Repeatedly casting his eyes with joy on the Saraswati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds.[49] Journeying then on that car of great fleetness, Valadeva, that bull of Yadu's race, desirous of beholding the approaching encounter of his two disciples, arrived on the field."[50]

Section LV.

Vaiçampāyana said,—"Even thus, O Janamejaya, did that terrible battle take place. King Dhritarāshtra, in great sorrow, said these words with reference to it.[1]

"Dhritarāshtra said,—'Beholding Rāma approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?'[2]

"Sanjaya said,—'Beholding the presence of Rāma, thy valiant son Duryodhana of mighty arms, desirous of battle, became full of joy.[3] Seeing the hero of the plough, king Yudhishthira, O Bhārata, stood up and duly honored him, feeling great joy the while. He gave him a seat and enquired about his welfare.[4] Rāma then answered Yudhishthira, in these sweet and righteous words that were highly beneficial to heroes, viz.,[5]—I have heard it said by the *Rishis*, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and *Rishis* and high-souled Brāhmanas.[6] Those men that cast off their bodies while engaged in battle on this field, are sure to reside, O sire, in heaven with Cakra himself![7] I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods, that spot is known as the northern (sacrificial) altar of Brahman the Lord of all creatures![8] He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven![9] Saying,—So be it,—O monarch, Kunti's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka.[10] King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pāndavas.[11] While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying,—Excellent, Excellent!—The *Chāranas* fleet as air,* seeing the Kuru king, became filled with delight.[12] Surrounded by the Pāndavas, thy son, the Kuru king, proceeded, assuming

* Nilakantha explains that *Vārtikas* means a class of *Chāranas* that moved with great celerity like that of the air itself.—T.

the tread of an infuriate elephant.[13] All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes.[14] Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it.[15] That was an excellent *tirtha* on the southern side of the Saraswati. The ground there was not sandy and was, therefore, selected for the encounter.*[16] Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda.[17] With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru.[18] Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant.[19] Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion.[20] Duryodhana and Bhima, with uplifted maces, looked in that battle like two mountains with tall summits.[21] Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son;[22] both resembled each other in their feats and looked like Maya and Vāsava. Both endued with great strength, both resembled Varuna in achievements.[23] Each resembling Vāsudeva, or Rāma, or Viçravana's son (Rāvana), they looked, O monarch, like Madhu and Kaitabha.[24] Each like the other in feats, they looked like Sunda and Upasunda, or Rāma and Rāvana, or Vāli and Sugriva.[25] Those two scorchers of foes looked like Kāla and Mrityu. They then ran towards each other like two infuriate elephants,[26] swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes.[27] Those

* Both 15 and 16 are differently read in the Bombay edition. The Bengal reading, however, is preferable.—T.

two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's race, and each was possessed of great prowess.[28] In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriate elephants.[29] Those heroes were unbearable like two tigers accoutered with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures,[30] or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind,[31] roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence,[32] looked like two Suns risen at the hour of the Universal destruction. Looking like two enraged tigers or like two roaring masses of clouds,[33] they became as glad as two maned lions. Like two angry elephants or two blazing fires,[34] those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other,[35] those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy and each regarded the other as a worthy opponent.[36] and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants grunting at each other.[37] Those two foremost of men then looked resplendent like a couple of *Daityas* swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the high-souled Krishna and Rāma of immeasurable energy,[38-39]—Protected by the Kaikeyas and the Srinjayas and the high-souled Pānchālas, behold ye with all these foremost of kings, seated together, this battle that is about to take place between me and Bhima!—Hearing these words of Duryodhana, they did as requested.[40-41] Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven.[42] In the midst of that concourse the mighty-armed and handsome elder brother of Keçava, O monarch, as he sat down, was worshipped by all

around him.[43] In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion looked beautiful like the moon at full surrounded in the night by thousands of stars.[44] Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other with fierce speeches.[45] Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru's race stood, casting angry glances upon each other, like Cakra and Vritra in fight.'"[46]

Section LVI.

Vaiçampāyana said,—"At the outset, O Janamejaya, a fierce wordy encounter took place between the two heroes. With respect to that, king Dhritarāshtra, filled with grief, said this,[1]—'Oh, fie on man, who hath such an end! My son, O sinless one, had been the lord of eleven *chamus* of troops![2] He had all the kings under his command and had enjoyed the sovereignty of the whole Earth! Alas, he that had been so, was now a warrior proceeding to battle, on foot, shouldering his mace![3] My poor son, who had before been the protector of the universe, was now himself without protection! Alas, he had, on that occasion, to proceed on foot, shouldering his mace! What can it be but Destiny?[4] Alas, O Sanjaya, great was the grief that was felt by my son now!' Having uttered these words, that ruler of men, afflicted with great woe, became silent.[5]

"Sanjaya said,—'Deep-voiced like a cloud, Duryodhana then roared from joy like a bovine bull. Possessed of great energy, he challenged the son of Prithā to battle.[6] When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable.[7] Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom.[8] Thunder-bolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin.[9] Rāhu swallowed the Sun

most untimely, O monarch! The Earth with her forests and trees shook greatly.[10] Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the Earth's surface.[11] Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere.[12] Loud and terrific reports were heard on every side, making the hair to stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible.[13] The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter them.[14] Beholding these and other portents, Vrikodara said unto his eldest brother, king Yudhishthira the just,[15]—This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today vomit that wrath, which I have been cherishing for a long while in the secret recesses of my heart,[16] upon this ruler of the Kurus like Arjuna throwing fire upon the forest of Khāndava! Today, O son of Pāndu, I shall extract the dart that lies sticking to thy heart![17] Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame![18] Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments![19] He shall not have again to enter the city called after the elephant![20] The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramānakoti, the attempt to burn us at the house of lac,[21] the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one,[22] of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch, I shall, in one single day, pay off all the debts I owe him![23] Today, the period of life, of this wicked son of Dhritarāshtra, of uncleansed soul, hath reached its close, O chief of the Bharatas! After this day he shall not again look at his father and mother![24] Today, O monarch, the happiness of this wicked king of the

Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty![25] Today this disgrace of Cāntanu's line shall sleep on the bare Earth, abandoning his life-breaths, his prosperity, and his kingdom![26] Today king Dhritarāshtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Cakuni's brain![27]—Having said these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Cakra challenging the *Asura* Vritra.[28] Beholding Duryodhana also standing with uplifted mace like mount Kailāsa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying,[29]—Recall to thy mind that evil act of thyself and king Dhritarāshtra that occurred at Vārnāvata![30] Remember Draupadi who was ill-treated, while in her season, in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Suvala's son![31] Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virāta's city as if we had once more entered the womb! I shall avenge them all today! By good luck, O thou of wicked soul, I see thee today![32] It is for thy sake that that foremost of car-warriors, viz., the son of Gangā, of great prowess, struck down by Yajnasena's son, sleepeth on a bed of arrows![33] Drona also hath been slain, and Karna, and Calya of great prowess! Suvala's son Cakuni too, that root of this fire of hostilities, hath been slain![34] The wretched *Prātikāmin*, who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain![35] These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this![36]—While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying,[37]—What use of such elaborate brag? Fight me, O Vrikodara! O wretch of thy race, today I shall destroy thy desire of battle![38] Mean vermin as thou art, know that Duryodhana is not capable, like an ordinary person, of being terrified by a person like thee![39] For a long time have I cherished this desire! For a long

time hath this wish been in my heart! By good luck the gods have at last brought it about, viz., a mace-encounter with thee![40] What use of long speeches and empty brag, O wicked-souled one! Accomplish these words of thine in acts! Do not tarry at all![41]—Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly.[42] Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle.[43] The kings present once again cheered thy wrathful son with claps like persons exciting an infuriate elephant to an encounter.[44] The high-souled Vrikodara the son of Pāndu then, uplifting his mace, rushed furiously at thy high-souled son.[45] The elephants present there grunted aloud and the steeds neighed repeatedly. The weapons of the Pāndavas who longed for victory blazed forth of their own accord.'"[46]

Section LVII.

"Sanjaya said,—'Duryodhana, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar.[1] They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunder-bolts.[2] Each longing for victory, the battle that took place between them was terrible, making the very hair to stand on end, like that between Indra and Prahlāda.[3] All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two *Kiṅçukas* decked with flowers.[4] During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies.[5]* After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued.[6] Having rested for a little while, those two scorchers of foes, taking up their handsome maces, once again began to ward off each other's attacks.[7] Indeed, when those two war-

* This was due to the innumerable sparks of fire generated by the repeated clash of the maces.—T.

riors of great energy, those two foremost of men, both possessed of great might, once more encountered each other after having taken a little rest, they looked like two elephants infuriate with passion and attacking each other for obtaining the companionship of an elephantess in season.[8] Beholding those two heroes, both armed with maces, and each equal to the other in energy, the gods and *Gandharvas* and men became filled with wonder.[9] Beholding Duryodhana and Vrikodara both armed with mace, all creatures became doubtful as to who amongst them would be victorious.[10] Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other's *laches*, waited each watching the other.[11] The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunder-bolt of Indra.[12] While Bhimasena whirled his weapon, loud and awful was the sound that it produced.[13] Beholding his foe, the son of Pāndu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement.[14] Indeed, the heroic Vrikodara, O Bhārata, as he careered in diverse courses, presented a highly beautiful spectacle.[15] Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat.[16] Bhimasena performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded.[17] He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left.[18] He advanced straight against the enemy. He made *ruses* for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft.[19] He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both

accomplished in encounters with the mace, Bhima and Duryodhana thus careered and fought, and struck each other.[10] Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other.[11] Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons,[12] like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field.[13] Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vāsava. Armed with maces, both began to career in circles.[14] Duryodhana, O monarch, adopted the right *mandala*, while Bhimasena adopted the left *mandala*.[15]* While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks.[16] Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow.[17] The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's uplifted bludgeon.[18] Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again.[19] Loud was the sound, O Bhārata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin.[20] Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima.[21] The massive mace of Bhimasena, meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire.[22] Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect.[23] Marking

* *I. e.*, Duryodhana wheeled around, always turning to his right, while his adversary wheeled around, turning to his left. Both the combatants advanced towards the centre of the lists as they thus wheeled

the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pāndus and the Somakas.[34] Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with their maces,[35] like two elephants approaching and striking each other with their tusks. Both of them O monarch, covered with blood, looked highly beautiful.[36] Even thus progressed that awful battle before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vāsava.[37] Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti.[38] Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana.[39] A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunderbolts from opposite directions.[40] Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very Earth to tremble.[41] The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriate elephant at the sight of a rival elephant.[42] Adopting the left *mandala*, O monarch, and whirling his mace, Suyodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force.[43] Thus struck by thy son, Bhima the son of Pāndu trembled not, O monarch, at which all the spectators wondered exceedingly.[44] That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the combatants present there.[45] Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold.[46] That blow the mighty and fearless Duryodhana warded off by his activity. Beholding this, great was the wonder that the spectators felt.[47] That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunder-bolt and caused the very Earth to tremble.[48] Adopting the manœvre called *Kauçika*, and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter.[49] Baffling Bhima-

sena thus, the Kuru king, endued with great strength, at last in rage struck the former in the chest.[50] Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupified and for a time knew not what to do.[51] At that time, O king, the Somakas and the Pāndavas became greatly disappointed and very cheerless.[52] Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant.[53] Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant.[54] Approaching the Kuru king, the son of Pāndu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son.[55] Bhimasena then struck Duryodhana on one of his flanks. Stupified at that blow, the latter fell down on the Earth, supporting himself on his knees.[56] When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world![57] Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage.[58] The mighty-armed hero, rising up, began to breathe like a mighty-snake, and seemed to burn Bhimasena by casting his glances upon him.[59] That foremost one of Bharata's race then rushed at Bhimasena, as if he would that time crush the head of his antagonist in that battle.[60] The high-souled Duryodhana of terrible prowess then struck the high-souled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain.[61] Thus struck in that battle, the son of Prithā, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy scerections trickling adown.[62] The elder brother of Dhananjaya then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunder-bolt, struck his adversary with great force.[63] Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic *Çāla* in the forest, decked with flowers, uprooted by the violence of the tempest.[64] Beholding thy son prostrated on the Earth, the Pāndavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son

then rose, like an elephant from a lake.[46] That ever-wrathful monarch and great car-warrior then, careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pāndu, with weakened limbs, fell down on the Earth.[46] Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had, fractured Bhima's coat of mail.[47] A loud uproar was then heard in the welkin, made by the denizens of heaven and the *Apsaras*. A floral shower, emitting great fragrance, fell, rained by the celestials.[48] Beholding Bhima prostrated on the Earth, and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes.[49] Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes, steadying himself with great effort.[50]' "

Section LVIII.

"Sanjaya said,—'Beholding that fight thus raging between those two foremost heroes of Kuru's race, Arjuna said unto Vāsudeva,'—Between these two, who, in thy opinion, is superior? Who amongst them hath what meirt? Tell me this, O Janārddana!—'[1]

" 'Vāsudeva said,—The instruction received by them hath been equal. Bhima, however, is possessed of greater might, while the son of Dhritarāshtra is possessed of greater skill and hath laboured more.[2] If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly, he will surely be able to slay Duryodhana.[4] The *Asuras* were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Cakra with the aid of deception.[5] The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception![6] At the time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle.[7] Let this crusher of foes, therefore,

accomplish that vow of his! Let him, with deception, slay the Kuru king who is full of deception.[8] If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger.[9] I tell thee again, O son of Pāndu, listen to me! It is through the fault of king Yudhishthira alone that danger hath once more overtaken us!"[10] Having achieved great feats by the slaughter of Bhishma and the other Kurus, tho king had won victory and fame and had almost attained to the end of the hostilities.[11] Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pāndava,[12] since he hath made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is accomplished, he is a hero; he is again firmly resolved.[13] This old verse uttered by Uçanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning!"[14]—Those amongst the remnant of a hostile force broken flying away for life that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose!*[15]—Cakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life.[16] This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single-combat?[17] I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaying Bhimasena, he jumpeth up

[* c f. Lord Byron's lines in *the Corsair*:—

"And flame for flame and blood for blood must tell,
The tide of triumph ebbes that flow'd too well—
When wrath returns to renovated strife,
And all those who fought for conquest strike for life."—T.]

and leapeth transversely!"[18] If the mighty-armed Bhima do not slay him unfairly, the son of Dhritarāshtra will surely remain king!"[19]—Having heard those words of the high-souled Keçava, Dhananjaya struck his own left thigh before the eyes of Bhimasena.[20] Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a *Yamaka* and other kinds of manœuveres.[21] Sometimes adopting the right *mandala*, sometimes the left *mandala*, and sometimes the motion called *Gomutraka*, the son of Pāndu began to career, O king, stupifying his foe.[22] Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena.[23] Whirling their terrible maces which were smeared with sandal-paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas.[24] Desirous of slaying each other, those two foremost of men, possessed of great heroism, fought like two Gaduras desirous of catching the same snake.[25] While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes.[26] Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest.[27] Striking each other equally like two infuriate elephants, their clashing maces produced peals of thunder.[28] During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued.[29] Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other.[30] When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained.[31] Rushing at each other in that encounter, those two heroes, possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two baffaloes in the mire.[32] All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of *Kinçukas* on the breast of Himavat.[33] During

the progress of the encounter, when Vrikodara (as a *ruse*) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward.[34] Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him.[35] Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the Earth.[36] Having warded off that blow, thy son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon.[37] In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupified.[38] Duryodhana, however, knew not that the son of Pāndu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience.[39] Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again.[40] Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near.[41] Beholding Bhimasena of immeasurable energy, filled with rage and rushing towards him, thy high-souled son, O bull of Bharata's race, desiring to baffle his blow, set his heart on the manœvre called *Avasthāna*. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara.[42-43] Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar,[44] he fiercely hurled his mace at the thighs of the Kuru king as the latter had jumped up for baffling the first aim.[45] That mace, endued with the force of the thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana.[46] That tiger among men, viz., thy son, after his thighs had been broken by Bhimasena, fell down, causing the Earth to echo with his fall.[47] Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The Earth, with her trees and plants and mountains, began to tremble.[48] Upon the fall of that hero who was the head of all monarchs on Earth, fierce and firy winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of Earth fell, large meteors

were seen to flash down from the sky.[49] Bloody showers, as also showers of dust, fell, O Bhārata! These were poured by Magavat, upon the fall of thy son![50] A loud noise was heard, O bull of Bharata's race, in the welkin, made by the *Yakshas*, and the *Rākshasas* and the *Piçāchas*.[51] At that terrible sound, animals and birds, numbering in thousands, began to utter a more frightful noise on every side.[52] Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pāndava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals.[53] A terrific noise seemed to come from with the bowels of the Earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the Earth on all sides.[54] Combatants, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell.[55] Lakes and wells, O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions.[56] Women seemed to look like men, and men to look like women, at that hour, O king, when thy son Duryodhana fell![57] Beholding those wonderful portents, the Pānchālas and the Pāndavas, O bull of Bharata's race, became filled with anxiety.[58] The gods and the *Gandharvas* went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons.[59] Similarly the *Siddhas*, and the *Chāranas* of the fleetest course, went to those places from which they had come, applauding those two lions among men.'"[60]

Section LIX.

"Sanjaya said,—"Beholding Duryodhana felled upon the Earth like a gigantic Cāla uprooted (by the tempest), the Pāndavas became filled with joy.[1] The Somakas also beheld, with hair standing on end, the Kuru king felled upon the Earth like an infuriate elephant felled by a lion.[2] Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying,[3]—O wretch, formerly

laughing at the disrobed, Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as—*Cow, Cow!*[6]—Bear now the fruit of that insult!—Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot.[8] With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch![9]—They that danced at us insultingly, saying,—*Cow, Cow,*—we shall now dance at them, uttering the same words, viz.,—*Cow, Cow!*[7]—We have no guile, no fire, no match at dice, no deception! Depending upon the might of our own arms we resist and check our foes![8]—Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Keçava and the Srinjayas and Dhananjaya and the two sons of Mādri.[9]—They that had dragged Draupadi, while ill, into the assembly, and had disrobed her there, behold those Dhārtarāshtras slain in battle by the Pāndavas through the ascetic penances of Yajnasena's daughter![10] Those wicked-hearted sons of king Dhritarāshtra who had called us *Sessame seeds without kernel,* have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell![11]—Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who we prostrate on the Earth, and addressing the deceitful Duryodhana, said these words.[12] Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it.[13] While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying,[14]—Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima![15] Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper![16] Duryodhana was the lord of eleven *Akshauhinis*

of troops He was the king of the Kurus! Do not, O Bhima, touch a king and a kinsman with thy foot!'[47] His kinsmen are slain! His friends and counsellors are gone! His troops have been exterminated! He has been struck down in battle! He is to be pitied in every respect! He deserves not to be insulted, for remember that he is a king!'[48] He is ruined! His friends and kinsmen have been slain! His brothers have been killed! His sons too have been slain! His funeral cake hath been taken away! He is our brother! This that thou doest unto him is not proper!'[49] *Bhimasena is a man of righteous behaviour!* People used to say this before of thee! Why then, O Bhimasena, dost thou insult the king in this way?'[50]—Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him,[51]—O sire, thou shouldst not give way to anger nor grieve for thyself! Without doubt, thou bearest the dreadful consequences of thy own former acts![52] Without doubt, this sad and woful result had been ordained by the Creator himself, viz., that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race![53] Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bhárata![54] Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death![55] In consequence of thy fault thy brothers, mighty car-warriors all, and thy kinsmen, have been slain by us! I think all this to be the work of irresistible Destiny![56] Thou art not to be pitied! On the other hand, thy death, O sinless one, is enviable! It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen![57] Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons![58] Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief![59] The grief-afflicted wives of Dhritarashtra's sons and grand-

sons, those widows crushed with sorrow, will, without doubt, curse us all !'[20]—Having said these words, Dharma's royal son Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations.' "[21]

SECTION LX.

"Dhritarāshtra said,—'Beholding the (Kuru) king struck down unfairly, what, O *Suta*, did the mighty Valadeva, that foremost one of Madhu's race, say ?[1] Tell me, O Sanjaya, what Rohini's son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion !'[2]

"Sanjaya said,—'Beholding thy son struck at the thighs, the mighty Rāma, that foremost of smiters, became exceedingly angry.[3] Raising his arms aloft, the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings,—Oh, fie on Bhima, fie on Bhima !'[4] Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace !'[5] No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises ! He, therefore, acteth as he likes !'—While uttering these words, Rāma gave way to great wrath. The mighty Valadeva then, uplifting his plough, rushed towards Bhimasena !'[7] The form of that high-souled warrior of uplifted arms then became like that of the gigantic mountains of Kailāsa variegated with diverse kinds of metals.[8] The mighty Keçava, however, ever bending with humility, seized the rushing Rāma, encircling him with his massive and and well-rounded arms.[9] Those two foremost heroes of Yadu's race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky !'[10] For pacifying the angry Rāma, Keçava addressed him, saying,—There are six kinds of advancement that a person may have, viz., one's own advancement, the advancement of one's friends, the advancement of one's friends' friends, the decay of one's enemy, the

decay of one's enemy's friends, and the decay of one's enemy's friends' friends.[11] When reverses happen to one's own self or to one's friends, one should then understand that one's fall is at hand and, therefore, one should at such times look for the means of applying a remedy.[12] The Pāndavas of unsullied prowess are our natural friends. They are the children of our own sire's sister! They had been greatly afflicted by their foes![13] The accomplishment of one's vow is one's duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana.[14] The great *Rishi* Maitreya also, O scorcher of foes, had formerly cursed Duryodhana, saying,—*Bhima will, with his mace, break thy thighs!*[15]—In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pāndavas is founded upon birth and blood as also upon an attraction of hearts.[16] In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!—Hearing these words of Vāsudeva, the wielder of the plough, who was conversant with rules of morality, said,[17]—Morality is well practised by the good. Morality, however, is always afflicted by two things, viz., the desire for Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it.[18] Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three, viz., Morality, Profit, and Pleasure, always succeeds in obtaining great happiness.[19] In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell me![20]—Krishna replied, saying,—Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath![21] Know that the *Kali* age is at hand. Remember also the vow made by the son of Pāndu! Let, therefore, the son of Pāndu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!—'[22]

"Sanjaya continued,—'Hearing this fallacious discourse

from Keçava, O king, Rāma failed to dispel his wrath and become cheerful. He then said in that assembly,[28]—Having unfairly slain king Suyodhana of righteous soul, the son of Pāndu shall be reputed in the world as a crooked warrior![24] The righteous-souled Duryodhana, on the other hand, shall obtain eternal blessedness! Dhritarāshtra's royal son, that ruler of men, who hath been struck down, is a fair warrior![25] Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his Sacrifice by the final ablutions represented by the attainment of glory![26]—Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwārakā.[27] The Pānchālas with the Vrishnis, as also the Pāndavas, O monarch, became rather cheerless after Rāma had set out for Dwārāvati.[28] Then Vāsudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words.[29]

"'Vāsudeva said,—O Yudhishthira the just, why dost thou sanction this unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot? Conversant as thou art with the ways of morality, why dost thou, O king, witness this act with indifference?—[30-31]

"'Yudhishthira answered,—This act, O Krishna, done from wrath, of Vrikodara's touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race![32] By guile were we always deceived by the sons of Dhritarāshtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them.[33] Great is the grief on account of all those acts that is in Bhimasena's heart! Reflecting on all this, O thou of Vrishni's race, I looked on with indifference![34] Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions,

let the son of Pāndu gratify his desire, be it by righteousness or unrighteousness !—'[35]

"Sanjaya continued,—'After Yudhishthira had said this, Vāsudeva, that perpetuator of Yadu's race, said with difficulty, —Let it be so ![36]—Indeed, after Vāsudeva had been addressed in those words by Yudhishthira, the former, who, always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle.[37] Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form.[38] With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying,[39]—The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed ! Rule over her, O monarch, and observe the duties of thy order ![40] He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of Earth ![41] All those wretches headed by Dusçāsana, who used to utter cruel words, as also those other foes of thine, viz., the son of Rādhā, and Cakuni, have been slain ![42] Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive ![43]—

"'Yudhishthira said,—Hostilities have come to an end! King Suyodhana hath been struck down ! The Earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna ![44] By good luck, thou hast paid off thy debt to thy mother and to thy wrath ! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slain !'"—[45]

Section LXI.

"Dhritarāshtra said,—'Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pāndavas and the Srinjayas do ?'[1]

"Sanjaya said,—'Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion,[2]

the Pāndavas with Krishna became filled with delight. The Pānchālas and the Srinjayas also, upon the fall of the Kuru king,[3] waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors.[4] Some stretched their bows; others drew their bowstrings. Some blew their huge conchs; others beat their drums.[5] Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena:[6]—Exceedingly difficult and great hath been the feat that thou hast achieved today in battle, by having struck down the Kuru king, himself a great warrior, with thy mace![7] All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself![8] Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manœvres (characteristic of such encounters)?[9] Thou hast now reached the other shore of these hostilities, that other shore which none else could reach! This feat that thou hast achieved is incapable of being achieved by any other warrior![10] By good luck, thou hast, O hero, like an infuriate elephant, crushed with thy foot the head of Duryodhana on the field of battle![11] Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Dusçāsana, like a lion quaffing the blood of a buffalo![12] By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira![13] In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world![14] Bards and eulogists applauded Cakra after the fall of Vritra even as we are now applauding thee, O Bhārata, after the fall of thy foes![15] Know, O Bhārata, that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!—Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion![16] Whilst those tigers among men, viz., the Pānchālas and the Pāndavas, all filled with delight, were indulging in such language, the slayer of Madhu ad-

dressed them, saying,[17]—Ye rulers of men, it is not proper to slay a slain foe with such cruel speeches repeatedly uttered! This wight of wicked understanding hath already been slain![18] This sinful, shameless, and covetous wretch, surrounded by sinful counsellers and ever regardless of the advice of wise friends, met with his death even then[19] when he refused, though repeatedly urged to the contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pāndu their paternal share in the kingdom which they had solicited at his hand![20] This wretch is not now fit to be regarded either as a friend or a foe! What use in spending bitter breath upon one who hath now become a piece of wood![21] Mount your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch hath been slain with his counsellers and kinsmen and friends![22]—Hearing these rebukes from Krishna, king Duryodhana, O monarch, gave way to wrath and endeavoured to rise.[23] Sitting on his haunches and supporting himself on his two arms, he contracted his eye-brows and cast angry glances at Vāsudeva.[24] The form then of Duryodhana whose body was half raised, looked like that of a poisonous snake, O Bhārata, shorn of its tail.[25] Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vāsudeva with keen and bitter words.[26]—O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima?[27-28] Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelst thou no shame or no abhorence for those acts?[29] Day after day having caused a great carnage of heroic warriors, thou causedst the grandsire to be slain by plaicing Cikhandin to the fore![30] Having again caused an elephant of the name of Açwatthāman to be slain, O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons Thinkest thou that this is not known to me?[31] While again

that valiant hero was about to be slain by this cruel Dhrishtadyumna, thou didst not dissuade the latter![32] The dart that had been begged (of Cakra as a boon) by Karna for the slaughter of Arjuna, was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou?[33] Similarly, the mighty Bhuriçravas, with one of his arms lopped off and while observant of the *Prāya* vow, was caused to be slain by thee through the agency of the high-souled Sātyaki.[34] Karna had done a great feat for vanquishing Pārtha. Thou, however, causedst Açwasena, the son of that prince of snakes (viz., Takshaka,) to be baffled in achieving his purpose![35] When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account, —when, indeed, that foremost of men became anxious to liberate his wheel,—thou causedst that Karna to be then slain![36] If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours![37] By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!—[38]

"'Vāsudeva said,—Thou, O son of Gāndhāri, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod![39] Through thy evil acts those two heroes, viz., Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour![40] Solicited by me, O fool, thou didst not, from avarice, give the Pāndavas their paternal share, acting according to the counsels of Cakuni![41] Thou gavest poison to Bhimasena! Thou hadst also, O thou of wicked understanding, endeavoured to burn all the Pāndavas with their mother at the palace of lac![42] On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain![43] Thou hadst, through Suvala's son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain![44] Through the sinful Jayadratha again, Krishnā was on another

occasion persecuted when the Pāndavas, her lords, had gone out ahunting towards the hermitage of Trinavindu![45] Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain![46] All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature![47] Thou hadst never listened to the counsels of Vrihaspati and Uçanas! Thou hadst never waited upon the old! Thou hadst never heard beneficial words![48] Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine!—[49]

"'Duryodhana said,—I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and staid over the heads of my foes! Who is there so fortunate as myself![50] That end again which is courted by Kshatriyas observant of the duties of their own order, viz., death in battle, hath become mine! Who, therefore, is so fortunate as myself?[51] Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself?[52] With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world!—'[53]

"Sanjaya continued,—"Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky.[54] The *Gandharvas* beat many charming musical instruments. The *Apsaras* in a chorus sang the glory of king Duryodhana.[55] The *Siddhas* uttered loud sounds to the effect,—*Praise to king Duryodhana!*—Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the *lapis lazuli*.[56] Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pāndavas headed by Vāsudeva became ashamed.[57] Hearing (invisible beings

cry out) that Bhishma and Drona and Karna and Bhuriśravas were slain unrighteously, they became afflicted with grief and wept in sorrow.[58] Beholding the Pāndavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying,—[59]'All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly![60] King Duryodhana also could never be slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma![61] From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle.[62] If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth![63] Those four were very high-souled warriors and regarded as *Atirathas* in the world. The very Regents of the Earth could not slay them in fair fight![64] Similarly, the son of Dhritarāshtra, above fatigue as he was, when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon![65] Ye should not take it to heart that this foe of yours hath been slain deceitfully! When the number of one's foes becomes great, then destruction should be effected by contrivances and means![66] The gods themselves, in slaying the *Asuras*, have trod in the same way! That way, therefore, that hath been trod by the gods, may be trod by all![67] We have been crowned with success. It is evening. We had better retire to our tents. Let us all, ye kings, take rest, with our steeds and elephants and cars!'—[68]Hearing these words of Vāsudeva, the Pāndavas and the Pānchālas, filled with delight, roared like a multitude of lions.[69] All of them blew their conchs and Mādhava himself blew *Pānchājanya*, filled with joy, O bull among men, at the sight of Duryodhana struck down in battle.'"[70]

Section LXII.

"Sanjaya said,—'All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their

tents, filled with joy and blowing their conchs on their way.[1] The Pāṇḍavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Sātyaki,[2] and Dhrishtadyumna, and Cikhandin, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents.[3] The Pārthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators.[4] Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors.[5] Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellers.[6] Arrived at the pavilion of the Kuru king, the Pāṇḍavas, those foremost of car-warriors, O monarch, dismounted from their cars.[7] At that time, always engaged, O bull of Bharata's race, in the good of his friend, Keçava, addressed the wielder of *Gāṇḍiva*, saying,[8]—Take down thy *Gāṇḍiva* as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas![9] Get thee down, for this is for thy good. O sinless one!—Pāṇḍu's brave son Dhananjaya, did as he was directed.[10] The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya.[11] After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the standard of Arjuna's vehicle, disappeared there and then.[12] That great vehicle then, which had before been burnt by Drona and Karna with their celestial weapons, quickly blazed forth into flames, O king, without any visible fire having been applied to it.[13] Indeed, the car of Dhananjaya, with its quivers, reins, steeds, yoke, and shaft, fell down, reduced to ashes.[14] Beholding the vehicle thus reduced to ashes, O lord, the sons of Pāṇḍu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice,—O Govinda, O divine one, for what reason hath this car been consumed by fire?[15-16] What is this highly wonderful incident that has happened before our eyes? O thou of

mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything!—[17]

"'Vāsudeva said,—"That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes![18] Previously consumed by the energy of *Brahma* weapons, it has been reduced to ashes upon my abondoning it after attainment by thee of thy objects![19]—Then, with a little pride, that slayer of foes, viz., the divine Keçava, embracing king Yudhishthira, said unto him.[20]—By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of *Gāndiva* and Bhimasena the son of Pāndu,[21] and thyself, O king, and the two sons of Mādri, have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes![22] Quickly do that, O Bhārata, which should now be done by thee![23] After I had arrived at Upaplavya, thyself, approaching me, with the wielder of *Gāndiva* in thy company, gavest me honey and the customary ingredients, and saidst these words, O lord,[24]—*This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!*[25]—After thou hadst said these words I answered thee, saying,—*So be it!*—That Savyasāchin hath been protected by me. Victory also hath been thine, O king![26] With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life![27]—Thus addressed by Krishna, king Yudhishthira the just, with hair standing on end, O monarch, said these words unto Janārddana.[28]

"'Yudhishthira said,—Who else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the *Brahma* weapons hurled by Drona and Karna![29] It was through thy grace that the *Samsaptakas* were vanquished! It was through thy grace that Pārtha had never to turn back from even the fiercest of encounters![30] Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of

prowess and energy![31] At Upaplavya, the great *Rishi* Krishna-Dwaipāyana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is!—"[32]

"Sanjaya continued,—'After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth.[33] And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins,[34] and innumerable slaves male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly-blessed ones, whose foes had been slain, uttered loud cries of exultation.[35] Having unyoked their animals, the Pāndavas and Sātyaki remained there awhile for resting themselves.[36] Then Vāsudeva of great renown said,—We should, as an initiatry act of blessedness, remain out of the camp for this night![37]—Answering,—So be it!—the Pāndavas and Sātyaki, accompanied by Vāsudeva, went out of the camp for the sake of doing that which was regarded as an anspicious act.[38] Arrived on the banks of the sacred stream Oghavati, O king, the Pāndavas, reft of foes, took up their quarters there for that night![39] They then despatched Keçava of Yadu's race to Hastināpura. Vāsudeva of great prowess, causing Dāruka to get upon his car, proceeded very quickly to that place where the royal son of Amvikā was.[40] While about to start on his car having Caivya and Sugriva (and the others) yoked unto it, (the Pāndavas) said unto him,—Comfort the helpless Gāndhāri who hath lost all her sons![41]—Thus addressed by the Pāndavas, that chief of the Sātwatas then proceeded towards Hastināpura and arrived at the presence of Gāndhāri who had all her sons slain.'"[42]

Section LXIII.

Janamejaya said,—"For what reason did that tiger among kings, viz., Yudhishthira the just, despatch that scorcher of foes, viz., Vāsudeva, unto Gāndhāri?[1] Krishna had at first gone to the Kauravas for the sake of binging about peace. He did not obtain the fruition of his wishes. In consequence

of this the battle took place.[3] When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pāndu's son became perfectly foeless,[3] when all the (Kuru) camp becamo empty, all its inmates having fled, when great renown was won by the son of Pāndu, what, O regenerate one, was the cause for which Krishna had once again to go (to Hastināpura)?[4] It seems to me, O Brāhmana, that the cause could not be a light one since it was Janārddana of immeasurable soul had himself to make the journey![5] O foremost of all *Adhyaryus*, tell me in detail what the cause was for undertaking such a mission!"[6]

Vaiçampāyana said,—"The question thou askest me, O king, is, indeed, worthy of thee! I will tell you everything truly as it occurred, O bull of Bharata's race![7] Beholding Duryodhana, the mighty son of Dhritarāshtra, struck down by Bhimasena in contravention of the rules of fair fight,[8] in fact, beholding the Kuru king slain unfairly, O Bhārata, Yudhishthira, O monarch, became filled with great fear,[9] at the thought of the highly-blessed Gāndhāri possessed of ascetic merit.—'She hath undergone severe ascetic austerities and can, therefore, consume the three worlds,'[10]—even thus thought the son of Pāndu. By sending Krishna, Gāndhāri, blazing with wrath, would be comforted before Yudhishthira's own arrival.[11]—'Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes![12] How will Gāndhāri endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?'[13]—Having reflected in this strain for a long while, king Yudhishthira the just, filled with fear and grief, said theso words unto Vāsudeva.[14]—'Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, in battle, making the very hair to stand on end, violent were the blows that thou hadst to bear, O delighter of the Yādavas![15-16] In the battle between the gods and the *Asuras*, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods

and those foes were slain!"[17] In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us![18] If thou hadst not been the protector of Phālguna in dreadful battle, how could then this sea of troops been capable of being vanquished?[19] Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and short arrows and lances and battle-axes, that have been endued by thee![20] For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle![21] In consequence of Duryodhana's slaughter, all this has not been fruitless, O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed![22] Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Mādhava, that Gāndhāri's wrath, O mighty-armed one, hath been provoked![23] That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her![24] Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children?[25] That thou shouldst go there, O Mādhava, is what I think to be proper, for pacifying Gāndhāri, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer! Thou art the first cause of all the worlds, thyself being eternal![26] By words fraught with reasons, visible and invisible,* that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gāndhāri![27] Our grandsire, the holy Krishna-Dwaipāyana, will be there. O mighty-armed one, it is thy duty to dispel, by all means in thy power, the wrath of Gāndhāri![28]—Hearing these words of king Yudhishthira the just, the perpetuator of Yadu's

* *I. e.*, illustrations drawn from visible objects and those based upon such articles of faith as are not addressed to the senses.—T.

race, summoning Dāruka, said,—'Let my car be equipped!'[29] Having received Keçava's command, Dāruka in great haste, returned and represented unto his high-souled master that the car was ready.[30] That scorcher of foes and chief of Yadu's race, viz., the lord Keçava, having mounted upon the car, proceeded with great haste to the city of the Kurus.[31] The adorable Mādhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it.[32] Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarāshtra and then alighted from his vehicle and entered the palace of old king.[33] He there beheld that best of *Rishis*, (viz., Dwaipāyana), arrived before him. Janārddana, embracing the feet of both Vyāsa and Dhritarāshtra,[34] quietly saluted Gāndhāri also. Then the foremost of the Yādavas, viz., Vishnu, seizing Dhritarāshtra by the hand, O monarch, began to weep melodiously.[35] Having shed tears for a while from sorrow,[36] he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarāshtra.[37]—'Nothing is unknown to thee, O Bhārata, about the past and the future! Thou art well-acquainted, O lord, with the course of time![38] From a regard for thee, the Pāndavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bhārata![39] Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice![40] With his brothers he led a life of concealment, attired in various disguises. They also endured every day diverse other woes as if they were quite helpless![41] On the eve of battle I myself came and in the presence of all men begged of thee only five villages.[42] Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated![43] Bhishma, and Somadatta, and Vālhika, and Kripa, and Drona, and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels![44] Every one, it seems, when afflicted by Time, is stupified, O Bhārata, since even thou, O king, as regards this matter, didst act so

foolishly![45] What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pāndavas![46] The smallest transgression is not discernible in the high-souled Pāndavas, judged by the rules of morality or reason or affection, O scorcher foes![47] Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill feeling towards the Pāndavas![48] Race, line, funeral cake, and what else depends upon offspring, now depend on the Pāndavas as regards both thyself and Gāndhāri![49] Thyself, O tiger among the Kurus, and the renowned Gāndhāri also, should not harbour malice towards the Pāndavas![50] Reflecting upon all this, and thinking also of thy own transgressions, cherish good feelings towards the Pāndavas, I bow to thee, O bull of Bharata's race![51] Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his affection is towards thee, O tiger among kings![52] Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind![53] That tiger among men, grieving for thee and for Gāndhāri, faileth to obtain any happiness.[54] Overwhelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief![55]'—Having said these words unto Dhritarāshtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gāndhāri in these words of high-import:[56]—'O daughter of Suvala, O thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world![57] Thou rememberest, O queen, those words that thou spokest in the assembly in my presence,—those words fraught with righteousness and that were beneficial to both parties,—which thy sons, O auspicious lady, did not obey![58-59] Duryodhana who coveted victory was addressed by thee in bitter words. Thou toldst him then—*Listen, O fool, to these words of mine, viz., thither is victory where righteousness is?*[60]—Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow![61] Let not

thy heart incline towards the destruction of the Pāndavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!'[62] Hearing these words of Vāsudeva, Gāndhāri said,—'It is even so, O Keçava, as thou sayest![63] My heart, burning in grief, had been unsteadied! After hearing thy words, however, that heart, O Janārddana, hath again become steady![64] As regards the blind old king, now become childless, thou, O foremost of men, with those heroes, viz., the sons of Pāndu, hast become his refuge![65]—Having said so much, Gāndhāri, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud![66] The mighty-armed lord Keçava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible and invisible instances.[67] Having comforted Gāndhāri and Dhritarāshtra, Keçava of Madhu's race came to know (by intuition) the evil that was meditated by Drona's son.[68] Rising up in haste after worshipping the feet of Vyāsa with a bend of his head, Keçava, O monarch, addressed Dhritarāshtra, saying,[69]—'I take thy leave, O foremost one of Kuru's race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly![70] It seems that he has formed the project of destroying the Pāndavas during the night!'—Hearing these words, both Gāndhāri and Dhritarāshtra said unto Keçava, that slayer of Keçin, these words:—'Go quickly, O mighty-armed one, and protect the Pāndavas![71-72] Let me soon meet thee again, O Janārddana!'—Then Keçava of unfading glory proceeded with Dāruka.[73] After Vāsudeva had departed, O king, Vyāsa, that adored of the whole world, of inconceivable soul, began to comfort king Dhritarāshtra.[74] The righteous-souled Vāsudeva departed, having achieved his mission successfully, from Hastināpura, for seeing the camp and the Pāndavas.[75] Arrived at the camp, he proceeded to the presence of the Pāndavas. Telling them everything (about his mission to the city), he took his seat with them."[76]

Section LXIV.

"Dhritarāshtra said,—'Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say?[1] King Duryodhana was exceedingly wrathful and his hostility to the sons of Pāndu was deep-rooted. When, therefore, this great calamity overtook him, what did he next say on the field?'[2]

"Sanjayaa said,—'Listen to me, O monarch, as I describe to thee what happened! Listen, O king, to what Duryodhana said when overtaken by calamity![3] With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides.[4] Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me. He struck his arms against the Earth for a while like an infuriate elephant.[5] Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pāndu. Breathing heavily, he then addressed me, saying,[6]—Alas, I who had Cāntanu's son Bhishma for my protector, and Karna, that foremost of all wielders of weapons, and Gotama's son, and Cakuni, and Drona, that first of all wielders of arms,[7] and Açwatthāman, and the heroic Calya, and Kritavarman, alas, even I have come to this plight! It seems that Time is irresistible![8] I was the lord of eleven *Chamus* of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time![9] Those of my side that have escaped with life from this battle should be informed how I have been struck down by Bhimasena in contravention of the rules of fair fight![10] Many have been the very unfair and sinful acts that have been perpetrated towards Bhuriçravas, and Bhishma, and Drona of great prosperity![11] This is another very infamous act that the cruel Pāndavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men![12] What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contraven-

ing the rules of fairness?[13] What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, viz., Vrikodara the son of Pāndu, rejoices?[14] What can be more amazing than this, viz., that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken?[15] Is that person, O Sanjaya, worthy of honor who behaveth thus towards a man possessed of glory, endued with prosperity, living in the midst of friends?[16] my parents are not ignorant of the duties of battle. Instructed by me, O Sanjaya, tell them that are afflicted with grief these words:[17]—I have performed sacrifices, supported a large number of servants properly, governed the whole Earth with her seas! I stayed on the heads of my living foes![18] I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself?[19] I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself?[20] I honored all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, viz., Religion, Profit, and Pleasure! Who is there more fortunate than myself?[21] I laid my commands on great kings, and honor, unattainable by others, was mine. I always made my journeys on the very best of steeds. Who is there more fortunate than myself?[22] I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have obtained many regions of blessedness hereafter. Who is there more fortunate than myself?[23] By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling Prosperity abandons me for waiting upon another![24] That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself?[25] By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By

good luck, I have not been vanquished after I had done some base act![36] Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight![37] The highly blessed Açwatthāman, and Kritavarman of the Sātwata race, and Caradwat's son Kripa, should be told these words of mine, viz.,[38]—*You should never repose any confidence upon the Pāndavas, those violaters of rules, who have perpetrated many unrighteous acts!*[39]—After this, thy royal son of true prowess addressed our messagebearers in these words:—I have, in battle, been slain by Bhimasena most unrighteously![40] I am now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Calya, of Vrishasena of great energy, of Cakuni the son of Suvala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta's son, that mighty bowman, of Jayadratha the king of the Sindhus, of all my brothers headed by Dusçāsana and equal unto myself, of Dusçāsana's son of great prowess, and of Lakshmana my son, and thousands of others that fought for me![41-44] Alas, how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband![45] Alas, what shall be the plight of the old king, my sire, with Gāndhāri, and his daughters-in-law and grand-daughter-in-law![46] Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will soon meet with her death![47] If Chārvāka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge my death![48] By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions![49]—Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king.[50] The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky.[51] The messengers, repairing to Drona's son,

represented to him all that had happened regarding the conduct of the mace-encounter and the fall of the king.[42] Having represented everything unto Drona's son, O Bhārata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the places they came from.'"[43]

SECTION LXV.

"Sanjaya said,—"Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, viz., the unslain remnant of the Kaurava army,[1] exceedingly wounded with keen shafts, and maces and lances and darts,—those three, viz., Aāwatthāman and Kripa and Kritavarman of the Sātwata race,[2] came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarāshtra prostrate on the ground[3] liko a gigantic *Çāla* tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with bloood[4] even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood.[5] Indeed, they saw him lying on the ground like the Sun dropped on the Earth or like the Ocean dried by a mighty wind,[6] or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the Earth, covered with dust.[7] Around him were many terrible creatures and carnivorous animals, like wealth-coveting dependents around a monarch in state.[8] His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They behold the king, that tiger among men, full of rage, like a tiger struck down (by hunters).[9] Those great bow-men, viz., Kripa and others, beholding the monarch laid low on the Earth, became stupified.[10] Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the Earth around him.[11] Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings

on Earth :[12]—Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare Earth, stained with dust![13] Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness?[14] I do not see Dusçāsana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men?[15] Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust![16] Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course![17] Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king! Where hath that vast army of thine now gone, O best of monarchs?[18] The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight![19] Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Cakra himself hast now been reduced to such a sorry plight![20] —Hearing these words of the sorrowing Açwatthāman, thy son answered him in these words that were suited to the occasion.[21] He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said,[22]—This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of Time![23] That death hath now come to me, before the eyes of ye all! I who reigned over the whole Earth have now been reduced to this plight![24] By good luck, I never turned back from battle whatever calamities overtook me! By good luck, I have been slain by those sinful men, by the aid particularly of deception![25] By good luck, while engaged in hostilities, I always displayed courage and perseverance! By good luck, I am slain in battle, along with all my kinsmen and friends![26] By good luck, I

behold you escaped with life from this great slaughter, and safe and sound! This is highly agreeable to me![27] Do not, from affection, grieve for my death! If the Vedas are any authority, I have certainly acquired many eternal regions![28] I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties![29] I have obtained him! On no account should any body grieve for me! Ye have done what persons like ye should do! Ye have always striven for my success. Destiny, however, is incapable of being frustrated![30]—Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony.[31] Beholding the king in tears and grief, Drona's son flamed up in anger like the fire that is seen at the universal destruction.[32] Overwhelmed with rage, he squeezed his hands, and addressing the king in a voice hoarse with tears, he said these words:[33]—My sire was slain by those wretches with a cruel contrivance! That act, however, doth not burn me so keenly as this plight to which thou hast been reduced, O king![34] Listen to these words of mine that I utter, swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won![35] I shall today, in the very presence of Vāsudeva, despatch all the Pānchālas, by all means in my power, to the abode of Yama! It behoveth thee, O monarch, to grant me permission![36]—Hearing these words of Drona's son, that were highly agreeable to his heart, the Kuru king addressed Kripa, saying.—O preceptor, bring me without delay a pot full of water![37]—At these words of the king, that foremost of Brāhmanas soon brought a vessel full of water and approached the king.[38] Thy son then, O monarch, said unto Kripa,—Let the son of Drona, O foremost of Brāhmanas, blessed be thou, if thou wishest to do me good, be at my command installed as generalissimo![39] At the command of the king, even a Brāhmana may fight, especially one that has adopted Kshatriya practices! Those learned in the scriptures say this![40]—Hearing these words of the king, Kripa, the son of Caradwat, installed Drona's son as generalissimo,

at the king's command!'[41] The installation over, O monarch, Açwatthāman embraced that best of kings and left the spot, having caused the ten points to resound with his leonine roars.[42] That foremost of kings, viz., Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures.[43] Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly.' "[44]

FINIS CALYA PARVA.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed *chiefly gratis*

BY

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सत्यमेव जयते

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FINIS.

सत्यमेव जयते

THE MAHABHARATA

SAUPTIKA PARVA.

Section I.

Having bowed down unto Nārāyana, and Nara the most exalted of male beings, and unto the goddess Saraswati, must the word Jaya *be uttered!*

"Sanjaya said,—'Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment.[1] Letting their animals loose, they became very much frightened. Reaching then a forest, they secretly entered it.[2] They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pāndavas.[3] Hearing the loud noise made by the victorious Pāndavas, they feared a pursuit and therefore fled towards the east.[4] Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They, however, took rest for a while.[5]

"Dhritarāshtra said,—'The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of ten thousand elephants.[6] In manhood's prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pāndavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a thousand fragments even after hearing of the slaughter of my hundred sons! Alas, what will be

the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pāndu's son![7-10] Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pāndu's son![11] Having laid my commands over the whole Earth and having staid over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness?[12] How shall I be able, O Sanjaya, to endure the words of Bhima who hath, single-handed, slain a full hundred sons of mine?[13] The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words![14] What, however, did Kritavarman and Kripa and Drona's son do after my son Duryodhana had been unfairly struck down?"[15]

"Sanjaya said,—"They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers.[16] Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged.[17] That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures.[18] Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses.[19] Having entered that dense forest, they cast their eyes about and saw a gigantic banian with thousands of branches.[20] Repairing to the shade of that banian, those great car-warriors, O king, those foremost of men, saw that that was the biggest tree in that forest.[21] Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers.[22] The Sun then reached the Asta mountains, and Night, the mother of the universe, came.[23] The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle.[24] Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep.[25] Awful became the noise of the night-wandering animals. The carnivorous creatures became full of glee, and the night,

as it deepened, became dreadful.[26] At that hour, filled with grief and sorrow, Kritavarman and Kripa and Drona's son all sat down together.[27] Seated under that banian, they began to give expression to their sorrow in respect of that very matter, viz., the destruction that had taken place of both the Kurus and the Pāndavas.[28] Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts.[29] The two great car-warriors, Kripa and Kritavarman, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground.[30] Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief.[31] Drona's son, however, O Bhārata, yielding to the influence of wrath and revenge, could not sleep, but continued to breathe like a snake.[32] Burning with rage he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest.[33] As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banian covered with crows.[34] On that banian thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya![35] As, however, those birds were sleeping securely on every side, Açwatthāman beheld an owl of terrible aspect suddenly make its appearance there.[36] Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda.[37] Uttering soft cries, that winged creature, O Bhārata, secretly approached the branches of that banian.[38] That ranger of the sky, that slayer of crows, alighting on one of the branches of the banian, slew a large number of his sleeping enemies.[39] He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his eyes.[40] With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banian became thickly strewn on every side.[41] Having slain

those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure.[43] Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example.[43] He said unto himself,—This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come![44] The victorious Pāndavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting.[45] In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act like an insect essaying to rush into a blazing fire![46] If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes![47] People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain.[48] Whatever of censure and evil repute this act may provoke ought to be incurred by a person that is observant of Kshatriya practices.[49] The Pāndavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again full of guile.[50] As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousness-observing persons, who sang them after a careful consideration of the demands of justice.[51] Those verses are even these:—*The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten.*[52] *They should be dealt with in the same way when afflicted with sleep at dead of night, or when reft of commanders, or when broken, or when under the impression of an error.*[53]—Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pāndavas and the Pānchālas.[54] Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of the Bhojas.[55] Awakened from sleep, those two illustrious and mighty

persons, viz., Kripa and the Bhoja chief, heard Açwatthāman's scheme. Filled with shame, both of them abstained from giving a suitable reply.[56] Having reflected for a short while, Açwatthāman said with tearful eyes,—King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pāndavas, hath been slain! Deserted and alone, though he was the lord of eleven *Akshauhinis* of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle![57-58] Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath![59] The Pānchālas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums![60] The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear, and borne by the winds, is filling all the points of the compass.[61] Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors![62] That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east.[63] So great hath been the havoc made by the Pāndavas on the Dhārtarāshtras that we three are the only survivors of that great carnage![64] Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pāndu! I regard this to be an instance of the reverses brought about by Time![65] Truly, this is the end to which such acts leads! Truly, although the Pāndavas have achieved such difficult feats, even this should be the result of those feats![66*] If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair!—'"[67]

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* Açwatthāman seems to justify his own cruel purpose by regarding it as a just consequence of the dreadful slaughter made by the Pândavas. The verse seems to be obscure.—T.

"'Kripa said,—We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty-armed one! All men are subjected to and governed by these two forces, viz., Destiny and Exertion. There is nothing higher than these two.[3]* Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two.[3] All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain.[4]† What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field?[5] Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth.[6]‡ If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is of this nature.[7] Sometimes, destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill, have recourse to exertion.[8] All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or obstain.[9] Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success.[10] The exertion, however, of even a com-

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* Nilakantha seems to suppose that there is a distinctoin between the *á* and *ni* in the words *ábadhás* and *nibadhás*. The distinction, however, that he makes, is more fanciful than real.—T.

† I do not accept Nilakantha's gloss of the second line of verse.4. What Kripa wishes to inculcate is that both action and inaction (success and failure) spring from these two, viz., destiny and exertion. If there is exertion, and destiny be auspicious, there is success. If there is no exertion, even though destiny be auspicious, or if there is exertion but inauspicious Destiny to contend with, success cannot be achieved.—T.

‡ I prefer the reading *Utthánanchápyadaivasya*. I, therefore, reject Nilakantha's gloss.—T.

petent man, even when well-directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit.[11] Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This, however, is not the opinion of the wise.[12] Generally, an act performed is not seen to be unproductive of fruit in the world. The absence of action, again, is seen to be productive of grave misery.[13] A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not be seen.[14] One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good.[15]* If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect.[16] If any one in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred.[17] He who, disregarding this rule about action, liveth otherwise,† is said to do an injury to himself. This is the opinion of those that are endued with intelligence.[18] Efforts become unproductive of fruits in consequence of these two reasons, viz., destiny without exertion and exertion without destiny.[19] Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost.[20] The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels.[21] Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infalliable root of means and success is dependent on means.[22] He who applies his efforts

* I. e., such a person is never overcome with despair and misanthropy.—T.

† *I. e*, enjoys the fruits of action without himself acting.—T.

after listening to the words of the old, soon reaps abundant fruits from those efforts.[23] That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity.[24] This Duryodhana, stained by covetousness and bereft of foresight, had, without taking counsel, foolishly commenced to seek the accomplishment of an undigested project.[25] Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pāndavas who are his superiors in all good qualities.[26] He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief amid calamity.[27] As regards ourselves, since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us![28] This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good![29] A man that is stupified himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity.[30] One's actions should have their root in them.* That should be done which intelligent friends, having settled by their understanding, should counsel.[31] Let us, therefore, repair to Dhritarāshtra and Gāndhāri and the high-souled Vidura and ask them as what we should do.[32] Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this is my certain resolution.[33] Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny.—'"[34]

SECTION III.

"Sanjaya said,—Hearing these words of Kripa that were auspicious and fraught with morality and profit, Açwatthāman, O monarch, became overwhelmed with sorrow and grief.[1]

* *I. e.*, one should act in the way directed by them.—T.

Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both, saying,[3]— The faculty of understanding is different in different men. Each man, however, is pleased with his own understanding.[3] Every man regards himself more intelligent than others. Every one respects his own understanding and accords it great praise.[4] Every one's own wisdom is with every one a subject of praise. Every one speaks ill of the wisdom of others, and well of his own, in all instances.[5] Men whose judgments agree with respect to any unattained object even though there be a variety of considerations, become gratified with and applaud one another.[6] The judgments, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another.[7] More particularly, in consequence of the diversity of human intellects, judgments necessarily differ when intellects are clouded.[8] As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure,[9] even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others.[10] A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him.[11] When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted.[12] In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one time is acceptable becomes the reverse of that at another time.[13] Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion.[14] All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them.[15] All men, relying on their own judgments and wisdom, endeavour to accomplish diverse purposes, knowing them to be bene-

ficial.[16] The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of despelling my grief, I will now disclose unto both of you.[17] The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence.[18] Unto Brāhmanas he assigned that foremost of all things, viz., the *Veda*. Unto the Kshatriya he assigned superior energy. Unto the Vaiçya he gave skill, and unto the Cudra he gave the duty of serving the three other classes.[19] Hence, a Brāhmana without self-restraint is censurable.* A Kshatriya without energy is base. A Vaiçya without skill is worthy of dispraise, as also a Cudra who is bereft of humility (to the other orders).[20] I am born in an adorable and high family of Brāhmanas. Through ill-luck, however, I am wedded to Kshatriya practices.[21] If, conversant as I am with Kshatriya duties, I adopt now the duties of a Brāhmana and achieve a high object (viz., the pacification of self under such injuries), that course would not be consistent with nobleness.[22] I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men?[23] Paying regard to Kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king![24] The Pānchālas, elated with victory, will trustfully sleep tonight, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion.[25] While sleeping at their ease duing the night within their own camp, I shall make a great and terrible assault upon their camp.[26] Like Maghavat slaying the *Dānavas*, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, puting forth my prowess![27] Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Pānchālas, I shall obtain peace of mind, O best of men![28] While engaged in the act of slaughter,

* For the highest end of the *Vedas* is to inculcate self-restraint.—T.

I shall career in their midst like the wielder of *Pināka*, viz., Rudra himself, in rage among living creatures![29] Having cut off and slain all the Pānchālas today, I shall then, in joy, afflict the sons of Pāndu in battle![30] Taking their lives one after another and causing the Earth to be strewn with the bodies of all the Pānchālas, I shall pay off the debt I owe to my sire![31] I shall today make the Pānchālas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma and the ruler of the Sindhus![32] Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna the king of the Pānchālas![33] I shall tonight, O son of Gotama, cut off with my sharp sword, in battle, the sleeping sons of the Pānchālas and the Pāndavas![34] Having exterminated the Pānchāla army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!—'"[35]

Section IV.

"'Kripa said,—By good luck, O thou of unfading glory, thy heart is set today on vengeance! The wielder of the thunder himself will not succeed in dissuading thee today![1] Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night![2] I shall accompany thee, as also Kritavarman of the Sātwata race, clad in mail and riding on our cars, while thou shalt proceed against the foe![3] United with ourselves, thou shalt slay the foe, viz., the Pānchālas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors![4] If thou put-test forth thy prowess, thou art quite competent to achieve that feat! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night.[5] Having rested and slept, and having become quite refreshed, O giver of honors, encounter the foe in battle! Thou shalt then slay the enemy, without doubt![6] No one, not evon Vāsava amongst the gods, would venture to vanquish thee armed with foremost of weapons, O first of car-warriors![7] Who is there that would, even if he be the chief of the gods himself, fight Drona's son when

the latter proceeds, accompanied by Kripa and protected by Kritavarman?[8] Therefore, having rested and slept this night, and shaken off fatigue, we shall slay the foe tomorrow morning![9] Thou art a master of celestial weapons. I also am so, without doubt. This hero of Sātwata's race is a mighty bowman, always skilled in battle.'[10] All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily![11] Myself and Kritavarman, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy![12] Proceeding to their camp, and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe![13] Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Cakra after the slaughter of great *Asuras*![14] Thou art quite competent to vanquish the army of the Pānchālas in battle, like the slayer of the *Dānavas* in vanquishing in rage the *Dānava* host![15] United with myself in battle and protected by Kritavarman, thou art incapable of being withstood by the the wielder of the thunder-bolt himself![16] Neither I, O son, nor Kritavarman, will ever retreat from battle without having vanquished the Pāndus![17] Having slain the angry Pānchālas along with the Pāndavas, we shall come away, or slain by them, we shall proceed to heaven![18] By every means in our power, we two shall render thee assistance in battle tomorrow morning! O thou of mighty-arms, I tell thee the truth, O sinless one![19]—Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying,[20]—Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep?[21] Behold, all these four causes are present in my case! Any one of these, singly would destroy sleep![22] How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burn-

ing day and night! I fail to obtain peace!'[23] The way in which my sire in particular was slain by those sinful wretches hath been witnesed by you all. The thought of that slaughter is cutting all my vitals![24] How could a person like me live for even a moment after hearing the Pānchālas say that they have slain my father?[25] I cannot bear the thought of supporting life without having slain Dhrishtadyumna in battle! In consequence of the slaughter of my father, he hath become slayable by me, as also all with whom he is united![26] Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs?[27] Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs[28]? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea.[29] Protected as they are by Vāsudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself?[30] I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine![31] The messengers informed me of the defeat of my friends and the victory of the Pāndavas. That is burning my heart![32] Having, however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety!—'"[33]

Section V.

"'Kripa said,—A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion.[1] Similarly, an intelligent person, who does not practice humility, fails to understand the settled conclusions of morality.[2] A brave man, if bereft of understanding, by waiting all his life upon a learned person, fails to know his duties like a wooden laddle unable to taste the juicy soup (in which it may lie immersed).[3] The wise man, however, by waiting upon a learned person for even a moment,

succeeds in knowing his duties like the tongue tasting the juicy soup (as soon as it comes into contact with the latter).[4] That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control, succeeds in knowing all the rules of morality and never disputes with what is accepted by all.[5] An ungovernable, irreverent, and sinful person of wicked soul, perpetrates sin in seeking his welbeing by disregarding destiny.[6] Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise, reaps misery.[7] As a person of disordered brains is restrained by soothing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained, never becomes a prey to misery.[8] When a wise friend is about to perpetrate a wicked act, well-wishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him.[9] Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards![10] In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds.[11] They also are unslayable who say—*we are thine*!—and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken![12] All the Pānchālas will sleep tonight, O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men.[13] That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft to save himself.[14] In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute tresspass.[15] When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence, wilt conquer the foe in battle![16] This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.—[17]

"'Açwatthāman said,—Without doubt, it is even so, O maternal uncle, as thou sayest! The Pāndavas, however, have before this, broken the bridge of righteousness into a hundred fragments![18] In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna![19] Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of *Gāndiva*![20] Similarly Cāntanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Cikhandin placed in his van![21] So also, the mighty bowman Bhuriçravas, while observant of the *Prāya* vow on the field of battle, was slain by Yuyudhāna in total disregard of the cries of all the kings![22] Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of Earth![23] The king was all alone in the midst of a large number of mighty car-warriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena![24] Those lamentations that I have heard, of the king lying prostrate on the Earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart![25] The unrighteous and sinful Pānchālas, who have broken down the barrier of virtue, are even such! Why do you not censure them who have transgressed all considerations?[26] Having slain the Pānchālas, those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life![27] That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness?[28] That man is not yet born in the world, nor will be, who will succeed in baffling this resolultion that I have formed for their destruction!—[29]

"Sanjaya continued,—'Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies.[30] Then Bhoja and Caradwat's son, those high-souled persons, addressed him, saying,—Why dost thou yoke the steeds to thy

car? Upon what business art thou bent?[81] We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe! It behoveth thee not to mistrust us!—[83] Remembering the slaughter of his sire, Açwatthāman in rage told them truly about the feat that he had resolved to accomplish.[83] When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna![84] I shall slay that slayer today in a similar condition, that is, when he will have laid aside his armour! The sinful son of the king of the Pānchālas I shall today slay by a sinful act![85] It is my resolve to slay like an animal that sinful prince of the Pānchālas in such a way that he may not attain to regions earned by persons slain with weapons![86] Put on your coats of mail without delay and take your bows and swords, and wait for me here, ye foremost of car-warriors and scorchers of foes![87]—Having said these words, Açwatthāman got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarman of the Sātwata race, both followed him.[88] While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter.[89] They proceeded, O lord, towards the camp of the Pānchālas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped.'"[90]

Section VI.

"Dhritarāshtra said.—'Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty car-warriors, viz., Kripa and Kritavarman, do? Tell me this!'[1]

"Sanjaya said,—'Inviting Kritavarman as also the mighty car-warrior Kripa, Drona's son, filled with rage, approached the gate of the camp.[2] He there beheld a being of gigantic frame, capable of making the very hair to stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance.[3] Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had

for his sacred thread a large snake.[4] His arms were long and massive and held many kinds of uplifted weapons. He had for his *Angadas* a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire.[5] His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes.[6] His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a thousand fragments.[7] Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes.[8] From those blazing flames hundreds and thousands of Hrishikeças issued armed with conchs and disci and maces.[9] Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons That being, however, devoured all those shafts shot by Drona's son.[10] Like the *Vadavā* fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona.[11] Beholding his arrowy showers prove fruitless, Açwatthāman hurled at him a long dart blazing like a flame of fire.[12] That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the *yuga* breaking and falling down from the firmament after striking against the Sun.[13] Açwatthāman then, without losing a moment, drew from its sheath an excellent scimitar of the color of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole.[14] The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mungoose disappearing in its hole.[15] Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honor of Indra. The being devoured that mace also.[16] At last, when all his weapons were exhausted, Açwatthāman, casting his eyes around, beheld the whole firmament densely crowded with images of Janārddana.[17] Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning with grief, said,[18]—He that listens not to the beneficial words of advising

friends, is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers![15] That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin.[20] One should not cast weapons upon kine, Brāhmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just risen from sleep, an intoxicated person, a lunatic, and one that is heedless. The preceptors of old always inculcated this truth to men.[21-23] I have, however, by disregarding the eternal way pointed out by the scriptures, and by essaying to tread in a wrong path, fallen into terrible distress![24] The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it.[24] I am unable, by putting forth only my skill and might, to achieve that which I have vowed! Human exertion is never regarded more efficacious than destiny.[25] If any human action that is commenced does not succeed through destiny, the actor becomes like one who, falling off from the path of righteousness, is lost in the wilderness of sin.[26] The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear.[27] In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle.[28] This being, again, whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is![29] Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination![30] It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favorable![31] I shall, therefore, at this hour, seek the protection of the puissant Mahādeva! He will dispel this dreadful rod of divine chastisement uplifted before me![32] I will take the shelter of that god, that source of

everything beneficial, viz., the lord of Umā, otherwise called Kaparddin, decked with a garland of human skulls, that plucker of Bhaga's eyes, called also Rudra and Hara![33] In ascetic austerities and prowess, he far surpasses all the gods! I shall, therefore, seek the protection of Giriça armed with trident!—'"[34]

SECTION VII.

"Sanjaya said,—"The son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god.[1] And he said,—I seek the protection of Him called fierce, Sthānu, Civa, Rudra, Sarva, Içāna, Içwara, Giriça, of that boon-giving god who is the Creator and Lord of the universe;[2] of Him whose throat is blue, who is without birth, who is called Cakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Umā;[3] of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a *Brahmachārin*![4] Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim![5] Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory! Thy purposes are never baffled! Thou art robed in skins; thou hast red hair on thy head; thou art blue-throated; thou art unbearable; thou art irresistible![6] Thou art pure; thou art the Creator of Brahman; thou art *Bramah*; thou art a *Brahmachārin*; thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics;[7] thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eyed; thou art fond of those beings called *companions*; thou art always seen by the Lord of treasures; thou art dear to Gauri's heart;[8] thou art the sire of Kumāra; thou art tawny; thou hast for

thy excellent bearer a bovine bull; thou art robed in a subtile attire; thou art most fierce; thou art eager to adorn Umā;[9] thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou; thou art the wielder of weapons; thou art immeasurable, and thou art the protector of all quarters;[10] thou art cased in golden armour; thou art divine thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god![11] For success in getting over this dreadful distress that is so difficult to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed![12]—Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona.[13] Upon that altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour.[14] Many mighty beings also, of blazing mouths and eyes, of many feet, heads, and arms, adorned with *Angadas* set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows,[15-16] and bears and cats and tigers and pards, and crows and apes and parrots.[17] And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of wood-peckers and jays, O Bhārata,[18] and of tortoises and alligators and porpoises and huge sharks and whales,[19] and of lions and cranes and pigeons and elephants and shags.[20] Some had faces like those of ravens and hawks, some had ears on their hands; some had thousand eyes; some had very large stomachs; and some had no flesh, O Bhārata![21] And some, O king, had no heads, and some, O Bhārata, had faces like those of bears. The eyes of some like fire, and some had fiery complexions.[22] The hair on the heads and bodies of some were blazing, and some had four arms, and some, O king, had faces like those of sheep and goats.[23] The color of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were

like conchs, and some wore garlands made of conchs, and the voices of some resembled the blare of conchs.[24] Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows, and some had diadems on their brows.[25] Some had strings of grass on their bodies, O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments.[26] Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands.[27] Some were armed with *Çatāghnis*, some with thunder, and some had *mushalas* in their hands. Some had *Bhuçundis*, some had nooses, and some had maces in their hands, O Bhārata![28] On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes.[29] Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems.[30] Some had large snakes (wound round their upper arms) for *Angadas*, and some had beautiful ornaments on their persons. Some were begrimmed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless.[31] Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and *Jharjharas* and *Anakas* and *Gomukhas*.[32] And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways.[33] Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriate with passion and frequently uttering loud roars.[34] Terrible, and of frightful mien, and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents.[35] Adorned with *Angadas* decked with

gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaying all foes, they were irresistible in prowess.[36] Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking.[37] Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long.[38] Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks. They secured capable of bringing down the firmament with the sun, moon, and stars, on Earth, and exterminating the four orders of created things.[39] They know not what it is to fear, and are capable of enduring the frowns of Hara.[40] They always act as they like, and are the lords of the lord of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride.[41] Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats.[42] They are devout worshippers of Mahādeva. Adored by them in thought, word, and deed, the great god protects those worshippers of his, looking upon them, in thought, word, and deed, as children of his own loins.[43] Filled with rage, they always drink the blood and fat of all haters of *Brahma*. They always drink also the *Soma* juice endued with four kinds of taste.[44] Having adored the trident-bearing god with Vedic recitations, with *Brahmacharya*, with ascetic austerities, and with self-restraint, they have obtained the companionship of Bhava.[45] The divine Maheçwara, that lord of the past, the present, and the future, as also Pārvati, eat with those diverse tribes of mighty-beings that partake of their own nature.[46] Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roars, they approached Açwatthāman.[47] Uttering the praises

of Mahādeva and spreading an effulgent light all around, desirous of enhancing the honor of Açwatthāman and the glory of the high-souled Hara, and wishing to ascertain the extent of Açwatthāman's energy, and desirous also of beholding the slaughter during the hour of sleep,[48] armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side.[49] They were capable of inspiring the three worlds with dread at their sight. The mighty Açwatthāman, however, beholding them, felt no fear.[50] Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahādeva.[51] Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bhārata, in that act of sacrifice.[52] The valiant and wrathful son of Drona then, with propitiating *mantras*, offered up his own soul as the victim.[53] Having with fierce rites adored Rudra of fierce deeds, Açwatthāman, with joined hands, said these words unto that high-souled god.[54]

"'Açwatthāman said,—Sprung from Angiras's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim![55] In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation![56] All creatures are in thee and thou art in all creatures! A union of all high attributes occurs in thee![57] O lord, O thou that art the refuge of all creatures, I wait as a libation for thee, since I am unable to vanquish my foes! Accept me, O god![58]—Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire![59] Beholding him stand immovable and with uplifted hands and as an offering unto himself, the divine Mahādeva appeared in person and smilingly said,[60]—With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word,[61] I have been duly adored by Krishna of pure deeds! For this there is none dearer to me than Krishna![62] For honoring him and at his word I have

protected the Pānchālas and displayed diverse kinds of illusion.[63] By protecting the Pānchālas I have honored him. They have, however, been afflicted by Time. The period of their lives hath run out![64]—Having said these words unto the high-souled Açwatthāman, the divine Mahādeva entered Açwatthāman's body after going him an excellent and polished sword.[65] Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all powerful in battle.[66] Many invisible beings and *Rākshasas* proceeded along his right and his left as he set out, like the lord Mahādeva himself, for entering the camp of his foes.' "[67]

Section VIII.

"Dhritarāshtra said,—'While Drona's son, that mighty car-warrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear?[1] I hope those two great car-warriors, checked by vulgar guards, did not fly away secretly, thinking their opponents irresistible?[2] Or, have they, after grinding the camp, the Somakas, and the Pāndavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone?[3] Are those heroes, slain by the Pānchālas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this, O Sanjaya!'[4]

"Sanjaya said,—'When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarman waited at the gate.[5] Beholding them ready to exert themselves, Açwatthāman became filled with joy, and addressing them whisperingly, O king, said,—If you two exert, you are competent to exterminate all the Kshariyas![6] What need I say, therefore, of this remnant of the (Pāndava) army, particularly when it is buried in sleep?[7] I shall enter the camp and career like Yama! I am sure that you two will act in such a way that no man may escape you with life![8]—Having said these words, the son of Drona entered the vast camp of the Pārthas. Casting off all fear, he penetrated into it by a spot where there was no door.[9] The mighty-armed hero, having entered the camp, proceed-

ed, guided by signs, very softly, towards the quarters of Dhrishtadyumna.[10] The Pānchālas, having achieved great feats had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another.[11] Entering into Dhrishtadyumna's chamber, O Bhārata, Drona's son beheld the prince of the Pānchālas sleeping before him on his bed.[12] He lay on a beautiful sheet of silk upon a costly and excellent bed. Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered *Dhupa*.[13] Açwatthāman, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed.[14] Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him.[15] As he was rising from his bed, the mighty Açwatthāman seized him by the hair of his head and began to press him down on the Earth with his hands.[16] Thus pressed by Açwatthāman with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time.[17] Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were any animal.[18] The Pānchāla prince tore Açwatthāman with his nails and at last softly said,—O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous![19]—Having said this much, that slayer of foes, viz., the son of the Pānchāla king, assailed with strength by that mighty hero, became silent.[20] Hearing those indistinct sounds of his, Drona's son said,—O wretch of thy race, there is no region for those that slay their preceptors! For this, O thou of wicked understanding, thou deservest not to be slain with any weapon![21]—While saying so, Açwatthāman, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriate elephant.[22] At the cries of that hero while he was being slain, his wives and guards that were in his tent all awaked, O king![23] Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries

from fear.[14] Having despatched him to Yama's abode by such means, Açwatthāman of great energy went out and getting upon his beautiful car stayed on it.[15] Indeed, coming out of Dhrishtadyumna's abode, O king, Açwatthāman caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes.[16] After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe.[17] Seeing their king slain, all the wives of Dhrishtadyumna, filled with great sorrow, cried aloud.[18] At that wail of theirs many mighty Kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries.[19] Those ladies, terrified at the sight of Açwatthāman, in piteous tones asked the men to pursue him without delay.[20] They said,—Whether he is a *Rākshasa* or a human being, we know not what he is! Having slain the Pānchāla king, he stayeth there![21]—At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the *Rudra* weapon.[22] Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamaujas sleeping on his bed.[23] Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony.[24] Yudhāmanyu, coming up and believing his comrade to have been slain by a *Rākshasa*, speedily struck Drona's son in the chest with a mace.[25] Rushing towards him, Açwatthāman seized him and brought him down to the ground and slew him like an animal while the latter uttered loud strieks.[26] Having slain Yudhāmanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep.[27] He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others.[28] Proceeding along the diverse paths of the camp one after another, Açwatthāman, accomplished in the use of the sword, beheld diverse *Gulmas* and slew in a trice the unarmed and tired warriors sleeping within them.[29] With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself

commissioned by Time.[40] Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Açwatthāman became bathed in blood.[41] Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman.[42] Those who awaked from sleep, O Kauravya, became stupified with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear).[43] Those Kshatriyas, beholding the form of that crusher of foes, believed him to be a *Rākshasa* and closed their eyes.[44] Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas.[45] Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, viz., the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son.[46] Awaked by their noise, the Prabhadrakas with Cikhandin at their head, began to grind the son of Drona with their arrows.[47] Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors.[48] Recollecting the death of his sire, Açwatthāman became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies).[49] Taking up his bright shield adorned with a thousand moons and his massive and celestial sword decked with gold, the mighty Açwatthāman rushed against the sons of Draupadi and began to lay about him with his weapon.[50] Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth.[51] The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword.[52] Açwatthāman, however, cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutosoma fell down, bereft of life.[53] The valiant Catānika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Açwatthāman at the chest.[54] The regenerate Açwatthāman violently assailed Catānika after he had hurled that car-wheel. Exceedingly agitated, Nakula' son fell down upon

the Earth, upon which Drona's son cut off his head.[44] Then Crutakarman, taking up a spiked bludgeon, attacked Açwatthāman. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead.[45] Açwatthāman struck Crutakarman with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth.[47] At this noise, the heroic Crutakirti, that great car-warrior, coming up, poured showers of arrows on Açwatthāman.[48] Battling those arrowy showers with his shield, Açwatthāman cut off from his enemy's trunk the latter's beautiful head adorned with ear-rings.[49] Then the slayer of Bhishma, viz., the mighty Cikhandin, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Cikhandin struck Açwatthāman with an arrow in the midst of his two eye-brows.[50] Filled with rage at this, Drona's son, possessed of great might, approached Cikhandin and cut him in twain with his sword.[51] Having slain Cikhandin, Açwatthāman, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virāta's force.[52] Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another.[53] Accomplished in the use of the sword, Açwatthāman then, rushing against other combatants, cut them down with his excellent sword.[54] The warriors in the Pāndava camp beheld that Death might in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chanting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout chord.[55-56] She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a chord, as also, O king, many mighty car-warriors divested of their weapons.[57] On other days, O sire, the foremost warriors of the Pāndava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind![58]

The Pāndava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pāndavas first commenced.[69] Afflicted before by Destiny, they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him.[70] Afflicted by Destiny, the brave warriors of the Pāndava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed.[71] At the noise made, hundreds and thousands of Pāndava bowmen in the camp awoke from their slumbers.[72] Açwatthāman cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time.[73] The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction.[74] Many of them loudly exclaimed,—What is this?—Who is this one?—What is this noise?—Who is doing what?—While uttering such shrieks, Drona's son became their Destroyer.[75] That foremost of smiters, viz., the son of Drona, despatched to the regions of Yama all those Pāndus and Srinjayas who were without armour and weapons.[76] Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Açwatthāman).[77] The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another.[78] Drona's son once more got upon his car of terrible clatter, and taking up his bow despatchedt many with his shafts to Yama's abode.[79] Others that awaked from sleep, brave warriors and foremost of men, as they came towards Açwatthāman, were slain before they could approach him and were thus offered up as victims unto that Death-night.[80] Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows.[81] Once again with that beautiful shield of his, adorned with a hundred moons, and with that sword of his which was of the hue of the welkin, he careered amidst his enemies.[82] Like an elephant agitating a large lake, Drona's

son, irresistible in battle, agitated the camp of the Pāndavas.[83] Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither.[84] Many shriekd in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour.[85] The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose.[86] Elephants and steeds, breaking their chords, passed excreta and urine.[87] Many, causing great confusion, huddled together. Amongst these, some, through fear, laid themselves down on the Earth. The animals of the camp crushed them there.[88] While the camp was in this state, *Rākshasas*, O king, utteted loud roars in joy, O chief of the Bharatas![89] That loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin.[90] Hearing the wails of woe, elephants, steeds, breaking their chords, rushed hither and thither, crushing the combatants in the camp.[91] As those animals rushed hither and thiter, the dust raised by them made the night doubly dark.[92] When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their bothers.[93] Elephants, assailing riderless elephants, and steeds, assailing riderless steeds, assailed and broke and crushed the people that stood in their way.[94] Losing all order, combatants rushed and slew one another, and felling those that stood in their way crushed them into pieces[95] Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades.[96] The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded.[97] They slew one another, the slayers, O lord, not recognising the slain. Afflicted by fate, they cried after their sires and sons.[98] While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names.[99] Others, uttering cries of *oh* and *alas*, fell down on the Earth.

In the midst of the battle, Drona's son, recognising them, slew them all.[100] Other Kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps.[101] Those men that sought to fly away from the camp for saving their lives, were slain by Kritavarman and Kripa at the gate.[102] Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none.[103] None amongst those that escaped from the camp was let off by those two wicked persons, viz., Kripa and Kritavarman..[104] Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pāndava camp in three places.[105] When the camp was lighted, Açwatthāman, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill.[106] Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives.[107] The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sessame stalks.[108] The Earth, O bull of Bharata's race, became strewn with the fallen bodies of foremost of men and steeds and elephants mingled together and uttering woful wails and cries.[109] When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down.[110] Açwatthāman, O Bhārata, cut off arms adorned with *Angadas* and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet.[111] The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight.[112] And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.[113] As Açwatthāman careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in.[114] The Earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants.[115] Cut off

by the enraged son of Drona, his foes fell down on the Earth that was then crowded with *Yakshas* and *Rākshasas* and frightful with (broken) cars and slain steeds and elephants.[116] Some called upon their brothers, some upon their sires, and some upon their sons. And some said.—The Dhārtarāshtras in rage could never accomplish such feats in battle as these which *Rākshasas* of wicked deeds are achieving upon us during the hour of sleep! It is only in consequence of the absence of the Pārthas that this great slaughter is going on![117-18] That son of Kunti, who hath Janārddana for his protector, is incapable of being vanquished by gods, *Asuras*, *Gandharvas*, *Yakshas*, and *Rākshasas*![119] Devoted to *Brahma*, truthful in speech, self-restrained, and compassionate towards all creatures, that son of Prithā, called Dhananjaya never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons, or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled![120] Alas, they are *Rākshasas* of wicked deeds who are perpetrating such terrible acts upon ourselves!—Uttering such words, many laid themselves down.[121] The loud din caused by the cries and groans of human beings died away within a short space of time.[122] The Earth being drenched with blood, O king, that thick and frightful dust soon disappeared.[123] Thousands of men moving in agony, overwhelmed with anxiety, and overcome with despair, were slain by Açwatthāman like Rudra slaying living creatures![124] Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona.[125] Burnt by the raging flames and slaughtered by Açwatthāman, the men, losing their senses, slew one another.[126] Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pāndavas unto Yama's abode.[127] That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark[128] Many *Rākshasas* and *Piçāchas* of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground.[129]

They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large.[130] Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful.[131] Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the *Rākshasas* that came.[132] Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands.—This is excellent!—This is pure! —This is very sweet!—these were the words they uttered.[133] Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses.[134] Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh,[135] came there in tens of thousands and millions. Grim and gigantic *Rākshasas* also of wicked deeds, came there in bands as numerous.[136] Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage.[137] When morning dawned, Açwatthāman desired to leave the camp.[138] He was then bathed in human blood, and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one![139] Having walked in that path that is never trod (by good warriors), Açwatthāman, after that slaughter, looked like the blazing fire at the end of the *Yuga* after it has consumed all creatures into ashes.[140] Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire.[141] The Pāndava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night. After the nocturnal slaughter, when all became once more quiet, Açwatthāman issued from it,[142]

Having issued from the camp, the valiant Açwatthāman met his two compassions and, filled with joy, told them his feat, gladdening them, O king, by the intelligence.[143] Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Pānchālas and Srinjayas (at the gates).[144] Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep.[145] The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now!![146]

"Dhritarāshtra said,—'Why is it that that mighty car-warrior, viz., the son of Drona, did not achieve such a feat before although he had resolutely exerted for bestowing victory upon Duryodhana?[147] For what reason did that great bowman do this after the slaughter of the wretched Duryodhana? It behoveth thee to tell me this!'[148]

"Sanjaya said,—'Through fear of the Pārthas, O son of Kuru's race, Açwatthāman could not achieve such a feat then! It was owing to the absence of the Pārthas and the intelligent Keçava as also of Sātyaki, that Drona's son could accomplish it![149] Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Açwatthāman succeeded in accomplishing the feat only because the men were all asleep![150] Having caused that vast slaughter of the Pāndava forces, those three great car-warriors (viz., Açwatthāman and Kripa and Kritavarman), meeting together, exclaimed,—Good luck![151]—His two companions congratulated Açwatthāman, and the latter was also embraced by them. In great joy the latter uttered these words:[152]—All the Pānchālas have been slain as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me![153] Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!—'"[154]

"Sanjaya said,—'Having slain all the Pānchālas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe.[1] Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son.[2] The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with down-cast eyes.[3] He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body.[4] With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the Earth in great agony.[5] Beholding him thus lying on the Earth, bathed in his own blood, the three heroes who were the sole survivors of his army, viz., Açwatthāman and Kripa and Kritavarman, became afflicted with grief and sat surrounding him.[6] Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires.[7] Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow.[8] Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.[9]

"'Kripa said,—There is nothing too difficult for Destiny to bring about, since even this king Duryodhana who was the lord of eleven *Akshauhinis* of troops sleepeth on the bare ground, struck down by the foe and covered with blood![10] Behold, fond as he was of the mace, that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold![11] In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior![12] Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord

stretched on his bed in his chamber of sleep![13] Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust, struck down (by the foe)![14] He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth today on the bare ground, struck down by foes![15] He to whom hundreds of kings used to bow down in fear, lieth today on the field of battle, surrounded by beasts of prey![16] The Brāhmanas formerly used to wait upon this lord for wealth! Alas, beasts of prey wait upon him today for feeding upon his body!—'[17]

"Sanjaya continued,—'Beholding that chief of Kuru's race lying on the ground, Açwatthāman, O best of the Bharatas, uttered these piteous lamentations:[18]—O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Cankarshana, wert like the Lord of treasures, (viz., Kuvera), himself![19] How then, O sinless one, could Bhima notice any laches in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight![20] Without doubt, O monarch, Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle![21] Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible![22] Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs![23] Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot![24] In all battles warriors will certainly reprobate Vrikodara as long as the world will last. Without doubt, thou hast been struck down unrighteously![25] The valiant Rāma of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace![26] He of the Vrishni race, O Bhārata, used to boast of thee, O lord, in every assembly, saying,—Duryodhana of Kuru's race is a worthy disciple of mine![27]—Thou hast obtained that end which great *Rishis*

have declared to be the high reward of a Kshatriya slain in battle with his face towards the foe![38] I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gāndhāri and thy sire, childless as they now are![39] Afflicted with sorrow, they will have to wander over the Earth, begging their food! Fie on Krishna of Vrishni's race, and on Arjuna of wicked understanding![40] They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pāndavas, shameless though they be, O king, speak of the manner in which they have accomplished thy death?[41] Thou art highly fortunate, O son of Gāndhāri, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe![42] Alas, what will be the plight of Gāndhāri who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king![43] Fie on Kritavarman, on myself, as also on the mighty car-warrior Kripa, since we have not yet gone to heaven with thy royal self before us![44] Fie on us, lowest of mortals, since we do not follow thee that wert the grantor of all wishes, the protector of all men, and the benefactor of all thy subjects![45] Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth![46] Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to Brāhmanas![47] Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the Earth?[48] Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations![49] Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee?[50] Without doubt, O chief of Kuru's race, we shall have to wander in grief on the Earth! Deprived of thee, O king, where can we have peace and where can we have happiness?[51] Going from this world, O monarch, and meeting with those mighty car-warriors (that

have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years!"[43] Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me![42] Embrace king Vālhika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, and Bhuriçravas,[44] and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare!—'[45]

"Sanjaya continued,—'Having said these words unto the king deprived of his senses and lying with broken thighs, Açwatthāman once more cast his eyes on him and uttered these words:[46]—If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear! On the side of the Pāndavas, only seven are alive, and among the Dhārtarāshtras, only we three![47] The seven on their side are the five brothers and Vāsudeva and Sātyaki; on our side, we three are myself and Kripa and Kritavarman![48] All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Pānchālas too have been slain as also the remnant of the Matsyas, O Bhārata![49] Behold the vengeance taken for what they had done! The Pāndavas are now childless! While buried in sleep, the men and animals in their camp have all been slain![50] Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal![51]—Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply:[52]—That which neither Ganga's son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee today, accompanied by Kripa and Bhoja![53] Thou hast slain that low wretch (viz., Dhrishtaduymna) who was commander of the Pāndava forces, as also Cikhandin! In consequence of this I regard myself equal to Magavat himself![54] Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!—Having said these words the high-souled king of the Kurus became silent.[55] Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breaths. His

soul ascended to sacred heaven, while his body only remained on Earth.[56] Even thus, O king, thy son Duryodhana breathed his last! Having provoked the battle first, he was slain by his foes at last![57] The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars.[58] Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city.[59] Even thus the armies of the Kurus and the Pāndavas have been destroyed! Great and terrible have been that carnage, O king, caused by thy evil policy![60] After thy son ascended to heaven, I became afflicted with grief and the spiritual sight which the *Rishi* gave hath been lost by me!"[61]

Vaiçampāyana continued,—"The king, hearing of his son's death, breathed long and hot sighs, and became plunged into great anxiety."[62]

Section X.

Vaiçampāyana said,—"After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.[1]

"The driver said,—"The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp![2] During the night, O king, thy camp has been exterminated by the cruel Kritavarman, and Kripa the son of Gotama, and the sinful Açwatthāman![3] Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army![4] While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp![5] I am the sole survivor, O monarch, of that vast force! I have, O thou of virtuous soul, escaped with difficulty from Kritavarman at a time when he was heedless!"[6]—Hearing these evil tidings, Kunti's son Yudhishthira, however capable of bearing up (against foes), fell down on the Earth, afflicted with grief at the loss of his sons.[7] Advancing forward, Sātyaki held the king in his

embrace. Bhimasena and Arjuna and the two sons of Mādri also stretched forth their arms.[8] Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow: 'Alas, having vanquished the foe, we have ourselves been vanquished in the end![9] The course of events is difficult to be ascertained even by persons endued with spiritual sight! The foe who were vanquished have become victorious! Ourselves, again, while victorious, are vanquished![10] Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last![11] Misery looks like prosperity, and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat![12] Having won the victory, I am obliged to grieve as an afflicted wretch! How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe![13] They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful![14] Alas, through heedlessness have they been slain that had escaped from even Karna, that warrior who had barbed arrows and *nālikas* for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars,—that angry Karna who never retreated from battle, and who was a very lion among men![15-16] Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Drona-ocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar,—alas, even those princes have from heedlessness been slain![17-18] There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him![19] The

tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the *homa* libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire! Alas, even they that had endured that firece fire whose terrible energy was represented by the mighty weapons in Bhishma's hands, have it last fallen through heedlessness![20-21] A heedless person can never acquire knowledge, asceticism, prosperity, or great renown! Behold, Indra has obtained great happiness after slaying all his foes heedfully![22] Behold, the few survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings each of whom was really like Indra himself! Alas, they have perished like merchants with rich freights perishing through carelessness in a shallow stream after having crossed the great ocean![23] They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven! I grieve, however, for the princess Krishnā! Alas, she will be plunged today in an ocean of grief![24] Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Pānchālas, without doubt she will fall down senseless on the Earth! Her body emaciated by grief, she will not rise again![25] Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire![26] Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying,—'Go and bring the unfortunate princess Draupadi here along with all her maternal relations![27] Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Pānchāla king.[28] Having despatched the son of Mādri,

Yudhishthira, crushed by grief, proceeded, with tears in his eyes and accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures.[9] Having entered that cursed field abounding with fierce sights, the king saw his sons, well-wishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks.[10] Beholding them in that plight, Yudishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the Earth, deprived of his senses, along with all his followers."[11]

Section XI.

Vaiçampāyana said,—"Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya![1] Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch.[2] Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him.[3] At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishnā in great affliction.[4] She had been residing at Upaplavya. Having received that heart-rending intelligence about the slaughter of all her sons, she became exceedingly agitated.[5] Trembling like a plantain tree shaken by the wind, the princess Krishnā, arrived at the presence of Yudhishtbira, fell down, afflicted by grief.[6] Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness.[7] Beholding her prostrate on the Earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms.[8] The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pāndu with his brothers, said[9],—'By good luck, O monarch, having obtained the whole Earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of Kshatriya

duties!'[9] By good luck, O son of Prithā, thou art happy at the thought of having obtained the whole Earth! By good luck, thy thoughts do not dwell on Subhadrā's son whose tread resembled that of an infuriate elephant![11] By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of Kshatriya duties![13] O son of Prithā, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire![18] If Drona's son be not made to reap the fruit of that sinful deed of his,—if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers,—then, listen to me, ye Pāndavas, I shall sit here in *Prāya*!'[14-16] Having said these words, the helpless Krishnā, the daughter of Yajnasena, sat by the side of the eldest son of Pāndu, viz., king Yudhishthira the just.[16] The royal sage Yudhishthira, of righteous soul, seeing his dear queen sit in *Prāya*, addressed her, saying,—'O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death! It behoveth thee not to grieve for them![17-18] As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shalt thou, O lady, make thyself sure of his fall in battle?'[19]

"Draupadi answered,—'I have heard that Drona's son hath a gem on his head, born with him! I shall see that gem brought to me after the slaughter of that wretch in battle! Placing that gem on thy head, O king, I shall endure to live! Even this is my resolve![20] Having said these words unto the royal son of Pāndu, the beautiful Krishnā approached Bhimasena and said these words of high purpose unto him:[21]—'Remembering the duties of a Kshatriya, O Bhima, it behoveth thee to come to my rescue! Slay that man of sinful deeds like Magavat slaying Camvara![22] There is no one in this world who is equal to thee in prowess! It is known throughout the world how on an occasion of great calamity[23] thou becamest at the town of Vāranāvata the refuge of all the Pārthas! When again we were seen by Hidimva, it was thou that becamest our refuge in the same way![24] Like

Magavat rescuing (his spouse, viz.,) the daughter of Puloma, thou hadst rescued my afflicted self, in Virāta's city, from a great calamity![15] Like those great feats, O Pārtha, that thou hast achieved in former days, slay now, O slayer of foes, the son of Drona and be thou happy![16]—Hearing these and other piteous lamentations of the princess, Kunti's son Bhimasena of great might could not endure them.[17] He mounted upon his great car adorned with gold, and took his beautiful bow with arrow placed on the string.[18] Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay.[19] Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed.[20] Possessed of great valor and unfading energy, Bhima set out from the Pāndava camp and proceeded with great celerity along the track of Açwatthāman's vehicle."[21]

Section XII.

Vaiçampāyana said,—"After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotus petals, addressed Kuru's son Yudhishthira, saying,'—'O son of Pāndu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle, from desire of slaying the son of Drona![2] O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself?[3] The weapon called *Brahmaçira*, which that subjugator of hostile towns, viz., Drona, communicated to his son, is capable of consuming the whole world.[4] The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon.[5] Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Açwatthāman.[6] The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him, saying,'—Even when overtaken by the greatest danger, O child, in the midst of battle, thou shouldst never

use this weapon, particularly against human beings!'[8]—Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying.—O bull among men, thou wilt not, it seems, walk in the path of the righteous![9]—Hearing those bitter words of his sire, the wicked-souled Açwatthāman, in despair of obtaining every kind of prosperity, began in grief to wander over the Earth.[10] Then, O chief the Kurus, while you were living in the woods, O Bhārata, he came to Dwārakā and took up his abode there, worshipped by the Vrishnis.[11] One day, after he had taken up his abode in Dwārakā, he came to me, without a companion and when I myself was without anybody by my side, on the sea-coast, and there smilingly addressing me, said,'[12]—O Krishna, that weapon, called *Brahmaçira*, worshipped by gods and *Gandharvas*, which my sire, the preceptor of the Bharatas, of prowess incapable of being baffled, had obtained from Agastya after performing the austerest penances, is now with me, O Dāçārha, as much as it is with my sire![13-14] O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle![15]—While he with joined hands and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words,'[16]—Gods, *Dānavas*, *Gandharvas*, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy.'[17] I have this bow, this dart, this discus, and this mace! I will give thee whichever amongst these thou desirest to have from me![18] Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayst be able to wield and use in battle![19]—Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a thousand spokes, and made of iron.[20]—Take it,—I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand.[21] He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right-hand.[22] Having seized it then very firmly and having put forth all his strength, he still

failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bhārata![83-84] When he withdrew his heart from that purpose, I addressed the anxious and senseless Açwatthāman and said,[85]—He who is always regarded as the foremost of all human beings, that wielder of *Gāndiva*, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard,[86] that hero who, desirous of vanquishing in a wrestling encounter the god of gods, viz., the blue-throated lord of Uma, gratified the great Cankara himself,[87] that Phālguna than whom I have no dearer friend on Earth, that friend to whom there is nothing that I cannot give including my very wives and children,[88] that dear friend Pārtha of unstained acts, never said unto me, O Brāhmana, such words as these which thou hast uttered![89] That son whom I obtained through ascetic penances and observance of austere *Brahmacharya* for twelve years on the breast of Himavat whither I had gone for the purpose,[90] that son of mine, viz., Praddyumna, of great energy and a portion of Sanatkumāra himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine,[91] that hero even never solicited this best of objects, viz., this unrivalled discus, which thou of little understanding hast solicited![92] Rāma of great might never said such words to me! Neither Gada, nor Cāmva, have ever asked that of me which thou hast asked![93] No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dwārakā has ever asked this of me which thou hast asked![94] Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yādavas! Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?[95]—Thus addressed by me, Drona's son replied, saying,—After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory![96] It was for this, O Krishna, that I solicited thee for thy discus which is adored by gods and *Dānavas!* If I had got it I would then have become invincible in the world![97] Having failed, O Keçava, in obtaining

my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now!'[39] This terrible weapon is held by thee that art the foremost of all terrible persons! Unrivalled art thou for this weapon! There is none else in this world capable of possessing it!'[39]—Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dwārakā.[40] He is wrathful, wicked-souled, restless, and very cruel! He knows the weapon called *Brahmaçira*. Vrikodara should be protected from him!'"[41]

Section XIII.

Vaiçampāyana said,—"Having said these words, that foremost of all wielders of weapons, viz., that delighter of all the Yādavas, mounted upon his excellent car equipt with every kind of powerful weapons.[1] Unto that vehicle were yoked two pairs of foremost steeds of the Kāmvoja breed, that were adorned with garlands of gold. The *Dhur* of that best of cars was of the hue of the morning sun.[2] On the right was yoked the steed known as Caivya; on the left was placed Sugriva; the *Pārshni* was borne by two others called Meghapushpa and Valāhaka.[3] There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the *Māyā* (of Vishnu himself).[4] Upon that standard was Vinatā's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Keçava who is Truth embodied.[5] Then Hrishikeça, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira the king of the Kurus ascended the same vehicle.[6] Seated on that car, by the side of him of Daçārha's race who wielded the bow called *Çārnga*, the two sons of Pāndu looked exceedingly beautiful, like the twin Açwins seated by the side of Vāsava.[7] Causing them to ascend on that car of his which was adored by all the world, he of Daçārha's race urged those foremost of steeds endued with great fleetness.[8] Those steeds then suddenly flew, taking after them that excellent

vehicle ridden by the two sons of Pāndu and by that bull of Yadu's race.[9] Endued with great speed, as those animals bore away the wielder of *Çārnga*, loud became the noise caused by their rush, like that of birds coursing through the air.[10] Proceeding with great speed, they soon came up, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed.[11] Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as, filled with wrath, he proceeded fiercely towards the foe.[12] In the very sight of those illustrious and firm bowmen, Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha.[13] He beheld the high-souled and illustrious and dark-complexioned and island-born Vyāsa sitting near the edge of the water in the midst of many *Rishis*.[14] And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of *Kuça* grass, and smeared all over with clarified butter.[15] The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Açwatthāman, and said,—'Wait, wait!'[16] Drona's son, beholding that terrible bowman coming towards him bow in hand, and his two brothers on Janārddana's car,[17] became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire).[18] He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper *mantras* and converted it into that powerful celestial weapon.[19] Unable to brook the arrows (of the Pāndavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words, viz.,—'For the destruction of the Pāndavas.'[20] Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupifying all the worlds.[21] A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the all-destroying Yama at the end of the *Yuga*."[22]

Vaiçampāyana said,—"At the very outset the mighty-armed hero of Daçārha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said,[1]—'O Arjuna, O son of Pāndu, the time is come for the use of that celestial weapon which is in thy memory and the knowledge of which was imparted to thee by Drona![2] For protecting thyself as also thy brothers, O Bhārata, shoot in this battle that weapon which is capable of neutralising all weapons![3] Thus addressed by Keçava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string.[4] Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes[5] then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words,—'Let Açwatthāman's weapon be neutralised by this weapon![6] That weapon, quickly let off by the wielder of *Gāndiva*, blazed up with fierce flames like the all-destroying fire that appears at the end of the *Yuga*.[7] Similarly, the weapon that had been shot by Drona's son of fierce energy, blazed up with terrible flames within a huge sphere of fire.[8] Numerous peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread.[9] The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole Earth, with her mountains and waters and trees, trembled.[10] Then the two great *Rishis*, viz., Nārada who is the soul of every creature, and the grandsire of all the Bharata princes, (viz., Vyāsa), beholding those two weapons scorching the three worlds, showed themselves there. The two *Rishis* sought to pacify the two heroes Aāwatthāman and Dhanañjaya.[11-13] Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons.[14] Incapable of being overwhelmed by any force, those two illustrious *Rishis*, placing themselves between the two weapons, stood like two blazing fires.[15] Incapable of being checked by any creature endued with life, and adored by gods and *Dāna-*

vas, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.[16]

"The two *Rishis* said,—'Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?'"[16]

Section XV.

Vaiçampāyana said,—"At the very sight, O tiger among men, of those two *Rishis* possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft.[1] Joining his hands, he addressed those *Rishis*, saying,—'I used this weapon, saying,—Let it neutralise the (enemy's) weapon!'[2] —If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon.[3] Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!'[4]—Having said these words, Dhananjaya withdrew his weapon! The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult.[5] Not excepting the great Indra himself, there was nobody save the son of Pāndu, who was capable of withdrawing that high weapon after it had once been let off.[6] That weapon was born of *Brahma* energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a *Brahmaçhārin* can do it.[7] If one who has not practised the vow of *Brahmacharya* seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments.[8] Arjuna was a *Brahmachārin* and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger.[9] Observant of the vow of truth, possessed of great heroism, leading the life of a *Brahmachārin*, the son of Pāndu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon.[10] Drona's son, beholding

those two *Rishis* standing before him, could not by his energy withdraw his own terrible weapon.[11] Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born *Rishi* these words.[12]—Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage![13] This Bhimasena of false behaviour, acted sinfully, O holy one, while slaying the son of Dhritarāshtra in battle![14] It is for this, O regenerate one, that of uncleansed soul as I am, I let off this weapon! I dare not, however withdraw it now![15] Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pāndavas.[16] Contrived for the destruction of the Pāndavas, that weapon, therefore, will take away the lives of all the sons of Pāndu.[17] O regenerate one, I have, in wrath, done this sinful deed! I invoked this weapon in battle for the destruction of the Pāndavas![18]

"Vyāsa said,—'Prithā's son Dhananjaya, O child, was acquainted with the weapon called *Brahmaçira*. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon.[19] Arjuna, on the other hand, used it for baffling thy weapon. He has again withdrawn it![20] Having obtained even the *Brahma* weapon through thy sire's instructions, the mighty-armed Dhananjaya did not fall off from a Kshatriya's duties.[21] Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon. Why dost thou seek to compass the destruction of such a person with all his brothers?[22] That region where the weapon called *Brahmaçira* is baffled by another high weapon, suffers a drought for twelve years for the clouds do not pour a drop of water there for this period![23] For this reason, the mighty-armed son of Pāndu, although he had the power, would not still, from desire of doing good to living creatures, baffle thy weapon with his![24] The Pāndavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty-arms, withdraw this celestial weapon of thine![25] Dispel this wrath from thy heart, and let the Pāndavas be safe! The royal sage Yudhishthira

never desires to win victory by perpetrating any sinful act!'[25] Give unto these that gem which is on thy head. Taking that, the Pāndavas will in return grant thee thy life!'[27]

"Drona's son said,—'This my gem is more valuable than all the wealth that has ever been earned by the Pāndavas and the Kauravas![28] If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and *Dānavas* and *Nāgas*![29] His apprehensions from *Rākshasas* as also from robbers will cease. Even these are the virtues of this gem of mine![30] I cannot, by any means, part with it![31] That, however, O holy one, which thou sayest, should be done by me. Here is this gem! Here is myself! This blade of grass (inspired into a fatal weapon) will, however,[32] fall into the wombs of the Pāndava women, for this weapon is high and mighty, and incapable of being frustrated! O regenerate one, I am unable to withdraw it, having once let it off![33] I will now throw this weapon into the wombs of the Pāndava women. As regards thy commands in other respects, O holy one, I shall certainly obey them!'[34]

"Vyāsa said,—'Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pāndava women, stop thyself!'[35]

Vaiçampāyana continued,—"The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pāndava women.'"[36]

Section XVI.

Vaiçampāyana said,—"Understanding that that weapon was thrown (into the wombs of the Pāndava women) by Drona's son of sinful deeds, Hrishikeça, with a cheerful heart, said these words unto him:'—'A certain Brāhmana of pious vows, beholding Virāta's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said,'—While the Kuru line will become extinct, a son will be born to thee. This

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* I think, the meaning of this is that Yudhishthira would not reign by killing thee.—T.

thy son, for that reason, will be called by the name of Parikshit!'—The words of that pious man shall become true! The Pāndavas shall have a son called Parikshit!'[4] Unto Govinda, that foremost one of the Sātwata race, while he was saying these words, Drona's son, filled with wrath, replied, saying,[5]—'This, O Keçava, that thou sayest from thy partiality for the Pāndavas, shall not happen! O thou of eyes like lotus petals, my words cannot but be fulfilled![6] Uplifted by me, this weapon of mine shall fall on the fœtus that is in the womb of Virāta's daughter,—upon that fœtus which thou, O Krishna, art desirous of protecting!'[7]

"The holy one said,—'The fall of this mighty weapon will not be fruitless. The fœtus will die. But being dead, it will live again and have a long life![8] As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children! For this reason, thou must have to bear the fruit of these thy sins![9] For three thousand years thou thalt wander over this Earth, without a companion and without being able to talk with any one![10] Alone and without anybody by thy side, thou shalt wander through diverse countries! O wretch, thou shalt have no place in the midst of men![11] The stench of puss and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee![12] The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son Caradwat![13] Having obtained a knowledge of all high weapons, and observant of all Kshatriya duties, that righteous-souled king shall rule the Earth for sixty years![14] More than this, that boy shall become the mighty-armed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul![15] Though burnt by the energy of thy weapon's fire, I shall revive him! O lowest of men, behold the energy of my austerities and my truth![16]

"Vyāsa said,—'Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such

although thou art a good Brāhmana (by birth),[17] therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of Kshatriya usages![18]

"Açwatthāman said,—'With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true![19]

Vaiçampāyana continued,—"Drona's son then, having made over his gem to the high-souled Pāndavas, cheerlessly proceeded, before their eyes, to the forest.[20] The Pāndavas, who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Nārada at their head, and taking the gem that was born with Acwatthāman, quickly came back to the intelligent Draupadi who was sitting in observance of the *Prāya* vow.[21-23]

Vaiçampāyana continued,—"Those tigers among men, borne by their excellent steeds resembling the wind in fleetness, came back, with him of Daçārha's race, to their encampment.[24] Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishnā afflicted with woe.[25] Approaching the cheerless princess stricken with sorrow and grief, the Pāndavas with Keçava, sat round her.[26] Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words:[26]—'This gem, O amiable lady, is thine! The slayer of thy sons hath been vanquished! Rise, casting off thy sorrow, and recollect the duties of a Kshatriyā lady![27] O thou of black eyes, when Vāsudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu:[28]—I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace![29]—Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with Kshatriya usages![30] The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Dusçāsana![31] We have paid off the debt we owed to

our enemy! People, while talking, will not be able to censure us any longer! Having vanquished Drona's son, we have set him free for the sake of his being a Brāhmana and of the respect that should be shown to our deceased preceptor!'[13] His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on Earth he has been reft of his weapons!'[14]

"Draupadi said,—'I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself!'[15] Let the king bind this gem on his head, O Bhārata!'—The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor.[16] Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it.[16] Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words."[17]

SECTION XVII.

Vaiçampāyana said,—"After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of of Daçārha's race:'—How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Açwatthāman of no great skill in battle?[2] How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes?[3] How could he slay that foremost of car-warriors, viz., Dhrishtadyumna, before whom the great bowman Drona himself could not appear?[4] What act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?'[5]

"The holy one said,—'Verily, Drona's son had sought the aid of that highest of all the gods, viz., the eternal Mahādeva

It was for this that he succeeded in slaying, single-handed, so large a number of warriors.[6] If Mahādeva be gratified, he can bestow even immortality! Giriça can give such valour as will succeed in checking Indra himself.[7] I know Mahādeva truly, O bull of Bharata's race! I know also his various acts of old![8] He, O Bhārata, is the beginning, the middle, and the end of all creatures! This entire universe acts and moves through his energy![9] The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying,—Create living creatures without delay![10]—Thus asked, Rudra of twany locks, saying,—So be it!—plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures.[11] Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living things.[12] Beholding Giriça plunged into the waters, this (second) being, said unto his sire,—If there be no being born before me, then I will create living creatures![13]—His sire replied unto him, saying,—There is no other first-born being besides thee! This Sthānu has plunged into the water! Go and create living creatures, without any anxiety![14]—That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds.[15] As soon, however, as they were created, they ran, O king, towords their sire, afflicted with hunger and desirous of devouring him.[16] The second being whom Brahman had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire,—O illustrious one, protect me from these, and let these creatures have their food assigned unto them![17]—Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance.[18] Their sustenance having been thus assigned, the newly created creatures all went away to regions they pleased, and cheerfully multiplied by union with their respective species.[19] After the creatures had multiplied and the Grandsire had become well pleased, the first-born

rose from water and beheld the living creation.[19] He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahman, soothing him by soft words, said unto him,[21-23]—O Sarva, what wert thou doing so long within the water? For what reason also hast thou caused thy limb of generation to disappear in the bowels of the Earth?[24]—Thus questioned, that lord of the universe wrathfully answered the lord Brahman,—Somebody else has created all these creatures! What purpose then would be served by this limb of mine?[24*] I have, by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them![25]—Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Munjavat mountains for practising severer austerities.'"[26]

SECTION XVIII.

"The holy one said,—'After the *Krita yuga* had elapsed, the gods, desirous of performing a sacrifice, duly made preparations for one according to the directions laid down in the Vedas.[1] They collected clarified butter and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings.[2] Not knowing Rudra truly, the celestials, O king, assigned no share for the divine Sthānu.[3] Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthānu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow.[4] There are four kinds of Sacrifices, viz., the *Loka*-Sacrifice, the Sacrifice of espicial rites, the eternal domestic Sacrifice, and the Sacrifice consist-

* The sense seems to be that both food and creatures having been ordained after this fashion, there was no further need of a creative principle. Hence Rudra's wrath.—T.

ing in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung.[5]* Kaparddin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits.[6] The sacred *(mantra) Vashat*, O Bhārata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow.[7] Then Mahādeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice.[8] Beholding the unfading Rudra arrive there attired as a *Brahmachārin* and armed with that bow, the goddess Earth shrank with fear and the very mountains began to tremble.[9] The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses.[1] The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom.[11] The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified.[12] Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire.[13] Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies.[14] After Sacrifice had fled away, the gods lost their splendours. Having lost their senses, the gods were stupified.[15] Then the

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* Nilakantha explains the four kinds of sacrifice mentioned here as follows :—*Loka*-sacrifice means the desire cherished by everybody for being regarded as good; *Kriyā*-sacrifice means the especial rites performed on especial occasions; *Griha*-sacrifice is the daily performance of those religious rites that are enjoined in the scriptures, such as the *Agni-hotra*, &c., &c. Lastly, *Nri*-sacrifice is the enjoyment by man of the things amidst which his life is cast and the happiness he derives from that enjoyment. How the universe can be said to depend upon or to have sprung from these four kinds of sacrifice is more than what I can understand.—T.

three-eyed Mahādeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushna.[16] The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless.[17] The blue-throated Rudra, having agitated them thus, laughed aloud and whirling the horn of his bow, paralysed them.[18] The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line.[19] The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahādeva and endeavoured to gratify him.[20] Gratified, the great god threw his wrath into the water. O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element.[21] He then gave unto Savitri his arms, Bhaga his eyes, and Pushna his teeth. And he also restored the Sacrifices themselves, O Pāndava![22] The world once more became safe and sound. The gods assigned unto Mahādeva all the libations of clarified butter as the share of great deity.[23] O monarch, when Mahādeva had become angry, the whole world had thus become agitated; when he became gratified, everything became safe. Possessed of great energy, the god Mahādeva was gratified with Açwatthāman.[24] It was for this that thy sons, those mighty car-warriors, could be slain by that warrior. It was for this that many other heroes, viz., the Pānchālas, with all their followers, could be slain by him.[25] Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahādeva. Do now what should next be done.'"[26]

FINIS SAUPTIKA PARVA.

सत्यमेव जयते

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed *chiefly gratis*

BY

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सत्यमेव जयते

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FINIS.

सत्यमेव जयते

THE MAHABHARATA

STREE PARVA

Section I.

(Jalapradānika Parva).

Bowing down unto Nārāyana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word JAYA be uttered.

Janamejaya said,—"After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarāshtra do on receipt of the intelligence?[1] What also did the high-souled Kuru king Yudhishthira the son of Dharma do? What did the three survivors (of the Kuru army, viz.,) Kripa and the others do?[2] I have heard everything about the feats of Açwatthāman. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king!"[3]

Vaiçampāyana said,—"After he had lost his century of sons, king Dhritarāshtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech.[4] Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying,—'Why dost thou grieve, O monarch? Grief does not serve anypurpose![5] Eight and ten *Akshauhinis* of combatants, O king, have been slain! The Earth hath become desolate, and is almost empty now![6] Kings of diverse realms, hailing from diverse quarters, united with thy son (for aiding him in battle) and have all laid down their lives![7] Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order!'"[8]

Vaiçampāyana continued,—"Destitute of sons and counsellors and all his friends, king Dhritarāshtra of great energy suddenly fell down on the Earth like a tree uprooted by the wind.[9]

"Dhritarāshtra said,—'Destitute as I am of sons and counsellers and all my friends, I shall, without doubt, have to wander in sorrow over the Earth![10] What need have I now of life itself, reft as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude?[11] Shorn of kingdom, deprived of kinsmen, and destitute of eyes, I cannot, O thou of great wisdom, shine any longer on Earth like a luminary shorn of its splendours![12] I did not follow the counsels of friends, of Jamadagni's son, of the celestial *Rishi* Nārada, and of the island-born Krishna, while they offered me counsel![13] In the midst of the assembly, Krishna told me what was for my good, saying,—A truce to hostilities, O king! Let thy son take the whole kingdom! (Give but five villages to the Pāndavas)!—Fool that I was, for not following that advice, I am now obliged to repent so poignantly![14] I did not listen to the righteous counsels of Bhishma! Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull,[15] having heard also of the death of Dusçāsana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces![16] I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today![17] Without doubt, I committed great sins in my former lives, for which the supreme Ordainer has set me to endure such a measure of grief![18] This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is there on Earth who is more afflicted than my wretched self?[19] Since it is so, let the Pāndavas behold me this very day firmly resolved to betake myself to the long way that leads to the regions of Brahman!'"[20]*

* The sense seems to be that Dhritarāshtra expresses a wish for betaking himself to the woods for preparing himself for death.— T.

Vaiçampāyana continued,—"While king Dhritarāshtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief.[21]—'Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Srinjaya while the latter was afflicted with grief on account of the death of his son![22] When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit![23] Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour![24] Thy son had Dusçāsana for his counsellor, and the wicked-souled son of Rādhā, and the equally wicked Cakuni, and Chritrasena of foolish understanding, and Calya. Thy son (by his own behaviour) made the whole world his enemy.[25] Thy son, O Bhārata, did not obey the words of Bhishma the reverenced chief of the Kurus, of Gāndhāri and Vidura, of Drona, O king, of Kripa the son of Caradwat, of the mighty-armed Krishna, of the intelligent Nārada, of many other *Rishis*, and of Vyāsa himself of immeasurable energy![26-27] Though possessed of prowess, thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented.[28] Thou art possessed of learning and intelligence and art always truthful! They that are so righteous and possessed of such intelligence as thou, are never stupified by grief![29] Virtue was regarded by none. Battle was the one word on their lips. For this the Kshatriya order has been exterminated and the fame of thy foes enhanced![30] Thou hadst occupied the position of an umpire, but thou didst not utter one word of salutary advice. Unfitted as thou wert for the task, thou didst not hold the scales evenly.[31] Every person should, at the outset, adopt such a beneficial line of action that he may not have, in the end, to repent for something already done by him.[32] Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now! It

behoveth thee, however, not to give way to grief![33] The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent even like thee![34] The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquision of objects dear to us. The man who gives way to grief loses even his salvation.[35] The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that is kindled by it, would be pronounced a fool if he grieves for his injuries.[36] Thyself, with thy son, hadst, with your words, fanned the Pārtha-fire, and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames.[37] When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemy's arrows.[38] The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise.[39] These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self![40] Thus was the king comforted by the high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, displaying great intelligence."[41]

Section II.

Vaiçampāyana said,—"Listen, O Janamejaya, to the nectar-like words that Vidura said unto the son of Vichitravirya and by which he gladdened that bull among men![1]

"Vidura said,—'Rise, O king! Why art thou stretched on the Earth? Bear thyself up with thy own self! O king, even this is the final end of all living creatures![2] Everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death.[3] The Destroyer, O Bhārata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle?[4] He

that does not fight is seen to die. He, again, that fights, is seen to escape with life. When, however, one's time comes, O king, one cannot escape.[5] As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become nonexistent. What matter of grief then is there in this?[6] The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow?[7] Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus![8] As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, Death overmasters all creatures.[9] All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first.[10] It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end.[11] All of them were versed in the Vedas; all of them had observed vows. Facing the foe, all of them have met with death. What matter of sorrow is there in this?[12] Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance?[13] If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless.[14] No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra.[15] Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle.[16] On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations. Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies).[17] I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle![18] They were all high-souled Kshatriyas; possessed of bravery, they were

ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve![19] Comforting thyself by thy own self, cease to grieve O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all action![20] There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we?[21] From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise.[22] There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by time.[23] Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible.[24] Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these.[25] It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light.[26] If thou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz., that one should not indulge in it.[27] By dwelling on it, one cannot lessen it. On the other hand, it grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief.[28] This is neither Profit, nor Religion, nor Happiness, on which thy heart is dwelling.[29] The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (viz., religion, profit, and pleasure). They that are destitute of contentment, are stupified on the accession of vicissitudes dependent up on the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain transquillity of soul.[30-31] The acts of a former life closely follow a man, insomuch that they

lie by him when he lies down, stay by him when he stays, and run with him when he runs.[33] In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditons.[33] In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms.[34] One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's acts, good and evil.[35] From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts.[36] Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness).'"[37]

Section III.

"Dhritarāshtra said,—'O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak.[1] How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?'[2]

"Vidura said,—'He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy.[3] All those things about which we are anxious, O bull among men, is ephemeral. The world is like a plantain tree, without enduring strength.[4] Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews,[5] whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? (When all are equal in death) why sould human beings, whose understandings are always decieved (by the things of this world) covet one another's rank and position?[6] The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that

is eternal.[7] As a person, casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings.[8] O son of Vichitravirya, creatures obtain weal or woe as the fruit of their own acts.[9] Through their acts they obtain heaven, O Bhārata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts.[10] As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of ombodied creatures.[11-13] Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old.[14-15] Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief?[16] As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts.[17-18] They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end."[19]

Section IV.

"Dhritarāshtra said,—'O foremost of speakers, how may the wilderness of this world be known? I desire to hear this! Asked by me, tell me this!'[1]

"Vidura said,—'I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little

by little. Then on the expiry of the fifth month it assumes shape.[3] It next becomes a fœtus with all its limbs completed, and lives in a very impure place, covered with flesh and blood.[3] Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes.[4] In consequence of the contractions of the uterus, the creature then comes out of it, endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat.[5] Next diverse diseases approach him while he is enchained by his previous acts.[6] Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king![7] Seized by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls.[8] The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time.[9] Agitated by his senses, whatever of good and evil he has done has been done at the outset. Having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-slaughter.[10] Alas, the world is deceived, and covetousness brings it under its dominion! Deprived of understanding by covetousness, wrath, and fear, one knows not one's own self![11] Filled with joy at one's own respectability of birth, one is seen to traduse those that are not high-born! Swelled also with pride of wealth, one is seen to contemt the poor![12] One regards others to be ignorant fools, but seldom takes a survey of one's own self. One attributes faults to others but never desires to punish one's own self.[13] Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honored and the dishonored,[14] all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried up tendons,[15] whom amongst them would the survivors look upon as distinguished

above the others and by what signs would they ascertain the attributes of birth and beauty?[16] When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another?[17] He that, looking at this saying (in the scriptures) with his own eyes or hearing it from others, practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end.[18] Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths.'"*[19]

Section V.

"Dhritarāshtra said,—'Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered!'[1]

"Vidura said,—'Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life.[2] A certain Brāhmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey.[3] It abounded on every side with lions and tigers and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it.[4] Beholding the forest, the heart of the Brāhmana became exceedingly agitated. His hair stood on end, and other signs of fear manifested themselves, O scorcher of foes![5] Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek.[6] Wishing to avoid those terrible creatures, he ran in fright. He could not succeed, however, in distancing them or freeing himself from their presence.[7] He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms.[8] That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the

* A figurative expression, meaning, obtains all kinds of blessedness.—T.

very heavens.[9] Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs.[10] The Brāhmana, in course of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another,[11] like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards.[12] While in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth.[13] That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees.[14] About the twigs of the tree (that stood at the mouth of the pit) roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers.[15] Repeatedly they desired, O bull of Bharata's race, to taste that honey which though sweet to all creatures could however, attract children only.[16] The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets.[17] Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more.[18] Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree.[19] There was fear from the beasts of prey, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top,[20] from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey.[21] In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life.' "[22]

Section VI.

"Dhritarāshtra said,—'Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness?[1] Where is that region, so unfavourable to the practice of virtue, in which that person resides? Oh, tell me how will that man be freed from all those great terrors?[2] Tell me all this! We shall then exert properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!'[3]

"Vidura said,—'They that are conversant, O monarch, with the religion of *Moksha* cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter.[4] That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life.[5] Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest,[6] is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures.[7] The huge snake dwelling in the bottom of that pit is Time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer.[8] The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature.[9] The six-faced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months.[10] The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires.[11] The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted.[12] The wise know life's course to be even such. Through that knowledge they succeed in tearing off its bonds.'"[13]

Section VII.

"Dhritarāshtra said,—'Excellent is this parable that thou hast recited! Indeed, thou art acquainted with Truth! Having listened to thy nectar-like speech, I desire to hear thee more!'[1]

"Vidura said,—'Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enables the wise to free themselves from the ties of the world![2] As a person, O king, who has to travel a long way, is sometimes obliged to halt when fatigued with toil,[3] even so, O Bhārata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise, are freed from that obligation.[4] Men conversant with the scriptures, for this, describe life's course as a long way. The wise also call life's round with all its difficulties as a forest.[5] Creatures, O bull of Bharata's race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape.[6] The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise.[7] Men are always afflicted and impeded by them, O Bhārata! Then again, those fierce beasts of prey, represented by their own acts in life, never cause any anxiety to them that are of little intelligence.[8] If any person, O monarch, somehow escapes from diseases, Decrepitude, that destroyer of beauty, overwhelms him afterwards.[9] Plunged in a slough by the objects of the different senses, viz., sound and form and taste and touch and scent, man remains there without anything to rescue him thence.[10] Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him.[11] These all are messengers of death. They, however, that are of little understanding, know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts.[12] The body of a creature is called the car. The living principle is the driver of (that car). The

senses are said to be the steeds. Our acts and the understanding are the traces.[13] He who followeth after those running steeds, has to come repeatedly to this world in a round of re-births.[14] He, however, who, being self-restrained, restrains them by his understanding, hath not to come back.[15] They, however, that are not stupified while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of re-births.[16] He that is wise should certainly take care to prevent the obligation of re-birth. One should not be indifferent to this, for indifference may subject us to it repeatedly.[17] The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace.[18] This body is called the car of Yama. They that are of little intelligence are stupified by it. Such a person, O king, would obtain that which thou hast obtained.[19] The loss of kingdom, of friends, and of children, O Bhārata, and such as these, overtake him who is still under the influence of desire.[20] He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of restrained soul would kill that serious disease called sorrow.[21] Neither prowess, nor wealth, nor friends, nor well-wishers, can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bhārata![22] Self-restraint, renunciation, and heedfulness are the three steeds of Brahman. He who rides on the car of his soul, unto which are yoked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of *Brahma*.[23] That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, *viz.*, the blessed one of Vishnu.[24] The fruit that one obtains by giving an assurance unto all creatures of his harmlessness cannot be obtained by a thousand sacrifices or by daily fasts.[25] Amongst all things there is certainly nothing dearer than self. Death is certainly disliked

by all creatures, O Bhārata! Therefore, compassion should certainly be shown unto all.[16] Endued with diverse kinds of errors, entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly on the Earth. They, however, that are wise and endued with subtile sight, attain to a union with *Brahma*.'"[17]

Section VIII.

Vaiçampāyana said,—"Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth.[1] Beholding him fall down in that state, his friends as also the island-born Vyāsa, and Vidura, and Sanjaya, and other well-wishers, and the attendants who used to wait at the gates and who enjoyed his confidence,[2] sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition.[3] The monarch, recovering his senses after a long time, wept for a long while, overwhelmed with grief on account of the death of his sons.[4] He said,—'Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity![5] Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives![6] That grief causes the limbs to burn, and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable.[7] This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself! O best of regenerate ones, I shall, therefore, put an end to my life this very day![8]—Having said these words unto his high-souled sire, that foremost of all persons conversant with *Brahma*, Dhritarāshtra, overwhelmed with grief, became stupified. The king, O monarch, reflecting on his woes, became speechless.[9] Hearing these words of his, the puissant Vyāsa thus spoke unto his son afflicted with grief on account of the death of his children.[10]

"Vyāsa said,—'O mighty-armed Dhritarāshtra, listen to what I say! Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understanding duties!'[11] Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death![12] When the world of life is unstable, when this world itself is not eternal, when life is sure to end in death, why then, O Bhārata, dost thou grieve?[13] Before thy very eyes, O king, the concatenation of facts brought about by Time, making thy son the cause, produced this hostility![14] This destruction of the Kurus, O king, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end?[15] O thou of mighty-arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king, to bring about peace![16] It is my opinion that the course marked out by Destiny cannot be controlled by any one, even if one struggles for eternity![17] The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine![18] Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together.[19] There were, O sinless one, all the celestial *Rishis* also, headed by Nārada. There, O monarch, I saw also the Earth (in her embodied form).[20] The latter had repaired to the gods for the accomplishment of a particular mission. Approaching the gods, she said,[21]—That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahman's abode! Let that be accomplished soon![22]—Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying,[23]—The eldest of the hundred sons of Dhritarāshtra, he, *viz.*, who is known by the name of Duryodhana, will accomplish thy business! Through that king, thy purpose will be achieved![24] For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons.[25] It is evident,

O goddess, that thy burthen will then be lightened in battle! Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one![36]—From this thou wilt understand, O king, that thy son Duryodhana, born in Gāndhāri's womb, was a portion of Kali, sprung for the object of causing a universal slaughter![37] He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him.[38] Cakuni became his maternal uncle and Karna his great friend. Many other kings were born on Earth for aiding in the work of destruction.[39] As the king is, so do his subjects become. If the king becomes righteous, even unrighteousness (in his dominions) assumes the shape of righteousness.[40] Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed.[41] Conversant with truth, Nārada knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief![42] The Pāndavas have not, O Bhārata, the least fault in what has happened! Thy sons were all of wicked souls. It is they that caused this destruction on Earth.[43] Blessed be thou, Nārada had truly informed Yudhishthira of all this in his court on the occasion of the *Rājasuya* sacrifice, saying,[44]—The Pāndavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which thou shouldst![45]—Hearing these words of Nārada, the Pāndavas became filled with grief. I have thus told thee that which is an eternal secret of the gods![46] This will destroy thy grief and restore to thee a love of thy life-breaths, and cause thee to cherish affection for the Pāndavas, for all that has happened has been due to what had been ordained by the gods.[47] O thou of mighty-arms, I had learnt all this sometime before. I also spoke of it to king Yudhishthira the just on the occasion of his foremost of sacrifices, *viz.*, the *Rājasuya*![48] When I secretly informed him of all this, Dharma's son endeavoured his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too powerful (to be frustrated by

him).[39] The fiat, O king, of the Destroyer, is incapable of being baffled any how by mobile and immobile creatures.[40] Thou art devoted to virtue and possessed of superior intelligence, O Bhārata! Thou knowest also that which is the way and that which is not the way of all creatures.[41] If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very life-breaths![42] He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch?[43] At my command, and knowing that that which is ordained is inevitable, as also from kindness to the Pāndavas, continue to bear thy life, O Bhārata![44] If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit.[45] This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom!"[46]

Vaiçampāyana continued,—"Hearing these words of Vyāsa of immeasurable energy and reflecting upon them for a little while, Dhritarāshtra said,[47]—'O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief! My senses are repeatedly forsaking me and I am unable to bear up my own self.[48] Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breaths and shall live and act without indulging in grief!'[49] Hearing these words of Dhritarāshtra, O monarch, Satyavati's son Vyāsa, disappeared then and there."[50]

Section IX.

Janamejaya said,—"After the holy Vyāsa had departed, what, O regenerate sage, did king Dhritarāshtra do? It behoveth thee to tell me this![1] What also did the Kuru king, the high-souled son of Dharma, do! And how were those three, viz., Kripa and others, do?[2] I have heard of the feats of Aswatthāman and the mutual denouncement of

curses. Tell me what happened next and what Sanjaya next said (unto the old king."[3]

Vaiçampāyana said,—"After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarāshtra.[4]

"Sanjaya said,—'The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons![5] Thy son, O king, who had constantly been implored (for peace) but who always wished to terminate his hostility (with the Pāndavas by slaughtering them) has caused the Earth to be exterminated.[6] Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!'"[7]

Vaiçampāyana continued,—"Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life.[8] Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words:[9]—'Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharata's race! Even this, O lord of Earth, is the final end of all creatures![10] At first creatures are non-existent. In the interin, O Bhārata, they become existent. At the end, they once more become non-existent. What cause of sorrow is there in all this?[11] By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief?[12] One may die without having engaged in battle. One also escapes with life after having engaged in battle. When one's Time comes, O king, one cannot escape![13] Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus![14] As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharata's race, are brought by Time under its influence.[15] All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another?[16] Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to

heaven![17] By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle.[18] All those heroes were conversant with the Vedas; all of them were observant of vows; all of them have perished, facing the foe in battle. What cause of sorrow then is there?[19] They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves.[20] I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle![21] All of them were high-souled Kshatriyas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them.[22] Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action!"[23]

SECTION X.

Vaiçampāyana said,—"Hearing these words of Vidura, that bull of Bharata's race (viz., Dhritarāshtra,) ordered his car to be yoked. The king once more said,—'Bring Gāndhāri hither without delay, and all the Bharata ladies! Bring hither Kunti also, as well as all the other ladies with her!'[2] Having said these words unto Vidura conversant with every duty, Dhritarāshtra of righteous soul, deprived of his senses by sorrow, ascended on his car.[3] Then Gāndhāri, afflicted with grief on account of the death of his sons, accompanied by Kunti and the other ladies of the royal household, came, at the command of her lord, to that spot where the latter was waiting for her.[4] Afflicted with great grief, they came together to the king. As they met, they accosted each other and uttered loud wails of woe.[5] Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city.[6] At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief.[7] Those ladies that had

not before this been seen by the very gods were now, helpless as they were for the loss of their lords, seen by the common people.[8] With their beautiful tresses all dishevelled, and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most wofully.[9] Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader.[10] Those fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard.[11] Seizing each other's hands, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the *Yuga*.[12] Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do.[13] Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law.[14] Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupified by grief, they now, O king, refrained from even casting their eyes upon each other.[15] Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle.[16] Artizans and traders and Vaiçyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king.[17] As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds.[18] All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by the fire that arises at the end of the *Yuga*.[19] The citizens also (of Hastināpura), devoted to the house of Kuru, with hearts filled with anxiety at the destruction that had overtaken their rulers, set up, O king,—a wail that was as loud as that uttered by those ladies."[20]

Section XI.

Vaiçampāyana said,—"Dhritarāshtra had not proceeded for more than two miles when he met with those three great car-warriors, viz., Caradwat's son Kripa, Drona's son (Açwatthāman), and Kritavarman.[1] As soon as the latter obtained a sight of the blind monarch possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying,[2]—'Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra![3] We are the only three car-warriors of Duryodhana's army that have escaped with life. All the others, O bull of Bharata's race, have perished.'[4] Having said these words unto the king, Caradwat's son Kripa, addressing the grief-afflicted Gāndhāri, said these words unto her,[5]—'Thy sons have fallen while engaged in achieving feats worthy of heroes, *i. e.*, while fearlessly fighting in battle and striking down large numbers of foes![6] Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestials, having assumed resplendent forms.[7] Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter.[8] Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them![9] Their foes, O queen, viz., the Pāndavas, too, have not been more fortunate! Listen, what we, headed by Açwatthāman, have done unto them.[10] Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pāndavas after entering their camp buried in sleep.[11] All the Pānchālas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered.[12] Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them.[13] Our foes, the Pāndavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us.[14] Jewau-

ing the slaughter of their sons, those bulls among men, infuriate with rage,—those heroes,—O illustrious lady, will speedily pursue our track.[15] Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow![16] Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriya in their highest form![17] Having said these words unto the king, and circumambulating him, Kripa and Kritavarman and Drona's son, O Bhārata,[18] without being able to withdraw their eyes from king Dhritarāshtra possessed of great wisdom, urged their steeds towards the banks of the Ganges.[19] Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one another's leave and separated from one another.[20] Caradwat's son Kripa went to Hastināpura; Hridikā's son repaired to his own kingdom; while the son of Drona set out for the asylum of Vyāsa.[21] Even thus those heroes, who had offended the high-souled sons of Pāndu, respectively proceeded to the places they selected, afflicted with fear and casting their eyes on one another.[22] Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose.[23] It was after this, O king, that the sons of Pāndu, those great car-warriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related)."[24]

Section XII.

Vaiçampāyana said,—"After all the warriors had been slaughtered, king Yudhishthira the just heard that his uncle Dhritarāshtra had set out from the city called after the elephant.[1] Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons.[2] The son of Kunti was followed by the high-souled and heroic Krishna of Daçārha's race, and by Yuyudhāna, as also by Yuyutsu.[3]

The princess Draupadi also, burning with grief, and accompanied by those Pānchāla ladies that were with her, sorrowfully followed her lord.[4] Yudhishthira beheld near the banks of the Ganges, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-spreys.[5] The king was soon surrounded by those thousands of ladies who with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeable and disagreeable.[6]—'Where, indeed, is that righteousness of the king, where his truth and compassion, since he has slain sires and brothers and preceptors and sons and friends?[7] How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered?[8] What need hast thou of sovereignty, after having seen thy sires and brothers, O Bhārata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered?'[9]—Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the just saluted the feet of his eldest uncle.[10] Having saluted their sire according to custom, those slayers of foes, viz., the Pāndavas, announced themselves to him, each uttering his own name.[11] Dhritarāshtra, exceedingly afflicted with grief on account the slaughter of his sons, then reluctantly embraced the eldest son of Pāndu, who was the cause of that slaughter.[12] Having embraced Yudhishthira the just and spoken a few words of comfort to him, O Bhārata, the wicked-souled Dhritarāshtra sought for Bhima, like a blazing fire ready to burn everythig that would approach it.[13] Indeed, the fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume the Bhima-forest.[14] Ascertaining the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pāndu to the old king.[15] Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarāshtra, and had, therefore, kept such a contrivance ready for baffling them.[16] Seizing with his two arms that iron Bhima, king Dhritarāshtra, possessed of great strength, broke it into pieces, thinking it to be Bhima him-

self in flesh and blood.[17] Endued with might equal to that of ten thousand elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood.[18] Covered with blood, the king fell down on the ground like a *Pārijāta* tree topped with its flowery burden.[19] His learned charioteer Sanjaya the son of Gavalgana raised the monarch and soothing and comforting him, said,—'Do not act so.'[20] The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying, —'Alas, Oh Bhima, Alas, Oh Bhima!'[21]—Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vāsudeva, that foremost of men, said these words,[22]—'Do not grieve, O Dhritarāshtra, for thou hast not slain Bhimasena! That is an iron statue, O king, which has been broken by thee![23] Understanding that thou wert filled with rage, O bull of Bharata's race, I dragged the son of Kunti away from within the jaws of Death![24] O tiger among kings, there is none equal to thee in strength of body! What man is there, O mighty-armed one, that would endure the pressure of thy arms?[25] Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so nobody can come out safe from within thy embrace![26] It was for this that yonder iron statue of Bhima, which had been caused to be made by thy son, had been kept ready for thee![27] Through grief for the death of thy sons, thy mind has fallen off from righteousness! It is for this, O great king, that thou seekest to slay Bhimasena![28] The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it![29] Therefore, do thou aprove of what has been done by us with a view to secure peace, and do not set thy heart on grief!"[30]

Section XIII.

Vaiçampāyana said,—"Certain maid-servants then came to the king for washing him. After he had been duly washed,

the slayer of Madhu again addressed him, saying,[1]—'Thou hast, O king, read the Vedas and diverse scriptures! Thou hast heard all old histories, and everything about the duties of kings![2] Thou art learned, possessed of great wisdom, and competent to strength and weakness. Why then dost thou cherish such wrath when all that has overtaken thee is the result of thy own fault?[3] I spoke to thee before the battle. Both Bhishma and Drona, O Bhārata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice.[4] Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pāndavas were superior to thee and thine, O Kauravya, in strength and courage![5] That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity![6] That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues.[7] Observe thou a different course of life now, O Bhārata! Thou didst not keep thy soul under restraint, but suffered thyself to be ruled by Duryodhana![8] That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now![9] That mean wretch who had, from pride caused the princess of Pānchāla to be brought into the assembly, has been slain by Bhimasena in just revenge.[10] Look at thy own evil acts as also at those of thy wicked souled son! The sons of Pāndu are perfectly innocent! Yet have they been treated most cruelly by thee and him!'"[11]

Vaiçampāyana continued,—"After he had thus been told nothing but the truth by Krishna,, O monarch, king Dhritarāshtra replied unto Devaki's son, saying,[12]—'It is even so, O thou of mighty arms! What thou sayest, O Mādhava, is perfectly true! It is parental affection, O thou of righteous soul, that caused me to fall away from righteousness![13] By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace![14] Now, however, I am free from wrath and fever. I desire eagerly, O Mādhava to embrace that hero, viz., the second

son of Pāndu!"[15] When all the kings have been dead, when my children are no more, upon the sons of Pāndu depend my welfare and happiness!"[16] Having said these words, the old king then embraced those princes of excellent frames, viz., Bhima, and Dhananjaya, and those two foremost of men, viz., the two sons of Mādri, and wept, and comforted and pronounced blessings upon them."[17]

SECTION XIV.

Vaiçampāyana said,—"Commanded by Dhritarāshtra, those bulls of Kuru's race, viz., the Pāndava brothers, accompanied by Kecava, then proceeded to see Gāndhāri![1] The faultless Gāndhāri, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the just had slain all his enemies, wished to curse him.[2] Understanding her evil intentions towards the Pāndavas, the son of Satyavati addressed himself for counteracting them at the very outset.[3] Having cleansed himself by the sacred and fresh water of the Ganges, the great *Rishi*, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot.[4] Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there.[5] Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the *Rishi*, addressing his daughter-in-law at the proper moment, said,—'Do not avail of this opportunity for denouncing a curse! On the other hand, utilize it for showing thy forgiveness![6] Thou shouldst not be angry with the Pāndavas, O Gāndhāri! Set thy heart on peace! Restrain the words that are about to fall from thy lips! Listen to my advice![7] Thy son, desirous of victory, had beseeched thee every day for the eighteen days that battle lasted, saying,—O mother, bless me who am fighting with my foes![8]—Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was,—Thither is victory where righteousness is![9]—I do not, O Gāndhāri, remember that any words, spoken by thee have become false! Those words, therefore, that thou, implored by

Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures.[10] Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pāndu have certainly won the victory and a measure of righteousness that is much greater.[11] Thou wert formerly observant of the virtue of forgiveness. Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness! There is victory where righteousness is![12] Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gāndhāri! Do not act otherwise, O thou that art beautiful in speech![13]—Hearing these words, Gāndhāri said,—'O holy one, I do not cherish any ill feelings towards the Pāndavas, nor do I wish that they should perish! In consequence, however, of grief for the death of my sons, my heart is very powerfully agitated![14] I know that I should protect the Pāndavas with as much care as Kunti herself protects them, and that Dhritarāshtra also should protect them as I should![15] Through the fault of Duryodhana and of Cakuni the son of Suvala, and through the action of Karna and Dusçāsana, this extermination of the Kurus hath taken place![16] In this mather the slightest blame cannot attach to Vibhatsu or to Prithā's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself.[17] While engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this![18] But there has been one act done by Bhima in the very presence of Vāsudeva (that moves my resentment)! The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with the mace,[19] and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel![20] It is this that moves my wrath! Why should heroes, for the sake of their lives, cast off obligations of duty that have been determined by high-souled persons conversant with every duty?'"[21]

Section XV.

Vaicampāyana said,—"Hearing these words of Gāndhāri, Bhimasena, looking like one in fright, said these words for soothing her.[1]—'Be the act righteous or unrighteous, it was done by me through fear and for the object of protecting my own self! It behoveth thee, therefore, to forgive me now![2] Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair.[3] Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us. It was for this that I had recourse to an unfair act.[4] Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us of our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Pānchāla while the latter, in her season, was clad in a single piece of raiment.[5] Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole Earth with her seas. It was for this that I acted in that way.[7] Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi.[8] For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the just, we suffered ourselves to be restrained by the compact that had been made.[9] By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way![10] Having slain Duryodhana in battle, we have crossed the end of our hostilities. Yudhishthira has got back his kingdom, and we also have been freed from wrath![11] Hearing these words of Bhima, Gāndhāri said,—'Since thou praisest my son thus (for his skill in battle), he did not deserve such a death! He, however, did all that thou tellest me![12] When Vrishasena, however, had deprived Nakula of his steeds, O Bhārata, thou quaffedst in battle the blood from Dusçāsana's body![13] Such an act is cruel and is censured by the good. It suits

a person that is most disrespectable. It was a wicked act, O Vrikodara, that was then accomplished by thee! It was undeserving of thee!'[14]—Bhima replied, saying,—'It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of one's own self? One's brother, again, is like one's own self. There is no difference between them.'[15] The blood, however, (that I am regarded to have quaffed) did not, O mother, pass down my lips and teeth! Karna knew this well. My hands only were smeared with (Dusçāsana's) blood.'[16] Seeing Nakula deprived of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread.'[17] When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance.'[18] I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished! It was for this, O queen, that I did that act!'[19] It behoveth thee not, O Gāndhāri, to impute any fault to me! Without having restrained thy sons in former days, does it behove thee to impute any fault to our innocent selves?'[20]

"Gāndhāri said,—'Unvanquished by any one, thou hast slain a hundred sons of this old man! Oh, why didst thou not spare, O child, even one son of this old couple deprived of kingdom, one whose offences were comparatively lighter?'[21] Why didst thou not leave even one crutch for this blind couple?'[22] O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them)!'"[23]

Vaiçampāyana continued,—"Having said these words, Gāndhāri, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying,—'Where is the king?'[24] After she had said these words, king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her,[25]—'Here is Yudhishthira, O goddess, that cruel slayer of thy sons! I deserve thy curses, for I am the cause of this universal destruction! Oh, curse me![26] I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself

to be a great fool and a hater of friends!'[47]—Unto Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gāndhāri, drawing long sighs, said nothing.[48] Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them,* to the tip of Yudhishthira's toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came to have a sore nail on his toe.†[49-50] Beholding this, Arjuna moved away to the rear of Vāsudeva, and the other sons of Pāndu became restless and moved from one spot to another.[51] Gāndhāri then, having cast off her wrath, comforted the Pāndavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes.[52] Having seen her sons after a long time, Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep.[53] Having wept for sometime with her children, Prithā beheld the wounds and scars of many weapons on their bodies.[54] She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare Earth, indulging in piteous lamentations.[55]

"Draupadi said,—'O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom!'[56] Raising the grief-stricken princess of Pānchāla who was weeping thus, Prithā began to comfort that lady of large eyes.[57] Then Kunti, accompanied

* Gāndhāri's devotion to her blind lord was such that she always kept her own eyes covered with thick folds of cloth. Because her spouse could not see, therefore, as a Hindu wife, she would not see or use her eyes in this world!—T.

† As soon as Gāndhāri's glance fell upon Yudhishthira's toe, the nail

by the princess of Pānchāla, and followed by her sons, proceeded towards the grief-afflicted Gāndhāri, herself in greater affliction still.[38] Beholding that illustrious lady with her daughter-in-law, Gāndhāri addressed her, saying,—'Do not, O daughter, grieve so! Behold, I too am as much stricken with grief as thou![39] I think, this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings![40] Even that has come to pass which Vidura of great wisdom foretold after Krishna's supplication for peace had failed![41] Do not, therefore, grieve in a matter that was inevitable, especially after its occurrence! Having fallen in battle, they should not be grieved for![42] I am in the same predicament with thee! (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races has been destroyed.'"[43]

SECTION XVI.

Vaiçampāyana said,—"Having said these words, Gāndhāri, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus.[1] Devoted to her lord, that highly blessed lady had always practiced high vows. Undergoing the severest penances, she was always truthful in her speech.[2] In consequence of the gift of the boon by the great *Rishi* Vyāsa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged.[3] Endued with great intelligence, the Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters.[4] Scattered all over with bones and hair, and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side.[5] Covered with the blood of elephants and horses and car-warriors and combatants of others kinds, it teemed with headless trunks and trunkless heads.[6] And it resounded with the cries of elephants and steeds and men and women, and abounded

with jackals and cranes and ravens and *Kankas* and crows.[7] And it was the sporting ground of *Rākshasas* subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious concert of jackals.[8] Then king Dhritarāshtra, at the command of Vyāsa, and all the sons of Pāndu with Yudhishthira at their head,[9] with Vāsudeva and all the Kuru ladies, proceeded to the field of battle.[10] Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground,[11] and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and *Piçāchas* and *Rākshasas* and diverse other wanderers of the night.[12] Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles.[13] Witnessing sights the like of which they had never before witnessed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground.[14] Others became so stupified that they lost all their senses. Indeed, the Pānchāla and the Kuru ladies were plunged into unutterable distress.[15] Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of Suvala, acquainted with every duty,[16] addressed the lotus-eyed Keçava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words:[17]—'Behold, O lotus-eyed Mādhava, these daughters-in-law of mine! Deprived of their lords, they are uttering, with deshevelled hair, piteous cries of woe like a flight of she-ospreys![18] Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs! They are running hither and thither in large bands towards their sons and brothers and sires and husbands![19] Behold, O mighty armed one, the field is covered with mothers of heroes, all of whom, however, have been bereaved of children! There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses![20] Behold, the field of battle is adorned with those tigers among men, viz., Bhishma and Karna and

Abhimanyu and Drona and Drupada and Calya, as if with blazing fires![21] Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their *Angadas* and *Keyuras* and garlands![22] Behold, it is strewn with darts and spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows![23] Beasts of prey, assembled together, are standing or sporting or lying down as it likes them![24] Behold, O puissant hero, the field of battle is even such! At this sight, O Janārddana, I am burning with grief![25] In the destruction of the Pānchālas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed![26] Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them![27] Who is there that could think of the death of such heroes as Jayadratha and Karna and Drona and Bhishma and Abhimanyu?[28] Alas, though incapable of being slain, they have yet been slain, O destroyer of Madhu! Behold, vultures and *Kankas* and ravens and hawks and dogs and jackals are feasting upon them![29] There, those tigers among men, that fought on Duryodhana's side, and took the field in wrath, are now lying like extinguished fires![30] All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping today on the bare ground![31] Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals![32] Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal-paste and powdered aloe, alas, now sleep on the dust![33] These vultures and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries, those creatures are now dragging their bodies![34] Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them![35] Many foremost of heroes, possessed of beauty and fair complexions and adorned with garlands of gold, are sleeping on the ground![36] Behold, beasts of

prey are dragging and tearing them![36] Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives![37] Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janārddana, regarding them to be still alive![38] The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side![39] There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death![40] Many, whom bards well-trained to their work, formerly used, with their hymns and eulogies of grave import, to delight every morning,[41] are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishni's race![42] The faces of those beautiful ladies, O Keçava, though pale, look resplendent still like an assemblage of red lotuses![43] Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither.[44] The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or gold or burnished copper.[45] Hearing each other's lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each other's meaning.[46] Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupified by grief and are abandoning their life-breaths![47] Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails. Others are striking their heads with their own soft hands.[48] The Earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc![49] Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones are lying senseless on the ground for a long while.[50] Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes, and saying,—This is not this one's

—and are weeping more bitterly![51] Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms)![52] Some amongst the Bharata ladies, beholding the bodies of their lords,—bodies that have been mangled by animals and birds and severed of their heads,—are succeeding not in recognising them.[53] Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands.[54] Miry with flesh and blood, the Earth has become impassable with arms still holding swords in their grasp, and with heads adorned with ear-rings.[55] Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe![56] Behold, O Janārddana, those numerous bevies of Dhritarāshtra's daughters-in-law, resembling successive multitudes of handsome fillies adorned with excellent manes![57] What, O Keçava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect?[58] Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Keçava, my sons and grandsons and brothers all slain by foes!' While indulging in such lamentations in grief, Gāndhāri's eyes fell upon her son (Duryodhana)."[59]

Section XVII.

Vaiçampāyana said,—"Beholding Duryodhana, Gāndhāri, deprived of her senses by grief, suddenly fell down on the Earth like an uprooted plantain tree.[1] Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood.[2] Embracing her son, Gāndhāri indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the Kuru queen exclaimed,—'Alas, O son!' 'Alas, O son!'[3]—Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and

collar. Addressing Hrishikeça who stood near, she said,[4]—'On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishni's race, said unto me,[5]—In this internecine battle, O mother, wish me victory!—When he said these words, myself, knowing that a great calamity had come upon us, told him even this, O tiger among men, viz.,—Thither is victory where righteousness is![6] And since, O son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial![7]—Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however, for the helpless Dhritarāshtra bereaved of friends and kinsmen![8] Behold, O Mādhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes![9] Behold the reverses brought about by Time! This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the dust![10] Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the heroe's, hath obtained the most unattainable end![11] Inauspicious jackals are now delighting that prince asleep on the heroe's bed, who was formerly delighted by the fairest of ladies sitting round him![12] He who was formerly encircled by kings vieing with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures![13] He who was formerly fanned with beautiful fans by fair ladies, is now fanned by (carnivorous) birds with flaps of their wings![14] Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion![15] Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace![16] That mighty-armed one who had in battle assembled together eleven *Akshauhinis* of troops, O Keçava, hath, in consequence of his own evil policy, been now slain.'[17] Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion![18] Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to

death, in consequence of his disregard of the old!"[19] He who had ruled the Earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth today on the bare ground, slain by his foes![20] Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana![21] Today, O thou of mighty-arms, I see her ruled by another, and destitute of elephants and kine and horses! What need have I, O Mādhava, of life?[22] Behold, again, this sight that is more painful than the death of my son, the sight, *viz.*, of these fair ladies weeping by the side of the slain heroes![23] Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled, that dear spouse of Duryodhana,* resembling a sacrificial altar of gold![24] Without doubt, this damsel of great intelligence, while her mighty-armed lord was formerly alive, used to sport within the embrace of her lord's handsome arms![25] Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle?[26] Alas, that faultless lady now smells (the head of) her son covered with blood! Now, again, that lady of fair thighs is gently rubbing Duryodhana's body with her fair hand.[27] At one time she is sorrowing for her lord and at another for her son! At one time she looketh on her lord, at another on her son![28] Behold, O Mādhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus![29] Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord![30] If the scriptures and the *Çrutis* be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!'"[31]

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* Lit., one who dwelt on the breast of Duryodhana.—T.

Section XVIII.

"Gāndhāri said,—Behold, O Mādhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his mace in battle![1] That which grieves me more today is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field today![2] Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard Earth miry with blood![3] Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty![4]* Behold, that lady of faultless limbs, and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief![5] Beholding this princess, this mother of Lakshmana, O thou of mighty-arms, my heart is torn with grief![6] These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain![7] Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage![8] Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those dames, worn out with fatigue, are resting themselves![9] Behold, O Krishna, some one amongst them, taking up some kinsman's severed head decked with beautiful nose and ear-rings, is standing in grief![10] I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives,[11] since, O Janārddana, all our relatives and kinsmen have thus been slain by king Yudhishthira the just! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishni's race![12]† Behold, O Mādhava, those young ladies

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* The Bengal reading is slightly different.—T.

† *I. e.*, their fruits must have to be enjoyed or suffered.—T.

of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eye-lashes and tresses of the same color on their heads, endued with voice sweet and dear like that of swans, are falling down, deprived of their senses by great grief and uttering piteous cries like flights of cranes![13-14] Behold, O lotus-eyed hero, their beatiful faces resembling-full-blown lotuses, are scorched by the sun![15] Alas, O Vāsudeva, the wives of my proud children possessed of prowess like that of infuriate elephants, are now exposed to the gaze of common people![16] Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold,[17] and the head-gears, of my sons, scattered on the Earth, are blazing with splendour like sacrificial fires over which have been poured libations of clarified batter![18] There, Dusçāsana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slayer of foes![19] Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice![20] Addressing the dice-won princess of Pānchāla in the midst of the assembly, this Dusçāsana, desirous of doing what was agreeable to his (elder) brother as also to Karna, O Janārddana, had said,[21]—Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now![22]—On that occasion, O Krishna, I said unto king Duryodhana,—O son, cast off (from thy side) the wrathful Cakuni![23] Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel! Casting him off without delay, make peace with the Pāndavas, O son![24] O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath! Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands![25]—Alas, disregarding my words, he vomitted his wordy poison at them like a snake vomitting his poison at a bovine bull,—at them who had already been pierced with his wordy darts![26] There, that Dusçāsana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion![27] The very wrathful Bhimasena

perpetrated a most horrible act by drinking in battle the blood of his foe!"[28]

Section XIX.

"Gāndhāri said,—'There, O Mādhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly![1] Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds![2] His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it![3] His helpless young wife, O Mādhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion![4] The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Mādhava![5] Though all his vital parts have been pierced with cloth-yard shafts and bearded arrows and *nālikas*, yet that beauty of person which was his hath not forsaken this best of the Bharatas![6] There, my son Durmuksha, that slayer of large bands of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow![7] His face O Krishna, half eaten away by beasts of prey, looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight![8] Behold, O Krishna, the face of that heroic son of mine, which is even such! How could that son of mine be slain by foes and thus made to eat the dust?[9] O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions![10] Behold, O slayer of Madhu, that other son of Dhritarāshtra, viz., Chitrasena, slain and lying on the ground, that hero who was the model of all bowmen?[11] Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands![12] These loud wails of woe, uttered by women, and these cries and roars of beasts of prey,

seem exceedingly wonderful to me, O Krishna!"[13] Youthful and handsome, and always waited upon and served by the most beautiful ladies, my son Vivinçati, O Mādhava, sleepeth there, stained with dust!"[14] His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivingçati is now surrounded and waited upon by vultures!"[15] Having in battle penetrated the ranks of the Pāndava army, that hero now lieth on the bed of a hero,—on the bed, that is, of an exalted Kshatriya!"[16] Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair eyebrows, and resembling the resplendent Moon himself!"[17] Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting *Gandharva*!"[18] Who again could endure my son Dussaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes?"[19] The body of Dussaha, covered with arrows, looks resplendent like a mountain overgrown with flowering *Karnikāras*."[20] With his garland of gold and his bright armour, Dussaha, though deprived of life, looks resplendent yet, like a white mountain or fire!"[21]

Section XX.

"Gāndhāri said,—'He whose might and courage were regarded, O Keçava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion,[1] he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death![2] I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, viz., Abhimanyu, hath not been dimmed even in death![3] There, the daughter of Virāta, the daughter-in-law of the wielder of *Gāndiva*, that girl of faultless beauty, overwhelmed with grief at sight of her heroic husband, is indulging in lamentations![4] That young wife, viz., the daughter of Virāta, approaching her lord, is gently rubbing him, O Krishna, with her hand![5] Formerly, that highly

intelligent and exceedingly beautiful girl, inebriated with honied wines, used bashfully to embrace her lord, and kiss the face of Subhadrā's son, that face which resembled a full-blown lotus and which was supported on a neck adorned with three lines like those of a conch-shell![6-7] Taking off her lord's golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse![8] Beholding her lord, O Krishna, that girl addresses thee and says,—O lotus-eyed one, this hero whose eyes resembled thine, hath been slain![9] In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy![10]—Addressing her own lord, the damsel says again,—Thou wert brought up in every luxury! Thou usedst to sleep on soft skins of the *Ranku* deer! Alas, does not thy body feel pain today by lying thus on the bare ground?[11] Stretching thy massive arms adorned with golden *Angadas*, resembling a couple of elephant's trunks, and covered with skin hardened by frequent use of the bow, thou sleepest, O lord,[12] in peace, as if exhausted with the toil of too much exercise in the gymnasium! Alas, why dost thou not address me that am weeping so?[13] I do not remember to have ever offended thee! Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance![14] O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadrā, these thy sires that resemble the very celestials, and my own wretched self distracted with woe?[15]—Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive,[16]—How couldst those great car-warriors slay thee in the midst of battle,—thee that art the sister's son of Vāsudeva and the son of the wielder of *Gāndiva*?[17] Alas, fie on those warriors of wicked deeds, viz., Kripa and Karna and Jayadratha and Drona and Drona's son, by whom thou wert deprived of life![18] What was the state of mind of those great car-warriors at that time when they surrounded thee a warrior of tender years, and slew thee to my grief?[19] How couldst thou, O hero, who had so many

protectors, be slain so helplessly in the very sight of the Pāndavas and the Pānchālas ?[20] Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pāndu, viz., thy sire, able to bear the burden of life ?[21] Neither the acquisition of a vast kingdom, nor the defeat of their foes, conduces to the joy of the Pārthas bereft of thee, O lotus-eyed one ![22] By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons ! Protect me, O hero, when I repair to those regions ![23] When one's hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle ![24] Having repaired to the region of the *Pitris*, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles ?[25] Without doubt, thou wilt agitate the hearts of the *Apsarās* in heaven, with thy great beauty and thy soft words mingled with smiles ![26] Having obtained the regions reserved for persons of righteous deeds, thou art now united, O son of Subhadrā, with the *Apsarās* ! While sporting with them, recollect at times my good acts towards thee ![27] Thy union with me in this world had, it seems, been ordained for only six months, for on the seventh, O hero, thou hast been bereft of life ![28]—O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttarā, baffled of all her purposes, while lamenting in this strain ![29] Those ladies, dragging away the afflicted Uttarā, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virāta ![30] Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virāta is encompassed by screaming vultures and howling jackals and crowing ravens ![31] Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend ![32] Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale ![33] Behold also, O Mādhava, those other children, besides Abhimanyu,

viz., Uttara, Sudakshina the prince of the Kāmvojas, and the handsome Lakshmana, all lying on the field of battle!'"[14]

Section XXI.

"Gāndhāri said,—'There the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire! That fire, however, hath now been extinguished by the energy of Pārtha![1] Behold, Vikartana's son Karna, after having slain many *Atirathas*, has been prostrated on the bare ground, and is drenched with blood![2] Wrathful and possessed of great energy, he was a great bowman and a mighty car-warrior! Slain in battle by the wielder of *Gāndiva*, that hero now sleepeth on the ground![3] My sons, those mighty car-warriors, from fear of the Pāndavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore![5] Alas, like a tiger slain by a lion, or an elephant by an infuriate elephant, that warrior hath been slain in battle by Savyasāchin![5] Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero![6] Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the just could not, for thirteen years, obtain a wink of sleep![7] Incapable of being checked by foes in battle like Maghavat himself who is invincible by enemies, Karna was like the all-destroying fire of fierce flames at the end of the *Yuga*, and immoveable like Himavat himself![8] That hero became the protector of Dhritarāshtra's son, O Mādhava! Alas, deprived of life, he now lieth on the bare ground, like a tree prostrated by the wind![9] Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground![10] Even now she exclaims,—Without doubt, thy preceptor's curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow![11] Alas, fie (on heroism and skill)!—That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated

on the Earth, with his waist still encircled with a belt of gold!"[8] Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark-fortnight!"[9] Falling down on the Earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!' "[14]

Section XXII.

"Gāndhāri said,—"Slain by Bhimasena, behold, the lord of Avanti lies there! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless![1] Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood![2] Jackals, and *Kankas*, and other carnivorous creatures of diverse kinds, are dragging him now! Behold the reverses brought about by Time![3] His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero![4] Behold, Pratipa's son Vālhika, that mighty bowman possessed of great energy, slain with a broad-headed shaft, is now lying on the ground like a sleeping tiger![5] Though deprived of life, the color of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight![6] Burning with grief on account of the death of his son, and desirous of accomplishing his vow, Indra's son (Arjuna) hath slain there that son of Vriddhakshatra![7] Behold that Jayadratha, who was protected by the illustrious Drona, slain by Pārtha bent on accomplishing his vow, after penetrating through eleven *Akshauhinis* of troops![8] Inauspicious vultures, O Janārddana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy![9] Though sought to be protected by his devoted wives, see, O Achyuta, carnivorous creatures are dragging his body away to a jungle in the vicinity![10] The Kāmvoja and Yavana wives of that

mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts).[11] At that time, O Janārddana, when Jayadratha, assisted by the Kekayas, endeavoured to ravish Draupadi, he deserved to be slain by the Pāndavas![12] From regard, however, for Dusçalā, they set him free on that occasion! Why, O Krishna, did they not show some regard for that Dusçalā once more![13] That daughter of mine, of tender years, is now crying in grief! She is striking her body with her own hands and censuring the Pāndavas![*14] What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless![15] Alas, alas, behold, my daughter Dusçalā, having cast off her grief and fears, is running hither and thither in search after the head of her husband![16] He who had checked all the Pāndavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death![17] Alas, those wives of his, with faces as beautiful as the moon, are carrying, sitting around that irresistible hero who resembled an infuriate elephant!"[18]

SECTION XXIII.

"Gāndhāri said,—'There lies Calya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuous Yudhishthira![1] He used everywhere, O bull among men, to boast of his equality with thee! That mighty car-warrior, viz., the ruler of the Madras, now lieth, deprived of life![2] When he accepted the drivership of Karna's car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pāndu![3] Alas, alas, behold the smooth face of Calya, beautiful as the moon, and adorned with eyes resembling the petals of the lotus, eaten away by crows![4] There, the tongue of that king, of the complexion of heated gold, lolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds![5] The ladies of the royal house of Madra, uttering loud

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* I adopt the Bombay reading of the second line.—T.

wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of life by Yudhishthira![6] Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough.[7-8] Behold the brave Calya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts![9] There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life![10] Behold the garland of gold that he still wears on his head, looketh resplendent! Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head![11] Fierce was the battle that took place between this king and Pārtha, making the very hair to stand on end, like that beteen Cakra and the *Asura* Vritra![12] This mighty-armed one, having fought Dhananjaya the son of Prithā, and having reduced him to great straits, was at last slain by his antagonist![13] He who had no equal on Earth in heroism and energy, that achiever of terrible feats in battle, viz., Bhishma, lieth there, deprived of life![14] Behold the son of Cāntanu, O Krishna, that warrior of solar effulgence, stretched on the Earth, like the Sun himself fallen from the firmament at the end of the *Yuga*![15] Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Keçava, hath set like the real Sun at evening![16] Behold that hero, O Krishna, who in knowledge of duty was equal to Devāpi himself, now lying on a bed of arrows, so worthy of heroes![17] Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath![18] Indeed, the son of Gangā lieth, resting his head on that excellent pillow, consisting of three arrows,—becoming complement of his bed,—given him by the wielder of *Gāndiva*![19] For obeying the command of his sire, this illustrious one drew up his vital sced. Unrivalled in battle, that son of Cāntanu lieth there, O Mādhava![20] Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero, though mortal, is still bearing his life like an im-

mortal![21] When Cāntanu's son lieth today, struck down with arrows, it seems that no other person is alive on Earth that possesseth learning and prowess and that is competent to achieve great feats in battle![22] Truthful in speech, this righteous and virtuous hero, solicited by the Pāndavas, told them the means of his own death![23] Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company![24] Of whom, O Mādhava, will the Kurus enquire of religion and duty after that bull among men, viz., Devavrata, who resembles a god, shall have gone to heaven?[25] Behold Drona, that foremost of Brāhmanas, that preceptor of Arjuna, of Sātyaki, and of the Kurus, lying on the ground![26] Endued with mighty energy, Drona, O Mādhava, was as conversant with the four kinds of arms as the chief of the celestials or Cukra of Bhrigu's race![27] Through his grace, Vibhatsu the son of Pāndu hath achieved the most difficult feats! Deprived of life, he now lies on the ground! Weapons refused to come (at last) at his bidding![28] Placing him at their head, the Kauravas had challenged the Pāndavas. That foremost of all wielders of weapons was at last mangled with weapons![29] As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lies on the ground, like an extinguished fire![30] The handle of the bow is yet in his grasp. The leathern fences, O Mādhava, still encase his fingers. Though slain, he still looketh as if alive![31] The four Vedas, and all kinds of weapons, O Keçava, did not abandon that hero even as these do not abandon the Lord Prajāpati himself.[32] His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists, and worshipped by disciples, are now being dragged by jackals![33] Deprived of her senses by grief, Kripi wofully attendeth, O slayer of Madhu, on that Drona who hath been slain by Drupada's son![34] Behold that afflicted lady, fallen upon the Earth, with dishevelled hair and face hanging down! Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground![35] Many

Brahmachārins, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Keçava, with the shafts of Dhrishtadyumna![36] The illustrious and delicate Kripi, cheerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle![37] There, those reciters of *Sāmans*, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) *Sāmans*![38] Those *Brahmachārins*, with matted locks on their heads, have piled the funeral pyre of that Brāhmana with bows and darts and car-boxes, O Mādhava![39] Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them! Indeed, having placed him on the pyre, they are singing and weeping.[40] Others are reciting the three (well-known) *Sāmans* that are used on such occasions. Consuming Drona on that fire, like fire in fire,[41] those disciples of his, of the regenerate class, are proceeding towards the banks of Gangā, along the left side of the pyre and having placed Kripi at their head!"[42]

Section XXIV.

"Gāndhāri said,—'Behold the son of Somadatta, who was slain by Yuyudhāna, pecked at and torn by a large number of birds![1] Burning with grief at the death of his son, Somadatta, O Janārddana, (as he lies there) seems to censure the great bowman Yuyudhāna![2] There the mother of Bhuriçravas, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying,[3]—By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the *Yuga*![4] By good luck, thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the the field of battle![5] By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea![6] Thy daughters-in-law, bereaved of both husbands and sons, are

running hither and thither, each clad in a single piece of raiment and each with her black tresses all dishevelled![7] By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey![8] By good luck, thou seest not today thy son Cala slain in battle, and Bhuriçravas deprived of life, and thy widowed daughters-in-law plunged into grief![9] By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car![10] There the black-eyed wives of Bhuriçravas are indulging in piteous lamentations, surrounding their lord slain by Sātyaki![11] Afflicted with grief on account of the slaughter of their lord, those ladies, indulging in copious lamentations, are falling down on the Earth with their faces towards the ground, and slowly approaching thee, O Keçava![12] —Alas, why did Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices![13] Alas, Sātyaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the *prāya* vow![14] Alas, O righteous one, thou liest on the ground, slain unfairly by two foes!—Even thus, O Mādhava, those wives of Bhuriçravas are crying aloud in woe![15] There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly![16]—Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them![17] Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle![18] In the presence of Vāsudeva himself, Arjuna of unstained deeds lopped it off thy heedless self while thou wert engaged with another in battle![19] What, indeed, wilt thou, O Janārddana, say of this great feat of Arjuna while speaking of it in the midst of assemblies! What also will the diadem-decked Arjuna himself say of it?[20]—Censuring thee

in this way, that foremost of ladies hath stopped at last! The co-wives of that lady are piteously lamenting with her as if she were their daughter-in-law![31]

"'There the mighty Cakuni, the chief of the Gāndhāras, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sister's son![32] Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their swings![33] He used to assume hundreds and thousands of forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pāndu![34] An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom! The son of Pāndu, however, hath now won Cakuni's life-breaths![35] Behold, O Krishna, a large number of birds is now sitting around Cakuni! An expert in dice, alas, he had acquired that skill for the destruction of my sons![36] This fire of hostility with the Pāndavas had been ignited by Cakuni, for the destruction of my children as also of himself and his followers and kinsmen![37] Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons![38] My fear, O slayer of Madhu, is that that crooked person may not succeed in fomenting dissensions even there between my children all of whom are confiding and possessed of candour!'"[39]

Section XXV.

"Gāndhāri said,—'Behold that irresistible ruler of the Kāmvojas, that bull-necked hero, lying amid the dust, O Mādhava, though deserving of being stretched at his ease on Kāmvoja blankets![1] Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste![2] Indeed, the beauteous one exclaims,—Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp

joy never left me for a moment![5] What will be my end, O ruler of men, when I am deprived of thee!—Endued with a melodious voice, the Kāmvoja queen is weeping helplessly and quivering with emotion![6] Behold that bevy of fair ladies there! Although tired with exertion and worn out with heat, yet beauty leaves not their forms like the sightliness of the wreaths worn by the celestials although exposed to the Sun![7] Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground, with his mighty arms adorned with a couple of *Angadas*![8] Behold, O Janārddana, those Māgadha ladies crying and standing around Jayatsena the ruler of the Magadhas![7] The charming and melodious wails of those long-eyed and sweet-voiced girls, O Krishna, are stupifying my heart exceedingly![8] With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground![9] There, again, those other ladies, surrounding their lord, the ruler of the Koçalas, viz., prince Vrihadvala, are indulging in loud wails![10] Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their senses![11] The faces of those beautiful ladies, O Mādhava, through toil and the rays of the Sun, are looking like faded lotuses![12] There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful *Angadas*, are lying, slain by Drona![13] Like insects on a blazing fire, they have all been burnt by falling upon Drona whose car was the chamber of fire, having the bow for its flames and shafts and darts and maces for its fuel![14] Similarly, the five Kekaya brothers, possessed of great courage, and adorned with beautiful *Angadas*, are lying on the ground, slain by Drona and with their faces turned towards that hero![15] Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands all made of the same metal, are shedding a bright light on the Earth like so many blazing fires![16] Behold, O Mādhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion![17] The bright umbrella, white in

hue, of the king of the Pānchālas, shines, O lotus-eyed one, like the moon in the autumnal firmament![18] The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right![19] There, those ladies, deprived of their senses, are removing the brave and great bowman, viz., Dhrishtaketu, that bull among the Chedis, slain by Drona![20] This crusher of foes, O slayer of Madhu, this great bowman having baffled many weapons of Drona, lieth there, deprived of life, like a tree uprooted by the wind![21] Alas, that brave ruler of the Chedis, that mighty car-warrior, viz., Dhrishtaketu, after having slain thousands of foes, lies, himself deprived of life![22] There, O Hrishikeça, the wives of the ruler of the Chedis are sitting around his body still decked with fair locks and beautiful ear-rings, though torn by carnivorous birds![23] Those foremost of ladies, placing upon their laps the prostrate form of the heroic Dhrishtaketu born of the Dāçārha race, are crying in sorrow![24] Behold, O Hrishikeça, the son, possessed of fair locks and excellent ear-rings, of that Dhrishtaketu, hacked in battle by Drona with his shafts![25] He never deserted his sire while the latter battled with his foes! Mark, O slayer of Madhu, he does not, even in death, desert that heroic parent![26] Even thus, my son's son, that slayer of hostile heroes, viz., the mighty-armed Lakshmana, hath followed his sire Duryodhana![27] Behold, O Kecava, the two brothers of Avanti, viz., Vinda and Anuvinda, lying there on the field, like two blossoming *Çāla* trees in the spring overthrown by the tempest![28] Clad in golden armour and adorned with *Angadas* of gold, they are still armed with swords and bows! Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field![29] The Pāndavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona and Bhishma, from Karna the son of Vikartana, from Kripa,[30] from Duryodhana, from the son of Drona, from the mighty car-warrior Jayadratha, from Somadatta, from Vikarna, and from the brave Kritavarman![31] Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celes-

tials by force of their weapons, have themselves been slain![38] Without doubt, O Mādhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriya warriors![39] My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya![40] Cāntanu's son and the wise Vidura told me then,—Cease to bear affection for thy children!—[41]"The interviews of those persons could not go for nothing. Soon, O Janārddana, have my sons been consumed into ashes!"[42]

Vaiçampāyana continued,—"Having said these words, Gāndhāri, deprived of her senses by grief, fell down on the Earth! Casting off her fortitude, she suffered her senses to be stupified by grief![43] Filled with wrath and with sorrow at the death of her sons, Gāndhāri, with agitated heart, ascribed every fault to Keçava.[44]

"Gāndhāri said,—'The Pāndavas and the Dhārtarāshtras, O Krishna, have both been burnt! Whilst they were thus being exterminated, O Janārddana, why wert thou indifferent to them?[45] Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force! Thou hadst eloquence, and thou hadst the power (for bringing about peace)![46] Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mighty-armed one, thou shouldst reap the fruit of this act![47] By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O wielder of the discus and the mace![48] Since thou wert indifferent to the Kurus and the Pāndavas whilst they slew each other, therefore O Govinda, thou shalt be the slayer of thy own kinsmen![49] On the thirtysixth year from this, O slayer of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgustful means within the wilderness![50] The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race!'"[51]

Vaiçampāyana continued,—"Hearing these words, the high-souled Vāsudeva, addressing the venerable Gāndhāri, said un-

to her these words, with a faint smile,[46]—'There is none in the world, save myself, that is capable of exterminating the Vrishnis! I know this well! I am endeavouring to bring it about! In denouncing this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task![47] The Vrishnis are incapable of being slain by others, be they human beings or gods or *Dānavas!* The Yādavas, therefore, shall fall by one another's hand!'[48] After he of Daçārha's race had said these words, the Pāndavas became stupified. Filled with anxiety, all of them became hopeless of life!'"[49]

SECTION XXVI.

"The holy one said,—'Arise, arise, O Gāndhāri, do not set thy heart on grief! Through thy fault, this vast carnage has taken place![1] Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good![2] Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me?[3] Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it twofold![4] A woman of the regenerate class bears children for the practice of austerities; the cow brings forth offspring for bearing burthens; the mare brings forth her young for acquiring speed of motion; the *Çudrā* woman bears a child for adding to the number of servitors; the *Vaiçayā* woman for adding to the number of keepers of cattle. A princess, however, like thee, brings forth sons for being slaughtered!'"[5]

Vaiçampāyana said,—"Hearing these words of Vāsudeva that were disagreeable to her, Gāndhāri, with heart exceedingly agitated by grief, remained silent.[6] The royal sage Dhritarāshtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the just, saying,[7]—'If, O son of Pāndu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!'[8]

"Yudhishthira answered,—'One billion six hundred and sixty millions and twenty thousand men have fallen in this battle.[9] Of the heroes that have escaped, the number is twenty-four thousand one hundred and sixty five.'[10]

Dhritarāshtra said,—'Tell me, O mighty-armed one, for thou art conversant with everything, to what ends have those foremost of men attained.'[11]

"Yudhishthira said,—'Those warriors of true prowess that have cheerfully cast off their bodies in fierce battle, have all attained to regions like those of Indra.[12] Knowing death to be inevitable, they that have encountered it cheerlessly, have attained to the companionship of the *Gandharvas*.[13] Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained to the world of the *Guhyakas*.[14] Those high-souled warriors who, observant of the duties of Kshatriyahood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained to the regions of Brahman![15-16] The remaining warriors, that have anyhow met with death on the precincts of the field of battle, have attained to the region of the Uttara-Kurus.'[17]

Dhritarāshtra said,—'By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if thou thinkest that I can listen to it without impropriety!'[18]

"Yudhishthira said,—'While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places![19] I met with the celestial *Rishi* Lomaça and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge!'[20]

"Dhritarāshtra said,—'Is it necessary that our people should burn, with due rites, the bodies of both the friendless and the friended slain?[21] What shall we do with those that have none to look after them and that have no sacred fires? The duties that await us are many. Who are those whose (last) rites we should perform?[22] O Yudhishthira, will they obtain

regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds?'"[83]

Vaiçampāyana continued,—"Thus addressed, Kunti's son Yudhishthira of great wisdom commanded Sudharman (the priest of the Kauravas) and Dhaumya, and Sanjaya of the *Suta* order,[84] and Vidura of great wisdom, and Yuyutsu of Kuru's race, and all his servants headed by Indrasena, and all the other *Sutas* that were with him,[85] saying,—'Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that no body may perish for want of persons to take care of them!'[86] At this command of king Yudhishthira the just, Vidura and Sanjaya and Sudharman and Dhaumya and Indrasena and others,[87] procuring sandal aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and costly silken robes and other kinds of cloth,[88] and large heaps of dry wood, and broken cars and diverse kinds of weapons,[89] caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites, the slain kings in proper order.[90] They properly burnt upon those fires that blazed forth with libations of clarified butter poured in torrents over them, the bodies of Duryodhana and his hundred brothers, of Calya, and Cala, and king Bhuriçravas;[91] of king Jayadratha and Abhimanyu, O Bhārata; of Dusçāsana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjayas; of king Kshemadhanwan and Virāta and Drupada; of Cikhandin the prince of the Pānchālas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhāmanyu and Uttamaujas; of the ruler of the Koçalas, the sons of Draupadi, and Cakuni the son of Suvala; of Achala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, viz., the Kekaya princes, and those mighty car-warriors, viz., the Trigartas; of Ghatotkacha the prince of *Rākshasas*, and the brother of Vaka; of Alamvusha, that foremost of *Rākshasas*, and king Jalasandha; and of hundreds and thousands of other kings.[92-93] The *Pitri-medha* rites in honor of some of the illustrious dead were performed there, while some

sang *Sāmans*, and some uttered lamentations for the dead.[39] With the loud noise of *Sāmans* and *Richs*, and the lamentations of the women, all creatures became stupified that night.[40] The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), looked like luminous planets in the firmament enveloped by clouds.[41] Those among the dead that had come from diverse realms and were utterly friendless, were piled together in thousands of heaps and, at the command of Yudhishthira, were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by goodwill and affection, on pyres made of dry wood.[42-43] Having caused their last rites to be performed, the Kuru king Yudhishthira, placing Dhritarāshtra at his head, proceeded towards the river Gangā."[44]

Section XXVII.

Vaiçampāyana said,—"Arrived at the auspicious Gangā full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also performed the water-rite in honor of their friends.[1-3] While those wives of heroes were performing this rite in honor of their heroic lords, the access to the stream became easy, although the paths (made by the tread of many feet) disappeared afterwards.[4] The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness.[5] Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words:[6]—'That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle,[7] that warrior whom, ye sons of Pāndu, ye took for a *Suta's* child born of Rādhā, that hero who shone in the midst of his forces like the lord Surya himself,[8] who battled with all of you and your followers, who

looked resplendent as he commanded the vast force of Duryodhana,[9] who had no equal on Earth for energy, that hero who preferred glory to life,[10] that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother! Offer oblations of water unto that eldest brother of yours who was born of me by the god of day! That hero was born with a pair of ear-rings and clad in armour, and resembled Surya himself in splendour!'[11-13] Hearing these painful words of their mother, the Pāndavas began to express their grief for Karna. Indeed, they became more afflicted than ever.[14] Then that tiger among men, viz., the heroic Yudhishthira, sighing like a snake, asked his mother,—'That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex,[14] his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestous roar, and whose impetuousity none could withstand save Dhananjaya, O mother, wert thou the authoress of that hero's being? How was that son, resembling a very celestial, born of thee in former days?[15-16] The energy of his arms scorched all of us! How, O mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth?[17] His might of arms was always worshipped by the Dhārtarāshtras even as we always worship the might of the wielder of *Gāndiva*![18] How was that foremost of mighty men, that first of car-warriors, who endured the united force of all lords of Earth in battle, how was he a son of thine?[19] Was that foremost of all wielders of weapons our eldest brother? How didst thou bring forth that child of wonderful prowess?[20] Alas, in consequence of the concealment of this affair by thee, we have been undone! By the death of Karna, ourselves with all our friends have been exceedingly afflicted![21] The grief I feel at Karna's death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Pānchālas and the Kurus! Thinking of Karna, I am burning with grief,

* So large was that concourse of human beings that in consequence of their tread, paths appeared where paths were none. The access to the stream was thus facilitated.—T.

like a person thrown into a blazing fire![83-85] Nothing could have been unattainable by us, not excepting things belonging to heaven! Alas, this terrible carnage, so destructive of the Kurus, would not have occurred![84] Copiously indulging in lamentations like these, king Yudhishthira the just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother.[85] Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief.[86] The intelligent king of the Kurus, viz., Yudhishthira, caused the wives and members of Karna's family to be brought before him.[87] Of righteous soul, he performed, with them, the water-rite in honor of his eldest brother. Having finished the ceremony, the king, with his senses exceedingly agitated, rose from the waters of Gangā."[88]

FINIS STREE PARVA.

सत्यमेव जयते